J. Sethrop - Thornelock
Alphabetical Psalms

With the text, over TO CACPDATCPN  CACDAN

Psalm of Degrees

120
121
122
123
124
125
126
127
128
129
130
131
132
133
134
ANNOTATIONS
Upon the Book of
PSALMES.

Wherin the Hebrew words and sentences are compared with, and explained by the ancient Greek and Chaldee versions: but chiefly by conference with the holy Scriptures.

By Henry Ainsworth.

David the son of Jesse, sayd; and the man, who was raised up on high, the anointed, of the God of Jakob; and the sweet Psalmist of Israel, sayd: The Spirit of Jehovah, spake by me; and his word, was in my tongue.
2 Sam. 23. 1, 2.

All things must be fulfilled, which are written in the Law of Moses, and in the Prophets, and in the Psalms. Luke 24. 44.

The second edition: in the yere 1617.
A Preface concerning David, 
his life; and acts.

David, the son of Jesse, of the tribe of Judah, of the lineage of Abraham, in the fourteenth generation, was borne in Bethlehem, a town in the tribe of Judah, in the land of Canaan, about 2917 years after the creation of the world; in the days when Samuel the Prophet, was Judge of Israel. He was the seventh and youngest of all Jesse's sons, of least esteem among them, and lest to keep his fathers' sheep. In the three and twentieth year of his life, he was by Samuel the Prophet, privately in Bethlehem, anointed King over Israel, in the midst of his brethren, and the spirit of the Lord came upon him, from that day forward. He was ruddy, of a beautiful countenance, and goodly to look to: a cunning player on the Harp: a mighty valiant man of war, & prudent in speech, and a comely person, and the Lord was with him. Who also gave him these testimonies and promises; I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will. I have laid help, on one that is mighty, I have exalted one chosen out of the people: with whom 'tis my hand shall be established, mine arm also shall strengthen him; I will beat down his foes before his face, and plague them that hate him. In my name shall his horn be exalted; I will make his hand in the sea, and his right hand in the rivers; I will make him my first born, higher than the kings of the earth. My mercy will I keep for him for ever, and my covenant shall stand fast with him; his seed will I make to endure for ever, & his throne as the days of heaven, &c.

After David's anointing in Bethlehem, he went againe & fed his fathers' sheep: but the spirit of God wrought mightily in him. He killed Goliath, the Philissian giant, from whose face all the men of Israel fled away for fear: David overcame him (in the name of the Lord of hosts) with a sling and with a stone. He was a cunning musician; and playing on his harp with his hand, he refreshed K. Saul, who was vexed with an evil spirit from the Lord. He was employed in wars against the Philistians: and whither ever Saul sent him, he behaved himself wisely and prospered, and was accepted in the eyes of all the people; so that the women of Israel sang of him, Saul hath slain his thousands, and David his ten thousands. But that praise, I procured him envie from Saul, ever after, and he sought to slay him; but all Israel loved him. And though he after took to wife, Michal, Saul's daughter; yet Saul continued his hatred against his son in law, and first secretly, then openly, sought his life: so that David was fayne to flee and hide himself; and in strange countries, to the great affliction of his soule.

When Saul was dead, and David thirty years of age, the men of Judah anointed him King the second time, in Hebron, over the house of Judah. All those that Saul's son, refilled him: but David waxed stronger and stronger. Then all Israel anointed him King over them; & he reigned in Jerusalem. So the time of all his reign, was fourtie years. In Hebron he reigned over Judah, seven years & six moneths: & in Jerusalem he reigned 33. years, over all Israel and Judah. During which space, the Lord still exercised him with many wars abroad, and troubles at home; as by the defiling of his daughter Thamar, the killing of his son Amnon, the treason and death of his son Absalom; the rebellion of Sheba; and other like forowes which God, for his lynns, chastised him with; so many and so great, that the pangs of death com...
passed him about, the floods of Belial, (the ungodly men) made him afraid: the cords of hell compassed him, the snares of death prevented him; his heart was sore pained within him, and the terrors of death fell upon him; fearfulness and trembling came upon him, and horror overwhelmed him. His life was spent with grief, his years with sighing, his strength fayed, and his bones were consumed.

But always in his fears, he trusted in God, and was not afraid what flesh could do unto him; in his distress he called upon the Lord, and cried to his God: who heard his voice out of his Temple, and drew him out of many waters, from his strong enemy, and from them that hated him: and brought him forth into a large place, and delivered him, because he delighted in him. He gave him the shield of his salvation, and girded him with strength to battle, and gave him the necks of his enemies, that he destroyed those that hated him. Therefore he gave thanks unto the Lord among the nations, and sang praises unto his name; waking up his glory, awaking up his Psalterie and Harp, awaking himself early, to praise the Lord among the peoples, and to sing unto him among the nations; so he sang of his power, he sang loud of his mercy, in the morning; that God had been his defence and refuge, in the day of his distress.

And hereof, this book of Psalms, (most whereof David made,) is a glorious testimonie: wherein by manifold psalms and hymnes, and spiritual songs, he set forth the praises of God, his own faith in his word, exercise and delight in his Law: with narrations of God's former and present mercies, and prophecies of future graces, to be fulfilled in Christ, whom he being a Prophet, knew that he should be the fruit of his loines concerning the flesh, and should sit upon his throne: whose incarnation, afflictions, death, resurrection, ascension, and eternal glorious kingdom and priesthood, he sang by the Spirit, with such heavenly melody, as may not only delight, but draw into admiration every understanding hart, and comfort the afflicted soule, with such consolation as David himself was comforted of the Lord.

And these his Psalms, have ever since, by the Church of Israel, by Christ and his Apostles, and by the Saints in all ages, been received and honoured as the oracles of God; cited for confirmation of true religion, and sung in the publick assemblies, as in Gods Tabernacle and Temple, where they sang praise unto the Lord, with the words of David, and with the instruments which he had made, over their burnt-offerings and sacrifices.

Now because many things, both for phrase and matter, are difficult to such as are not acquainted with Davids language; I have (out of my slender store) annexed a few breif notes, comparing the Scriptures, and conferring the best Expositors, especially the ancient Greek and Chaldee versions: whereby if any help of understanding may arise, the praise be to God, the comfort to his people.
PSALM I.

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 scornful. But, his delight, in the law of Jehovah: and in his law, doth he meditate, day and night. And he shall be, as a tree, planted by brooks of water; which shall give his fruit, in his time; and his leaf shall not fade: and whatsoever he shall do, shall prosper. Not so, the wicked: but as the chaff, which the wind driveth it away. Therefore, the wicked shall not stand-up, in the judgement: and sinners, in the assembly of the just. For Jehovah knoweth, the way of the just: and the way of the wicked shall perish.

Annotations.

The Book of Psalms is our Lord himself intituled it, Luke 20.42. but the Hebrew title Tehillim; signifieth Hymnes or Praises. According to the Greek, it is called the Psalter.

Ver. 1. O Blessed] or O Happy, or Welfares the man. A joyfull acclamation for the mans welfare and felicities, as going right-forward, and so having good success. Contrary hereunto is Woe, or As in Eccles. 10.16,17, Luke 6.20,24. This word Asbrey, in the Hebrew, is always applied to men, and so differeth from an other word, Barue,blessed; which is ascribed both to God and men, Psal.115,15.18. the contrary where to is, cursed, Psal.37.22. doth not walk] or, hath not walked. But the time past, and time to come, are in the Hebrew often used for to express continued actions: Walking significeth ones conversation; both touching faith & works, Psal.119.1. Gen.5.24. compared with Heb. 11.5.6. 2 Pet.2.10. Jud.11. To walk in the counsel of any, is either to doe as they advise and sugget, as did Ahaziah; 2 Chr.22.3,4,5. or by imitation to doe like others before; as did Israel, Micah.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: to our English word meaneth, being made of the old Danish wgdelig: or we may call them according to the original, Reffles, turbulent, unjust, ungracious. The Hebrew ra{shagh, signifieth restless, and is opposed to quietnes, Job 34.29. Such men are without peace in themselves, and seek to disturb and molest others, Prov.4.16. likened therefore to the raging sea, Ps.37.20,21. And because for their evil deeds they are often brought forth to judgement, and condemned: therefore is this name given to condemned persons, Psal.109.7. Job 17.7. And as to make just, or justify, is to acquit or absolve in judgment, Psal.82.3. so, to make or pronounce wicked, is to condemn, Psal.37.33. and 94.21. Deuteron.25,1.

4. compared with Hebr.It, is 5.5.(S. Pet.l.20. Jud.M. To walk in the counsel of any, is either to doe as they advise and sugget, as did Ahaziah; 2 Chr.22.3,4,5. or by imitation to doe like others before; as did Israel, Micah.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: to our English word meaneth, being made of the old Danish wgdelig: or we may call them according to the original, Reffles, turbulent, unjust, ungracious. The Hebrew ra{shagh, signifieth restless, and is opposed to quietnes, Job 34.29. Such men are without peace in themselves, and seek to disturb and molest others, Prov.4.16. likened therefore to the raging sea, Ps.37.20,21. And because for their evil deeds they are often brought forth to judgement, and condemned: therefore is this name given to condemned persons, Psal.109.7. Job 17.7. And as to make just, or justify, is to acquit or absolve in judgment, Psal.82.3. so, to make or pronounce wicked, is to condemn, Psal.37.33. and 94.21. Deuteron.25,1.

A 3 Way}
Way] track or trade. This word also signifies any religion, doctrine, manners, actions, administration, or course of life, Psal. 5.9. and 25.4. and 86.11. Acts 18.25.56. and 22.4. 2 Pet. 2.2.15.21. [sinners] or misdoers, erroneous, enormous. Though there is no man just on earth, that doeth good and finneth not, Eccl. 7.22. yet such are usuall called sinners, as be given to vice, and have the course of their life, evil, Gen. 13.13. 1 Sam. 15.18. Psal. 26.9. and 104.35. Matt. 26.45. Luke 7.37. Job 9.16.31. In this respect, they that are born of God, are sayd, not to sin, 1 John. 3.9. and Solomon opposeth the sinner to the good man, Eccl. 9.2. See the note on Psal. 4.5. not fit in the seat] or, and hath not [listen, &c. To fit is to abide, continue, dwell, Psal. 2.4. and 106.7. and 132.14. or to company, and have familiarity with any, Psal. 26.4.5. And the original most hab here Engliified seat, is diversely used, as, for a seat or chair to sit on, 1 Sam. 20.25. Job. 29.7. (which note the authority;) longtime an habitation or dwelling, Psal. 107.4.7. and 132.13. sometime an affliction, or assemblie, Psal. 107.32. And lo it may be here taken, for the assemblie of the scornful, and their assemblie, as the Chaldee version explyaneth it. The scornful] Proud-rhetorical mockers: Lofels. The word importeth pride; as, the Lord scorneth the scorners, Prov. 3.34. that is, refieth the proud, Lam. 4.6. 1 Pet. 5.5. It implieth also eloquence, often used in mocks, Job 16.20. The Greek translateth them pestilent; they are of the worst sort of sinners, which admit of no reproof; therefore it is sayd, Rebuke not a sinner, lest he hate thee, Prov. 9.7.8.

Ver. 3. Hath his delight] or his pleasure is. law] or doctrine. See the notes on Psal. 19.8. [Iohovah] or the Lord; as the Greek, and the new Testament usually exprefteth it. The opening of this name, see on Psal. 83.19. and Gen. 2.4. doth meditate] or shall meditate; that is, usually meditateth. This word importeth, studie and exercice of the mind, which often burlith out into voice. It is used for musing in the mind or hart, Prov. 24.2. [Isa. 33.18. for muttering with the mouth, that which the hart mediteth, Psal. 2.1. and 37.30. Psal. 8.2. [Isa. 5.9.3. but with a low imperfect voice, Isa. 8.19. day and night] or, by day and by night, that is, continually.

Verf. 3. Brooks] or, becks, rivertes: in Hebrew called Plagim, that is, divisions or partitions; being little streams derived, either from a great river, as Psal. 46.8. or from a well or fountain, as Prov. 5.16. or from any other head, Job 29.6. In hot countries they use to plant gardens, near vvel-springs of water, from which the husbandma deriveth many little becks or rivertes, to run on the roots of the trees set in a row, whereby they are moistned and made fruitfull. ’See Ezek 31.3.4. Eccles. 2.5. According to this, Christ is called the fountain of the gardens, that is, of the Churches, Song. 4.15. Also in Is. 17.8. the godly man is likened to a tree planted by waters, which thrurjeth out his roots by the river, and feeleth not when the heat commeth, and careth not for the year of drought, nor ceafteth from making (or yielding) fruit. in his time] that is, in due time or season; so Psal. 104.27. and 145.15. Levit. 26.4. The Chaldee translateth, whose fruit is ripe in his time.

Whatsoever he shall doe] or all, that it shall make; or yield: meaning the tree, the resemblance of the man. For a tree is sayd to make fruit, when it beareth or yieldeth it, Is. 17.8. So in Mat. 3.8.10. where men are trees, and their works fruits, which they make or yield. Shall prosper] or thrive; and to be of good use. And this is in a tree, when the fruit is for meat, and the leaf, for medicine; as Ezek. 47.12. The fruit is the fruit of the tree of life, Prov. 11.30. So the Chaldee (in the Masorites Bible) calleth this tree here spoken of, the tree of the life.

Verf. 4. drineth it away] or toffeth it away; therefor the Chaldee, for wind, translateth whirlwind or tempest; and in Job 21.18. it is sayd, such are as chaff, that the tempest}
Psalme II.

1. Why, doo the hethens tumultuously-rage: and the peoples, meditate vanitie? The kings of the earth, set them-selves; and the princes doe plot together: against Jehovah, and against his Christ. Let vs break, their bands: and cast, their cords from vs. He that sitteth in the heavens laugheth: the Lord; mocketh at them. Then wil he speak vnto them in his anger: and, in his wrath, he will suddainly trouble them. And I, have anoynted my King: upon Sion, the mountayn of my holynes. I will tel, the decre: Jehovah, sayd unto me, thou art my Son; I, this day begat thee. Ask of me, and I will give the hethens, for thine inheritance: and the ends of the earth, for thy him-poffeffion. Thou shalt roughly-rule them, with a rod of yron: as the vesfel, of a potter thou shalt fcratccr them in peeces. And now o ye Kings be prudent: be nurtured, ye Judges of the earth. Serve ye Jehovah with-feare: and be glad, with trembling. Kyde ye the Son' lest he be angrie, and ye perish in the way; when his anger shal burn suddainly; O bleffed, are al that hope-for-fafetie in him.

Annotations.

W Why, doo the hethens tumultuously-rage: and the peoples, meditate vanitie? The kings of the earth, set them-selves; and the princes doe plot together: against Jehovah, and against his Christ. Let vs break, their bands: and cast, their cords from vs. He that sitteth in the heavens laugheth: the Lord; mocketh at them. Then wil he speak vnto them in his anger: and, in his wrath, he will suddainly trouble them. And I, have anoynted my King: upon Sion, the mountayn of my holynes. I will tel, the decre: Jehovah, sayd unto me, thou art my Son; I, this day begat thee. Ask of me, and I will give the hethens, for thine inheritance: and the ends of the earth, for thy him-poffeffion. Thou shalt roughly-rule them, with a rod of yron: as the vesfel, of a potter thou shalt fcratccr them in peeces. And now o ye Kings be prudent: be nurtured, ye Judges of the earth. Serve ye Jehovah with-feare: and be glad, with trembling. Kyde ye the Son' lest he be angrie, and ye perish in the way; when his anger shal burn suddainly; O bleffed, are al that hope-for-fafetie in him.
together, convene with rage and uprore, mutinously. This word is also used in Daniel's case, Dan. 6. 6. 11. and after in Psal. 64. 3. The Greek ἐφραυξάνω whereby the holy Ghost translateth it, Acts 4. 25. denoteth rage, pride and fiercenes, as of horses that neigh and rush into the bartel. peoples or nations: under these names, are comprehended the Jews with the Gentiles, Acts 4. 27, 28. meditate vanitie] mutter a vain or empty thing, which shall have no effect. And here the Hebrew changeth the time (as it doeth very often otherwhere,) wil-meditate, noting by such phrase a continuation of the action, as they that did still or usually meditate vain things. But the holy Ghost in Acts 4. 25. keepeth like time here, as before: whole example I follow, according to the propriety of our tongue. So after in this Psalm, and many other. The Hebrew text it fell sometime doth the like: as Isa. 37. 33. compared with 2 Kings 19. 33. See the notes on Psal. 18. 7. Verf. 2. Set themselves or 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, or privy counsellors, subtle, prudent, and employed in making decrees, Prov. 8. 15. next therefore in place to kings, and joyned with them, as here, so in Judg. 5. 3. Hab. 1. 10. Prov. 31. 4. plot] contrive; or are founded, that is, have their foundation, plot, or groundwork laid, as Exod. 9. 18. Isa. 44. 28. and this by assembling and consulting, and is therefore interpreted, gathered together, Acts 4. 26. So the Chaldee translateth it, conjuricte (or joyned together) to rebell before the Lord, and so fight against his Anointed. Christ or Anointed: in Hebrew, Μασσίας or Μεσσίας, which word, though it be general for the ancient kings, and priests, and prophets that were anointed with oil (pistol. 89, 21. and 105. 15. Isa. 45. 1. Numb. 3. 3. 1 Kings. 19. 16.) yet is it principally, the name of the Son of God, our Saviour, Dan. 9. 25. 26. who was known in Israel by the name Messias, lob. 1. 41. and 4. 25. and among Greeks, by the name Christ, of whom we that believe in his name, are also called Christians, Acts 11. 26. because we have an Anointing from him, that is holy, 1 lob. 2. 20. 27. himself being first anointed with the Spirit, and with the oil of gladness above his fellows, Luke. 4. 18. Acts 4. 57. 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 Israel, to doe whatsoever thy hand and thy counsel had fore-determined to be done, Acts 4. 27. 18. Verf. 3. their bands.] These were signes of subjection, Jer. 27. 2, 3. 6. 7. and thus the kings and nations speak, refusing to serve Christ, though his yoke be caius, Matt. 11. 29, 30. Jer. 5. 5. The Hebrew phrase mo, importeth their bands, and his; speaking of the Father and the Son joyntly, and of the Son in special; but he that honoureth not the Son, honoureth not the Father which sent him, lob. 5. 23. So in the verse following, the Lord mocketh at them and at him; meaning them all joyntly, and each severally. The like manner of speech see in Esa. 53. 8. and 44. 15. Lam. 4. 16. Psal. 8. 12. and 11. 7. and 49. 14. and 59. 9. Job 22. 19. Exod. 15. 15. Deut. 32. 23. 32. 35. 37. cords] or ropes; thick twisted bands; signes also of subjection and restraint, lob 39. 13. Ezek. 4. 8. and sometime of love, Hosea 11. 4. Verf. 4. The Lord in Hebrew Adonai; which in this form is the pecullar title of God, having the form plural, and vowels Ιεβωα, mystically signifying my Stayes, or my Sufteyners, my Pillars. And where in one place Adonai is used; another speaking of the same thing hath sometime Ιεβοα, See Psal. 57. 10. with Psal. 108. 4. It commeth of Eden, a base or Pillar which sussteyneth any thing. The Chaldee translateth it, τον Ἐμον τοῦ Βασιλείου, the Word of the Lord: that is the title of Christ, Iobs. 1. 1. Rev. 19. 13. Our English word Lord, hath much like force, being contrasted of the old Saxon Loford, or Hlafford; which commeth of Λαος, to sussteyn,
5 Verf. 5 anger, ire, outward in the face, grave, or fierce countenance. The original signifieth both the face by which one breateth, Psal. 15:6. and anger which appeareth in the finning or breathing of the nose; as Saul is said to breathe out threatenings and slaughter; Acts 9:1.

The circumstances of the text, will shew which of the two is meant: though sometime it is doubtful, as Psal. 138:7.

wrath, fervent ire, inflamed displeasure. This word Charon, noteth burning or inflammation of choler, embodiment of grief; Gen. 4:5, Lev. 10:5, sometime of other affections; Nehem. 3:20.

suddenly trouble or vex, appall, fright; make them to start. It noteth haftines of fear and trouble; opposed to firm steadiness,

Verf. 6 And I] The word And is here a signe of indignation stirred; as was in the Apostle, when he said, And Jesus thou to judge me &c. Acts 23:3. or and, may be used here for but; as in Gen. 42:10, Isa. 10:10. and often other where. have anointed or power'd out, that is, ordain'd, authorized: by pouring out the oil of the Spirit, the oil of gladnes, as is noted on verfe 2.

Of this word Nadsa that signifieth to shed or pour-out, Naasick is used for a governor, or one in autoritie, Psal. 83:12. Isa. 13:21. Mic. 5:5. Dan. 11:8. Accoding hereto, the wisdom of God saith Prov. 8:23. I was anointed (or authorized) from everlasting. In David Christ's figure, this was outwardly performed, when he was anointed King, with oyl, 1 Sam. 16:1. 13. & 2

Sam. 2:4. & 5. 3. upon Sion] or, over Tjphon: the name of an high mountayn in Jerusalem, on top whereof was a strong fort, which the heathen Rebubists kept by force from Israel, till David's days; 1 Sam. 62. & 6. 6. 7. and he took it from them, fortified it, & called it David's city; 1 Chron. 11:45. Near unto this mount Moriah, whereon Solomon built the Temple, 2 Chron. 3:1. Hereupon Jerusalem was called the holy city, Nehem. 11:1. Isai. 52:1. & 48:2. Mal. 4:5. with Luke 4:9. and Sion is named the Lords holy mountayn, Joel 3:17. which he loved, Psal. 78:68. from which the law should come forth, Isai. 2:2. and where he would dwell for ever, Psal. 132:13. & 14. Therefore it was a figure of Christ's Church, Heb. 12:22. Rev. 14:1. Isai. 60:14. mountayne of my holines, or my mount of holiness, that is, my holy mount, as the Greek turneth it. So the Temple of God's holines, Psal. 79:1. and people of his holines, Isai. 63:18. And in speech to Daniel, Jerusalem is called, the city of his holiness, that is, his holy citie, by him so esteemed and regarded, Dan. 9:24. Such Hebrew phrases, because they are more forceible, the Apostles often used in Greek, to inure the Gentiles with them: as Christ is called the Son of God's love, that is, his beloved Son, Col. 1:13. our Lord Jesus Christ of glory, that is, our glorious Lord, Lam. 2:2. and many the like.

Verf. 7 I will tell,] telling, is often used for preaching, declaring, showing as Psal. 22:23. with Heb. 2:12. Exo. 9:16. with Rom. 9:17. So hereby Christ noteth his prophethical office, the decree. Here the Hebrue el, seemeth to be used for eth: as et 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 of; as Gen. 20:2. 10:42:7. 2 King. 19:32. Jer. 51:60. So the Greek pros (anfwering to the Hebrew el,) is used for of, or concerning, Heb. 1:7. & 4:13. decree] precept-law or statute: the Greek translatheth it the ordinance of the Lord; the Chaldee, the covenant of God. The

Hebrue
Hebrue Chok, usually denoteth the rules, decrees, and ordinances about God's worship, as the decree of the pasfore, Exod. 12. 24. 43. the decree of dressing the lamps, Exod. 27. 21. of the Priests office and garments, Exod. 29. 9. of their walking, Exod. 30. 21. 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 preacheth the decree or rule of his calling to the office of priesthood, as the Apostle gathereth from this place, Heb. 5. 5. of their washing, of the other things about God's service. So of dressing the fins, Ex. 9. 7. the title natural peculiar to our Lord Jesus, the only begotten of the Father.

Verf. 9 roughly rule them, or, bruise, crush them. The word signifieth to crush, or rigorously; and this is meant of Christ's enemies.

Verf. 10. be prudent] be skilful, or, be true, your selves skillfully, prudently, wisely.

be nurtured] or, refreyned, chastified, disciplined: and so the Chaldee translateth, receive chastisement ye-governours; (the Greek sayeth, all ye judges) of the earth.

Verf. 11 be glad] This word signifieth open and manifest joy, exultation, or outward glee. Gladness and trembling are here joyned together, as fear and joy; Mat. 28. 8. The Greek theweth in whom this gladness should break in pieces and consume all those kingdoms: and it shall stand for ever.

Verf. 12. Kiffo the fon] Kissing, was used in sign of love and of obedience, Gen. 41. 40. 1 Sam. 10. 1. it was used also in religion and divine worship, 1 King. 19. 18. Hos. 13. 2. Job. 31. 27. All these are due to Christ: but Judas betrayed the son of man with a kiss. Luk. 22. 48. The Greek translateth, receive nurture (or instruction): and the Chaldee, receive doctrine; both are implied in Kissing of the Son: Prov. 24. 26. perils in the way] or, from the way. To perish or be lost in the way, importeth sudden destruction, whereas they are doing their actions: so perils from the way, is to wander or loofe the right way, and not know whither to goe. So
Deut. 31.28. perishing in (or from) counsel, is to be void of counsel, not knowing what to deliberate. The Chaldee translaiteth it, and ye loose the way: the Greek, and ye perish from the just way. when his anger shall or for his anger will burn: or, his angry countenance. suddenly or, very soon: or a very little: this manner of speech sometime meaneth a short time, speedily, Psal. 81.15. Isa. 26.20. 2 Chr. 12.7. sometime, a little deal; as Isa. 1.9. The Greek here turneth it, soon or suddenly. See also Psal. 8.6. that hope-for-safety or, that browed; that rely-confidently, that betake themselves for refuge and safety unto him. For, he is made the author of eternal salvation, to all that obey him, Heb. 5.9.

A Psalm of David, when he fled from the face of Absalom his son.  
Ehovah, how many are my distressers! many, that rise-up against me. Many, saying of my soul; there is no salvation, for him in God Selah. But thou Ichovah, art a shield about me: my glory, and the lifter-up of my head. With my voice, I called unto Ichovah: and he answered me, from the mountain of his holy ones Selah. I lay-down, and slept; I waked-up, for Ichovah suffeyned me: I will not fear, for ten-thousand of people: which round-about, doe set against me. Rise vp, Ichovah; save me, o my God; for thou hast smitten all mine enemies on the cheek bone: thou hast broken the teeth, of the wicked.

To Ichovah the salvation: upon thy people, thy blessing Selah.

Annotations.

A Psalm I. called in Hebreue Mizmor, which hath the significatio of pruning or cutting off superfluous twiggs: and is applied to songs made of short sentences or verses; where many superfluous words are cut away. Ther be three kinde of songs mentioned in this book; 1 Mizmor, in Greek Psalms, a Psalm: 2 Tehillah, in Greek hymnus, a hymn or Praye: 3 and Shïr, in Greek Odë, a song or Laic. All these three the Apostle mentioneth together, whe he willeth us to speake to our selves with Psalms, & hymns, & spiritual songs: Eph. 5.19. of David] or to David: and so after in this book usually. But the Hebreue speech useth these indifferently; as laferoth, 2 Kings. 11.15. and haferoth, 2 Chron.23.14. lammaghnaïoth & hammaghnaïoth, Psal.120.1. & 111.1. So, the sword of Ichovah Jer.47.6. the prophet of Ichovah, 1 Kings.21.7. 2 King.3.11. and many the like. So in the Greek, Disciples to thee, Mark.2. 18. and Disciples of thee, Mat. 9. 14. or one and the same, from the face] or presence; or for fear of, So the woman fled from the face of the serpent, Rev. 12.14. Of Davids flight, it is thus written; Then David sayd to all his servants that were with him in Jerusalem: Rise up and let us flee, for we shall not escape els from the face of Absalom; 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 houfhold after him. 2 Sam.15.14.16. his son] David having sinned in defiling Bathheba, and killing her husband Uriah; 2 Sam.11. was threatened therfore of God, that he would raise up evil against him, out of his own house, 2 Sam.12.11. which was fulfilled in this rebellion of Absalom.

V. 2 how many are] or how multiplied are. For, the conspiracie was great, and the people multiplied sith with Absalom; 2 Sam. 15.12.
Psalm III.

Ver. 3. Many [saying] or How many doo [say] of my soul [that is, my life; concerning me] or to my soul, and to the Greek translate it. no salvation or no manner salvation; no health, help or deliverance at all. The Hebrue hath a letter more then ordinary, to increase the signification. The like is in many other places, as Psal. 44:5. 92. 16. & 94:17. & 69:3. & 119:5. lob. 5. 16.

God] in Hebrue Israel, which is the first name whereby the creator of all is called in scripture, Gen. 1:1. See the annotations there. And it is in the plural number, to signifie the mysterie of the Trinitie in the onedness of the Godhead; and therefore is joyned commonly with other words of the singular number, and sometime of the plural; indifferently, as Israel. lob. he prayeth, 1 Chron. 17:21. and Israel they went 2 Sam. 7:23. See Psal. 58:12. It is sometime used (though more seldom) in the form singular, Israel; Psal. 18:32. &c. And it may be derived either from Isr., which signifieth Mighty; and so by increase of the word, the signification is increased, Most mighty or the Almighty; or from Allah to adore; because of the covenant, oath, and expectation, whereby we are bound unto God; according to that in Deut. 29:12.14.19. Nehem. 10:29. Ezek. 8:2. This honourable name is also given to Angels Psal. 8:6. and to Magistrates Psal. 82:1.6. because God hath communicated with them his word, John.10:34.25. Selah. This Hebrue word signifieth Elevation, or lifting up; whether of the mind, to mark, or of the voice to (treyn it; or of both. And for the matter, it ismeth to import an affeerement of a thing so to be, and an admiration thereon. For the manner, it is a note of singing high: and therefore is used onely in psalmes and songs, and always at the end of verses, excepting some few places, Psal. 55:20. & 57:4. Hab. 3:3.9. where it is set in the midds. The Chaldee paraphrast, and some other Hebrues have turned it, For ever. Our Doctors of blessed memorie have sayd, that every place where it is written, Netsach, Selah, and Ghned: there is no ceasing (or end) of that thing: sayth R. Menachem on Lev. 25. The Greek version, makes it a musical notion, Diaphones.

V. 4. (bea! about me] or for me: that is, a protector, a defender. So Gen. 16:1. Deut. 33:29. Psal. 84:12. glory] or honour, which in the Hebrue hath the signification of weights or gravity; which the Apostle seemeth to respect, mentioning the eternal weight of glory, 2 Cor. 4:17. David calleth God his glory, who had advanced him to kingly dignity; such as our Saviour calleth glory, Matt. 6:29.

The lifter up] or exalter of my head: that is, giveth me victory, honour, and triumph. So Psal. 27:6. & 110:7.

V. 5. He answered:] or heard: but to answer is to certify by some means, that he heareth, as by help or deliverance from danger, Psal. 22:22. Isa. 41:17. (to answer by fire, 1 Kings 18:21.) therefore it importeth more then bare hearing, Isa. 30:19. & 38:9. The Chaldee translateth, he receiveth my prayer, from the mountaine of the house of his sanctuarie for ever.


V. 7. Doo set] to meet themselves in leser, or in battel-ry; or set their engines. So Eza. 22:7.

V. 8. On the cheek bone] a signe also of reproch, as Job. 16:10.

V. 9. To Jehovah the salvation] to weet, is, or belongeth: or, Of Jehovah is salvation, help, or deliverance. So Prov. 21:31. Job. 2:29. Also Rev. 7:10. and 19:1. Of the salvation to our God. Like speeches are, Holynes to Jehovah Exod. 28:36. To Jehovah the earth, Psal. 22:4. and many the like. The Chaldee sayeth, From before the Lord is redemption: the Greek, Of the Lord. thy blessing.] This word, when it is spoken of God towards man, (as in this place) signifieth a plentiful flowing of good things, earthly or heavenly, Gen. 14:35. Deut. 32:3.3.4. &c. Ephe. 1:3. Gal. 3:8. When it is spoken of men towards...
Psalme IV.

Psalm 4

1. When I call, answer me, o God, of my justice; in distress, thou hast made roomth for me: be gracious to me, and hear my prayer. Sons of men, how long shall my glory be to ignominie; will ye love vanity; will ye seek, a lyce Selah? But know ye, that Iehovah hath marvelously-separated, a gracious-fainct to him: Iehovah will hear, when I call unto him. Be exyered, and say not: say in your heart, upon your bed; and be still Selah. Sacrifice ye the sacrifices of justice: and trust, unto Iehovah. Many doe say, who wil cause vs to see good? lift thou up over us, the light of thy face Iehovah. Thou hast given joy in my hart: more then of the time when their corn, and their new-wine were multiplied. In peace together, wil I lye down and sleep: for thou Iehovah alone, wilt fear me in confidence.

Annotations.

To the master, of the musick] or, To the overseer, to him that excelleth: the Chaldee translateth it, To sing. The original word Menatfch signifieth one that wreteth the continuance of any thing unto the end; or, the going forward with a work till it be overcome. 1 Chron. 2. 18. & 34. 12. 13. Ezra. 3. 8. 9. and such as in 2 Chron. 2. 18. are called Menatshem, masters; are in 1 Kings. 1. 16. called Rodim, rulers. And in musick, there were Levites appointed for several duties, and some Menatshem, to plie, or to set forward, and be over the ret, 1 Chron. 15. 21. and these were such as excelled in the art of singing and playing on instruments, to whom sundry Psalms are intituled, that by their care and direction, they might be sung excellently unto the end. Ther were in Israel, some Levites singers, that attended therunto; and had no other charge. 1 Chron. 9. 33. on Negi-noth] that is stringed instruments of music played on with the hand. See the note on Psal. 33. 3. v. 2. when I call] or, in my calling; which the Chaldee expoundeth, in the time of my prayer, receive thou it of me. God of my justice] that is, my just God: author of my justice, and avenger of my just cause. in distress] or, in streatines; thou haft widened or enlarged for me. prayer] appeal, interpellation or intercession, whereby we refer the cause of our selves or others to the judgement of God, calling upon him, appealing to him for right, praying against condemnation or the like. For the Hebrue word Tephillah, cometh of Tiphel to judge or determine causes for which appeals are made, 1 Sam. 2. 25. and Pelilim, are Judges or Arbiters; Exod. 21. 22. wherupon, to pray, is in Hebrue hibpalled, as it were to appeal or present himself and his cause unto
unto the pidge: or to judge oner felf, 

Ver. 3 Sons of men ] Hereby is meant, Great men, the Hebrue being I f, which is the name of man in refpeft of his power & dignity: as appeareth after in Psal. 49. 3.

or, wil ye turn my honour, to defamation, fand and calamitie. God had promifed David the honour of the kingdom, which Saul with his nobles, fought to defame, and calumniate, and fo turn it to Shame & reproch. 

V. 4 marveloufly-separated] or selected in wondrous sort; exempted as with fome signe of excellencie; called out. So God marveloufly severed the Israeltes from the Egyptians; Exod. 8. 22. & 9. 4. & 11. 7. See alfo Psal. 17. 7. Exod. 33. 16. 

A gracious-faint] or, pious, holy, mercifull one; meaning, himself. The Hebrue Chafid, (which the N. Testament in Greek calleth, or furneth) is fuch a faint, as deceiveth mens expedacions, is fuch a faint, as deceiveth mens expedacions, or, as the Greek explaineth it; "gracious family;" as the Greek expaffe, or furneth. The hebre Chafid, (which the N. Testament in Greek calleth, or furneth) is fuch a faint, as deceiveth mens expedacions, is fuch a faint, as deceiveth mens expedacions, or, as the Greek explaineth it; "gracious family;" as the Greek expaffe, or furneth. 

V. 5 Be [fyred] or Be commoved, which may be undertood, Be angry, Be grieved or tremble: and the Chalde addeth for him, meaning God. The original word Regia noteth any flurrying or moving. Job. 9. 6. 35. to be moved or tremble with feare; Psal. 18. 8. 

Deut. 2. 15. Isa. 14. 9. to be moved with grief; 2 Sam. 18. 33. to be fyrred with Anger, Prov. 29. 9. 2 King. 19. 17. 28. Ezek. 16. 43. This later the Greek here foloweth, faying, Be angry and fy wrath, and the Apolliffe hath the fame words, Eph. 4. 26. 

This word fignifieth to miff of the way or mark: as in Jud. 10. 16. men could fling flones at an hyare's breth, & not fy, that is, not miff: and Prov. 19. 2. he that is hatty with his foot, fy, that is, miffeth or flaweth. In religion, Gods law is our way and mark: from which when we flawe we fy. Therefore fy is defined to be Transgression of law; or, unlawfulnes. 

V. 7 Many doo fy] Hebr. are faying: which may be turned doe fy, as in Mat. 22. 23. hoidezones, faying; is in Mark 12. 18. 

bohites legoufiet, which fay, who wil caufe us to fee ] that is, to enjoy, or have the fruition of good; Psal. 50. 23. And this is the form of a will; as David defired & fayd, who wil give me drink of the watter etc. 1 Chr. 11. 17, and, who wil give me wings as a dove; 

Psal. 51. 7.
Psalm V.

Prayer. 5 God favoureth not the wicked. 8 David professing his faith prays God to guide him. 11 to destroy his enemies, and to preserve the godly.

To the master of the muse on Nechoth, a Psalm of David.

Hear thou my words, Jehovah: understand my meditation. Attend to the voice of my cry: my King and my God. For unto thee will I pray. I shall at morning, thou shalt hear my voice: at morning will I orderly address unto thee, and will look out. For, thou art not a God delighting wickedness: the evil, that not sojourn with thee. Vainglorious-fooles shall not set themselves, before thine eyes: thou hatest all that work painful-iniquity. Thou wilt bring to perdition, them that speak a lie: the man of bloods and of deceit, Jehovah doth abhor. But I, in the multitude of thy mercy, will come into thy house: will do worship toward the palace of thy holiness, in the fear of thee. Jehovah, lead me in thy justice, because of my inviers: make righteous, thy way before me. For, in his mouth is no certainty: their inward part is woeful-evils: their throat is an open grave: their tongue they make smooth. Condemn thou them-as-guilty, O God; let the fall, from their consultations: with the multitude of their trespasses, drive thou them away: for they are turned-rebellious against thee. And rejoice shalt all that hope-for-safety in thee, for ever shalt thou shew, and 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-acceptation thou wilt crown him about.

Annotations.

Nechloth] These (by the name) seem to be wind instruments, as flutes, trumpets, cornets &c. as Neginoth at stringed instruments, Psal. 4. 1. For Chail is a Pipe Isa. 5. 12.

V. 2 my meditation in Greek, my cry.
V. 3 Attend or tacle, namely, thy ear, as is expressed Psal. 10. 17. Prov. 2. 2. but often the word care is omitted, as here, so Psal. 61. 2. & 66. 19. & 86. 6. & 142. 7. &c. will pray or do pray; meaning, fil, and usually.

V. 4 at morning or, in the morning, which hath the name in the original tongue, of inquiring looking & seeking early, and is therefore used for every first opportune or fit time, both to pray for, & to receive blessings, Psal. 88. 14. & 92. 3. & 90. 14. & 143. 8. Here also the word at or in is to be supplied; as Beth a house, 2 Chron. 26. 1. for beeth, in a house; 2 Kings. 15. 5. and many the like. orderly-address prepare or settle in order; meaning either his person, as Job. 33. 1. or his speeches, as Job. 32. 14. look-out or espy, as he that keeps watch and ward, expecting what God will answer, as is explained, in Habak. 2. 1. This noteth diligence, hope, and patience: So, Mic. 7. 7.

V. 5 a God or, a Mighty one: in Hebrew א, the name of God, denoting his might or puissance: which therefore the Greek sometime translateth Ἰχθύς, Harmy; Psal. 7. 12. sometime Mighty-God, Ἰσραήλ. 6. but most commonly God: which the holy Ghost alloweth, Mat. 27. 46. & 1. 23. delighting wickedness, or, that taketh pleasure in wickedness. By, wickedness, and evil, may here be meant also (by figure of speech,) wicked and evil persons. See Psal. 36. 12. sojourn.] or, be a guest with thee, meaning that an evil man should have no interceyment, to be harboured as a guest, much less to have any abiding, or settled habitation with God. Here the word with, is to be supplied: as in the like Hebrue phrase, Psal. 94. 20. Gen. 30. 10. So in Exod. 9. 16. that I might shew r bee: for, these ANees, as the Apostle citeeth it, Rom. 9. 17. the like is in Psal. 42. 9.

V. 6 Vain-glorious fools] or, mad-boasting fools: called Holelim, of halal, to excel, praise, glorify: which when it is of ones self, and immoderate, is doteage, folly, and madness. Hence is the word used, for mad, or raving with folly Eccles. 2. 12. & 7. 9. & 10. 13. Psal. 44. 25. So after in, Psal. 75. 5. & 102. 9. & 73. 3. The Chaldee calleth them mockers, that work so the holy Ghost translateth it, Acts. 13. 41. from Hab. 1. 5. The Hebrue word signifieth a willing-working-out, perfecting, and practising: as Psal. 7. 14. penful-iniquity, or, sorrowful sin, vain unlawfulness. The original word Aven, which hath the significntion of pain or sorrow, is of large use, denoting all vanity and unjust affections, actions or indecencies, which cause pain or sorrow, or be painfully done: and is applied in special to idolatry, joined with Terephim or images, 1 Sam. 15. 2. And Beth-el, that is, God's bowse: is cailed of the prophets Beth-aven, an Idols bowse, or place of iniquity. Hose. 4. 15. & 10. 5. because Jeroboam had there set up false worship, 1 Kings. 12. 29. And in Isa. 66. 3. he that blusheth Aven, or an Idol, is turned in Greek, α λευτερόμενος. Thus Pogdanei even, be fitch as work. practise, or commit idolatry, superstitition, or other sin and iniquity, wherof comes sorrow, grief, miserie, and at laft confusion: how ever such evil workers, doe pollith and trim their actions, for they shall be rejected that work unlawfulness (hoy ergazomenoi tev anomian) Mat. 7. 23. or are workers of iniquity, (hoy ergatites adikias,) Luk. 13. 21. as this Hebrue phrase is by the Evangelists interpreted. The phrase is taken from Tob, chap. 31. 3. & 32. 22. The Chaldee translateth, them that doe fallhood.

V. 7 Thou wilt bring to perdition] or wilt doe quite
Psalm V.

doe quite away: will fonde, or make perish, man of bloods that is, bloody man, or murderer, as the Chaldee expoundeth it, the man that shedeth innocent blood. When blood is used in the plural number, it usually noteth murder or manslaughter, and the guilt following it: as Gen. 4.11. the voice of thy brother's blood crieth. 1 Chron. 22.8. thou hast shed many bloods: so after in Psal. 9.13. & 106.38 & 51.16. Sometime it signifieth natural uncleanness, as we are born in fyn, or syn deferving death. Ezek. 16.6.9. I saw thee polluted in thy own bloods & c. Here to 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, or given thereto: 2 Sam. 16.7. Psal. 16.9. & 55.24. & 59.3. & 139.19. See the like phraze opened, Psal. 130.12. and of deceit that is, man of deceit, (as is expressed Psal. 43.1.) meaning the deceitful man, fayer, or impostor. So noting hereby the secretness, as by the former speech, the open and violent. Deceit, dole, or guile, called in Hebrue Mirmah, is named of Ramah to heave or cast, or shoot with bow. And as warren bores, doo caft and shoot awry, and deceive the archer; Psal. 78.17. So Impostors or men of guile doo first as it were lift up a man with vayn hope, that being disappointed he may have the more heavy overthrow. See 1 Chron. 12.17. Gen. 29.25. So in an other phraze, to lift up the soul, signifieth, to deceive with vayn hope. Jer. 37.9. V. 8. mercy or kindnes, benignity in Chaldee, goodness. See the note on Psal. 136.1. thy house or edifice: named in the Hebrue of building, beast: in Greek, of dwelling, oikos: in English, of tuition, and custodie, a house, of the Almain house, which is of house, to defend. By house, here is meant Gods tabernacle called his house, 1 Chron. 9.13. Mark. 2.26. for the Temple was not built in Davids days. wil doe-worship] or bow-down my self, in signe of honour. toward the palacie] for the worshippers entered not into the Sanctuary it self, but into the court-yard, and at the dore, offered their gifts. Psal. 116.19. Levit. 1.3. Heb. 9.6. A palacie, (Heieth) is the name of King's houses, Psal. 45.9.16. Prov. 30.18. attributed to the places where Gods majestie was fayd to dwell, as the tabernacle, 1 Sam. 1.9. & 3.3. the temple, 1 Kings. 6.17. and heaven it self; Psal. 11.4. Mic. 1.2. V. 9. in thy justice that is, in the religion or conversation searforth in thy law, called the pathways of justice, Psal. 133.3. or, for thy justice sake. inviers] or spids, observers; that prce, or evil. So psal. 27.11. V. 10. no certainy no certayn stable thing, no firm-truth; which one may trust unto: or no true word. his mouth] that is, the mouth of any of them: which the Chaldee explaineth thus, the mouth of the wicked men. inward part] properly, that which is nearest unto the: this the Greek translatheth. and these in-parts, are put for the thoughts, affections, purposes in them: as Psal. 49.12. woeful evils, ] bavoth the original, signifieth woes, sorrowes, heavy-anoynances mischeifs and woeful evilst: so named of boi or bowb which signifieth woe Ezek. 7.16. they make-smooth] or make- flattering and confequently, deceitful, as the Greek translatheth, which the Apostlefolloweth, Rom. 3.13. V. 11. Condemn-then-as-guilty] A-flam, is a guilt, sin or trespass; Levit. 5.19. whereof the word here used, is to make guilty, or damn of trespass; and so the Greek here hath it, Iudge or damn: & the Chaldee make-guilty (or condemne.) And because destruction and desolation abideth such as are damned for crime; therefore is this word used also for desolation, abolishing, destroying Ezek. 6.6. Joel. 1.18. And so may it be here meant, punish, or make them desolate of God. So Psal. 34.22.23. & 69.6. with the multitude: or for the multitude, the many, trespasses: for sedicious-iniquities delictos, doon purposely, and disloyally, and are therefore heignious and criminal. The Greek often translatheth it Vindictives or transgression of law, which the Apostle following Rom. 4.7. from Psal. 32.1. It is more then syn, as may be gathered by Gen. 31.36. Exo. 34.7. and Job. 34.37. he addeth trespass to his sin.
drive them away] or drive him, that is ech of
them. A like phrase as was before. Psal. 2. 3.

So after in vers. 12. upon them, and him.

turned-rebellious] or turned-bitter, and so
are very dittastful unto thee, by reason of
their disobedience and stubbornnes: and
consequently, doe provoke to bitterness, and
wrath; doe exasperate. The Hebrue word Ma-
rach; hath properly the signification of
changing, & of bitterness, applied to apo

against thee] which the Chaldee expoundeth against thy word.

V. 12. for ever] or to eternitie. [show] or shrill out, sing joyfully; for so commonly
the Hebrue Roman signifieth; and is ther-
fore by the holy Ghost interpreted, to be
merry or joyous; Rom. 15. 10. from Deut. 32.

43. & Gal. 4. 27. from Hsa. 14. 1. yet sometime this word is to show, shrill, or cry a
loud for sorrow, as Psal. 142. 7. A loud shrill
noyse or shouting, was used in thanksgiv-
ings, and prayers. Levit. 2. 44. 1 King. 3.

28. Psal. 17. 1. & 118. 15. & 126. 2. & 33.

1. and thou shalt cover] or, for thou wilt
cover, protect, or cast a covering over them:
and this is answerable to their hope or see-
kings, cover in God, before mentioned; &
signifieth a safe protection from al hurt or
evil; as Exod. 33. 22. Psal. 140. 8. be

glad] or leap for joy, exult. The word sig-
nifieth outward gladnes in gesture and coun-
enance: So also doth the Greek answerable
hereto: that where one Evangelist writ-
eth, Rejoyce and be glad; Mat. 5. 12. another
saith; Rejoyce and leap. Luk. 6. 33. The Chal-
dee here again translateth, they shalbe glad
in thy word.

V. 13. buckler] a piket-shield, called ifiowah,
of the sharp-pikednes: as an other kind of
Scutchion is called Magen, Psal. 3. 4. of sen-
sing or protecting. favourable accepta-
tion] or good will; graciously or acceptance.
So the Hebrue Rafor meaneth; derived of
a word which by the Apostle, signifieth
to accept, Heb. 12. 6. from Prov. 3. 12. and
to be well pleased or delighted, Mat. 12. 18.

from Hsa. 42. 1. So the year of acceptation is
the acceptable year. Luk. 4. 19. from Hsa. 61. 2.

and the time of acceptation, is the accep-
table time. 2 Cor. 6. 2. from Hsa. 49. 8. It is also in-
terpreted will or pleasure; Hebr. 10. 7. from
Psal. 40. 9.

Psalm 6

David's complaint in his sicknes, with prayer
for release. 9. By faith he triumpheth over his
enemies.

To the mayster of the musick, upon Nego
non, upon the eight; a Psalm of

David.

Ehovah, rebuke me not in thy an-
ger: neither chalUfe me in thy
wrathful-heat. Be gracious to me
Ehovah, for I am weak: heal me Eh-
ovah; for my bones are troubled.
And my soul, is troubled vehement-
ly: and thou Ehovah, how long? Re-
turn Ehovah, release my soule: save
me, for thy mercy sake. For, in the
death is no memorie of thee: in hell,
who shal confess to thee? I saynt,
with my sighing; I make my bed to
swim in every night: I water my bed-
sted, with my tears. Myne eye is
gnawn with indignation; it is wexen-
old, because of all my distrefers.
Away from me, all ye that work pain-
ful-iniquitie: for Ehovah hath heard,
the voice of my weeping. Ehovah
hath heard, my supplication-for
grace: Ehovah, hath accepted my
prayer. All my enemies, let be
abash'd, and troubled vehemently: let
them return, be abash'd in a moment.

Annotations.

V. 12. for ever] or after the eight: mea-
ning the eight time, which was grave,
as that which we cal the base. So David
fetching
fetching home God's ark, appointed some Levites with harps upon the eighth, for the honour and service of God. 1 Chr. 15. 21. And so the Chaldee here translateth, To sing with playing upon the harp of eight strings: V. 2, "w.bushiel-beat" or cholcer: This word note\(\text{t}\) the inward affection; as the former dooth the outward appearance. David pray-\(\text{e}\)th not simply against corrup\(\text{t}\)ion, (for, as many as God loveth, he doeth rebuke and change, Rev. 3. 19. but would have his nurture with moderation, lea\(\text{f}\)t it brake him in pieces: as Jeremy likewise prayeth, Jer. 10. 24. So after, in Psal. 38. 2.

V. 3, "heal me:" rescue me. Though this may have reference here to bodily sickness; Psal. 107. 18. 20. yet is it also applied to soul-sickness; and curing of it, as Psal. 41. 5. heal thou my soul, fo have I been mistreated against thee. V. 4, "how long?" or til when? An imperfect speech, through trouble of mind, which may thus be supplied: how long wilt thou cease, or, defer to help; or, how long wilt thou afflict me? So after, in Psal. 90. 13. The Chaldee fulfilleth the want thus, Let me have a refreshing.

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

V. 6, "for in the death:" This doctrine, King Hezekiah explayneth thus: for he shal not confess thee, death shal not prayse thee; they that goe down the pit shal not hope for thy truth: the living the living, he shal confess thee at doth this day: thee father, to the children shal make knowne thy truth. Isa. 38. 18. 19. So after, in Psal. 115. 17. 18. hell or the grave; the place or state of the dead. See the note, on Psal. 16. 10. confess or, give thanks, celebrate, with praise and commendation. This same word is also used for confessing of fynnys; Psal. 32. 5.

V. 7, "I say, or am over-paywed with my sighing:" the like speech Baruch useth, Jer. 45. 3. The original word יָקִינָה, signifieth yawning, toyl, turmoil and fore labour, of body or mind; and consequently, fasting, though wearynes: and is opposed to rest or quietnes: Law. 5. 8. every night or, the whole night. The Chaldee expoundeth it, I speak in my sorrow all the night, (or every night) upon my bed. water that is, bath, or dissolve into water; or melt my breast. These are excessive figurative speeches, to express the greatness of his sorrow. In the Hebrue they ar also in the future time, I shall melt, I shall make swim, that is, I shall melt and bath; noting the continuance of his affliction.

V. 8, "my eye:" This may be taken for the whole face or visage, as in Num. 11. 7. the eye is used for the colour or appearance. gnawen in Greek, troubled. The Hebrue Gnoathsh is to gnaw and fret, and so to make deformed and ugly, and to consume. Hereof Gnawsh is a moth-worm, Psal. 39. 12. that fretteth garments. A like speech Tob useth, myne eye is dimmed with indignation, Job. 17. 7. but gnawen here, is a word more vehement. So after in Psal. 31. 10. 11. with indignation for grief that I take being provoked by the enemies.

V. 11, "let be abasht:" or, shal be abasht; The Hebrue Bofh, signiffith to be abasht, vex pale and wan; as when the colour fadeth and withereth; and noteth both disappointment of ones expectation, Job. 6. 20. and confusion or destruction, Jer. 48. 4. 20. op posed unto joy: Esa. 65. 13. let them return or, recover a signe also of discontent and shame. So Psal. 56. 10. in a moment; or in a minute; that is, a short space, or suddenly.

Psalm 7

David prayeth against the malice of his enemies, professing his innocencie. 11 By faith he feeth his defence, and the destruction of his enemies. Shigajon, of David: which he sang to Jehovah: upon the words of Cushi, son of Iemini.

I Jehovah my God, in thee I hope for safetie: save thou me from all that persecute me, and deliver thou me.
me. Left he tear-in-peace my soul, like a Lion: breaking, while there is none delivering. Jehovah my God, if I have done this: if there be injurious-evil in my hands. If I have rewarded, evil to him—that-had-peace-with me: (yea I have released, my distresser without cause.) Let the enemy pursue my soul, & take it; and tread-down my life on the earth: and my glory, let him make-it-dwell, in the dust Selah. Rise-up, Jehovah, in thy anger; be thou lifted-up, for the rages-of my distressers: and waken-up unto me, the judgment thou hast commanded. And the congregation of peoples, shall compass-thee-about: and for it, return thou to the high-place. Jehovah, will judge the peoples: judge thou me Jehovah; according-to my justice, & according-to my perfection in me. Oh let the malice of the wicked, be at an end, and abolish thou the just: for thou triest the harts, and reins, just God. My shield is in God: the favour, of the upright in heart. God is a just judge: & God angerly-threateneth, every day. If he turn not, he will whet his sword: he hath bent his bow, and made it ready. And for him, he hath made-ready the instruments of death: his arrowes, he worketh for the hot-persecutors. Loe he slalbe in travel of painful-iniquitie: for he hath conceived molestation, and shall bring-forth a lye. He hath digged a pit, and delved it: and is fallen, into the corrupting-ditch he wrought. His molestation, shall return upon his head: and upon his crown, shall his violent-wrong def-

cend. I wil confess Jehovah according-to his justice: & will sing psalm, to the name of Jehovah Most-high.

Annotations.

Shigajon] An artificial-song of David: or, Davids delight. The word properly signifieth Aberration, or, Ignoration, and is here, and in Hab. 3. 1. onely used in the title of songs: which seem to be made of sundry variable and wandering verses, which being composed by art, cause the more delight. The Hebrew word, (Shagah) whereof this is derived, is used for delight, or wandering-in-pleasure. Prov. 5. 19. 20. According to which we may name this song, Davids delight, or solace. Or, in the other signification, Davids error, as letting forth the sum of his cases, which made him almost to goe astray. The Chaldee expoundeth it, Davids interpretation of the Law. upon the words ] or concerning the words; or matters, essayes. Word, is both in Hebrew and Greek, often used for a thing or matter. Exod. 18. 16. Deut. 17 1. 1 King. 14. 13. Luk. 1. 65. Of Cufb ] This may be meant of K. Saul himself, who was of Kifs, and of Lemini, Sam. 9. 1. called closely Cufb; that it an Ethiopian, or Blackmoore, for his black & ill conditions, his hart not being changed, as the Blackmoore changeth not his skyn, Jer. 13. 22. Or els, it might be one of Sauls retinue, whose name indeed was Cufb: but we finde no mention of him elsewhere. The Chaldee flyth plainly thus, upon the destruction of Saul the son of Kifs, which was of the tribe of Benjamin.

V. 3. Lion] called here in Hebrew Arjeh, that is, a Renter or Tearer: and elsewhere, Laby, that is Harty and courageous; Psal. 57. 5. and Kephir, that is Lurking or Couchant, Psal. 91. 13. the reason of these names is shewed; Psal. 17. 12. The resting-Lion, (Arjeh) as greedy to tear, and the lurking-Lion (Kephir) as biding in covert places. Other names are also given to this kind, as Shaebal, of ramping, or fierce nature; Psal. 91. 13. and Lajeb, of subduing his prey, Prov. 30. 30.
Psalm VII.

my soul] that is, me, or my life. breaking] this may be referred to the Lion, breaking alms, or rending his prey: the word also is used for breaking of yokes of affliction, that is, freeing, releasing, redeeming or delivering, as Psal. 136.24. Lam. 5.8: The Greek so turneth it here; they being none redeeming nor saving. Thus the denial one put after in the Hebrew, serveth for both words; (as after in Psal. 9.19.) And it is the propriety of this tongue sometime to want, sometime to abound with words; as in 1 King. 10.11. ther be two denials, when in 2 Chron. 9.10. ther is but one; in the same narration.

V. 4. does this] which Cuff accuseth me of. He speaketh of some common slander. injurious evil in my hands] or, in my palates; that is bad dishonest dealings in secret: the palm or hollow of the hand; being a place where filthines may be hidden; the hand also is put for the actions. So 1 Jon. 3.8.

Psal. 109.27. 78.42:

V. 5. that had peace with me] my friend, and confederate: Such treacherie David much blameth in his foes, that in time of peace, made war. Psal. 41.10. & 55.13. 15.21. yea?] Hebr. and ? which may be resolved, yea, or when ? released my distresser; which may have reference to his sparing of Saul, and delivering him from death, 1 Sam. 24.6.7.8. 11.12. 26.9.10.11. &c. without cause] or without effect, and fruit in vain.

V. 6. my life] in Hebrew, lives; so usually called, for the many faculties and operations that are in life; the many yeares, degrees, escapes thereof. The Apostles in Greek retayne the singular number life: 1 Th. 2.28. from Psal. 16.11. 1 Pet. 3.10. from Psal. 22.13. my glory] or honour; meaning either his honorable estate, renown; and posterity, as Hos. 9.11. Job. 19.9. or his soul, as Gen. 49.6. in the dust] that is, in base estate, and ignominy; as Psal. 113.7. Job. 16.5. or, the dust of death, the grave. as Psal. 12.16. 11.19.

V. 7. in the vages] or because of the vages, surpassing indignations, so called, of the passing out of the heat and choller. wake-up] or raise-up, to meet thy self and come unto me; for judgment thou hast commanded, or appointed. It may also be read, raise up to me, the judgment which thou hast commanded. so the Chaldean paraphrase here supplieth the word, which: saying, haste: unto me (or for me) the judgment which thou hast commanded: the Hebrew it fell sometime doeth the like, as 1 King. 9.8. this house is holy; 2 Chron. 7.11. this house which is holy.

V. 8. for it] for the same congregations sake, which commeth about thee, expecting judgement.

judge] Two words are here used in Hebrew for judging; 1 Dan. 2. Shaphat; the first is more special to give doom or sentence in controversies: the latter more general, for judging or doing right in all causes. The Apollines express these two by one Greek word xrono, judge: as Hebr. 10.30. from Dn. 33.20. and Rom. 3.4. from Psal. 51.6. my justice] the justice and equity of my cause; in respect of my persecutors. So Psal. 18.18.21-25. Elsewhere he appealeth to Gods justice, Psal. 37.24. my perfection] or integritie, the simplicity of my ways, & simplicity of my hart. See Psal. 26.1. in me] or unto me, to meet reward thon; as the Chaldean explaineth it.

V. 10 for thou triest] or, he trieth. God who is possessor of the reins, Psal. 139.13. doeth also try them, as metal in the fyre. The hart, may signify the cogitations, and the reins the affections. So Psal. 26.2. Jer. 11.20. 12. Rev. 2.23.

V. 12 angerly-threatneth] or deteche, disdigneth in wrath, namely the wicked, and menaseth their destruction. So the Chaldean paraphraseth, he is mightily angry against the wicked, every day.
I.

Ver. 13 [if he] that is, If the wicked turn not, as the Chaldee explaineth it, ff he turn not unto his fear. The Greek transl. if ye turn not.

V. 14 he worketh for the hot persecutors] or polisfeth, to weet to shoot at them that fervently persecute, namely the just, as the Chaldee addeth. The Hebrue dach which signifieth burning, Ezek. 24. 10. is applied to hot persecution: so Psal. 10. 2. Gen. 31. 35. Lam. 4. 19.

V. 15 he [shalbe in travel] or, continually-travelleth, that is, taketh great pains to accomplish iniquity, as a woman with child to be delivered. molestation] or moyl, miserie.

The Hebrue [ghnamal signifieth burning, & labour and molestation, both which a man indureth himselfe, Psal. 2. 5. 18. & 73. 5. and which he causeth another to endure: Psal. 94. 20. & 55. 11. And thus it is here meant, as the 17 vese sheweth.

bring forth a lye] or, falshood: meaning cyther calumnie & flander of others, (which in vese 17 seemeth to be called violent-wrong,) or a deceit of himself, frustrating his own expecitation. This similitude of the Conception, travel, and birth of syn, is memorable; mentioned also, in Job. 15. 35. Is. 59. 4. Lam. 1. 15. much like an other similie, of ploughing sowing and reaping iniquitie, Job. 4. 8.

V. 16 is fallen] to weet, unto his own perdition, as Prov. 26. 27. Eccles. 10. 8. or, to luke there for the perdition of others; See Psal. 10. 16. the corruping-ditch be wrought] or, pit of corruption which be made. The original Shachath, signifieth corruption, Psal. 16. 10. and is applied to any pit or ditch where one perisheth and corrupteth, Psal. 57. 7. & 94. 13. and some time the word pit, is plainly added, as in Psal. 55. 24. the pit of corruption.

V. 17 his crown] the scalp, or heads top: meaning also, abundantly, and apparently in the view of all. See Psal. 9. 25. Violent wrong] The word Chamas signifieth injuri done by force and rapeing, violation of right and justice.

V. 18 sing-psalm-10] or, praise-with-psalm:

and this importeth a long artificial and skilfully composed. See Psal. 3. 1.

II.

Psalme. 8

Gods glorie is magnified by his works. 6. A prophesie of Christ his humiliation, glorie and dominion.

To the maister of the musick upon Altith; a Psalm of David.

Ehovah our Lord, how wondrous-excellent is thy name in all the earth: which haft given thy glorious-majestie, above the heavens. Out of the mouth of babes, and sucklings, thou haft founded strength; because of thy distreßers: to make ceafe the enemie, and self-avenger. When I behold thy heavens, the work of thy fingers: the moon & the starrs, which thou haft flably-constituted. What is lory-man that thou remembreft him: and the son of Adam, that thou visittest him? For thou haft made him lesser a little, than the Gods: and crowned him with glory and comely-honour. Thou gaveft him dominion, over the works of thy hands: all, thou didst set under his feet. Sheep and oxen all of them: and also, the beasts of the feild. Lebovah our Lord: how wondrous-excellent is thy name, in all the earth.

Annotations.

Gath] or the Gathib: which title is also given to the 81 & 84 Psalms. Gath in Hebrue is a wine pres, Is. 63. 2. It is also the name of a city of the Philistins, 1 Sam. 17. 4. A city also of the Levites was called...
cafed Gath rimmon, 1s. 21. 25. where upon Obed-edom the fon of Jeduthun, a Levite & singer in Israel, was caled a Gittite. 1 Sam. 6. 10. So by Gittith here may be meant, either such instruments as were used by the poftelity of Obed-edom the Gittite; or that these Psalms were made upon occasion of transporting God's ark from the howel of that Obed-edom, the history wherof is in 2 Sam. 6. 6. 10. 11. 13. &c. or, that these Psalms were to be sung for praise of God, at the Vintage, when grapes were pressed. And according to this, the Greek translacteth it the wine presses. Or it may be the name of some musical instrument, and so the Chaldee paraphrast translacteth it, To sing upon the harp that came from Gath.

V. 2. our Lord) or, our saviour: see the note on Psal. 2. 4. wondrous-excellent:] or wondrous-ample, illustrious and magnificent. The original word signifieth ample or large and excellent withal; clear and pleasant in glory: The Greek turneth it wonderful: the Chaldee, high and laudable. So in v. 10. name] this word is often used for renown or glory, Gen. 6. 4. Eccles. 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. 29. compared with Luke 18. 19. Mar. 10. 20. And this Psalme treateth of the spreading of Christ's kingdom and gospel, as after is manifest.

that is, put, or set, as, have given, Is. 44. 1. is by the Evangelist in Greek f wil put. Mat. 6. 18. and in the Hebrew text, as he hath given thee over them for king, 2 Chron. 9. 8. for which is written in KIing 10. 9, he hath fet (or put.) It may also improt a setting-sure or 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 Hebreu: to give, for thou hast given. glorious-majestical] venerable or praysworthiy-say or. The word Hodi, is general for any laudable grace or virtue for which one is celebrated, reverence and commend'd; above, or over, or upon the heavens. This phrase is used of God, Num. 27. 20. where he will give Moses to give of his glorious majesty upon Josua: and may have use in the mystical applying of this Psalme to Christ's kingdom, as Mat. 21. 16. teacheth us: heavens being also often used in scripture, for the church of Christ, Is. 65. 17. & 66. 22. Rev. 21. 11. V. 6. hath founded] that is, firmly deposed, appointed, and consequently fixed and perfected: as the Greek katermin (which the Apostle useth,) significeth, Mat. 21. 16. So in Eph. 1. 8. the king had founded, that is, deposed, appointed. See also before Psal. 2. strength] that is, strong praise: for to this word Semerth often to be used; as Psal. 29. 1. & 95. 1. 118. 14. therefor the Greek, which the Apostle followeth, Mat. 21. 16. translacteth it Praise. This word strength or firmnes, may be taken for kingdom firmly strengthened, as in this place, so in Psal. 110. 2. & 86. 16. & 89. 11. to make ceafe], that is, put to silence; or doo-away, abolish'd & destroy'd. So after in Psal. 119. 119. & 89. 45. & 46. 10. (self-avenger] or, him that avengeth himself: the proud and mighty which will not suffer his honour or gayne to be diminished. So Psal. 44. 17. This was fulfilled, when children crying Hosanna to welcome Christ, the chief preists and Scribes disdained, and sought to destroy him: but he stopped their mouths, by aledgeing this scripture: Mat. 21. 15. 16. Mark. 11. 18. Gods people are taught though they suffer wrong, not to avenge themselves, but to give place unto wrath. Rom. 12. 19.

V. 5. what is sory-man] to weep, thus think I with my self: what is man &c. Here man is called Enoth. (the name of Adams nephew, Gen. 4. 26.) which signifieth doleful, sorry, sorrowful, wretched, and sick incurable. And this name is given to all men, to put them in minds of their miserie & mortality; as Psal. 9. 21. let the heathens know, that they be Enoth. son of Adam] or, of earthly-man. As before men ar caled Enoth, for their doleful estate by fyn: so are they caled Adam, and sons of Adam, that is, earthly, to put them in mind of their original and end,
end; which were made of Adam the earth, even of the dust; and to dust that again 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. & 35.7. & 39.6. and in many other places. See the note on Psal. 47.3. wistest him that is, hath care of, provideth for, and lookest to him. The original word thus largely signifies; and is used indifferently for visiting with favour or with displeasure, as Psal. 55.10. or 59.6. Here it is meant for good; for God's providence is singular towards man; and his visitation preserves our spirit. Job. 10.12. Compare also herewith, Psal. 144.3. Job. 7.17. 18.

V. 6. For thou madest him lesser] or And thou madest him lack. or Though thou madest him to want a little of the Gods. a little The original word signifies either a little while; Psal. 37.10. or a little deed; Psal. 37.16. 1 Sam. 14.2.9. the Greek brachutis (which the Apostle useth,) also signifies both. Acts 4.34. Job. 6.7. how be it, by his applying this to Christ, he semeth to mean a little or short time. Heb. 1.7.9. than the Gods] or than God; but by Gods; here is meant the Angels, as the Apostle expoundeth it, according both to the Greek version, and Chaldee paraphrase. And these heavenly spirits, or for their office and service called Angels, that is messengers: but for their honourable dignities they are called Gods, here and in Psal. 97.7. and the Sons of God, Job. 1.6. & 38.7. The Princes of the earth, are named Gods, Psal. 82.6. how much more may the Angels be called to, that is Chief Princes; Dan. 10.13. and crowned him? This may be understood of man as he was first made, in Gods image, and Lord of the world, Gen. 1.17. the place also above where the Sun and stars are, be called heavens, Gen. 1.17. and the highest place where the Angels dwell, (and God himself is fayd to sit in,) is likewise called heaven: Mat. 5.9. & 24.36. and by the Apostle named the third heaven, 2 Cor. 12.1. So other scriptures mention the birds of heaven, Mat. 13.32. the winds of heaven, Dan. 7.2. the clowles of heaven, Dan. 7.13. the dew of heaven Dan. 4.11. &c. The Hebrue name Shamajim, hath the form of the dual number; but the Evangelists express it indifferently by the singular or plural; as where one faith, your reward is great in the heavens; Mat. 5.12. an other faith, it is much in heaven; Luk. 6.23.

Psalm 9.
Psalme IX.

Psalm 9.

David praiseth God, for executing of judgment. 12. He inciteth others to praise him. 14. He praiseth that he may have cause to praise him. 16. The judgments that shall come upon the wicked.

1 To the mayster of the music upon Muth labben; a psalme of David.

2 I will confess Jehovah, with all my heart: I will tell, all thy marvelous works. I will rejoice and thew gladness in thee: I will sing psalm, to thy name & most-high. When mine enemies turned backward: they stumbled and perished, from thy face.

3 For thou hast done, my judgement and my doom: hast sitten on the throne, judge of justice. Thou hast rebuked the heathens, hast brought to perdition the wicked one: their name thou hast wiped out, for ever and aye. The desolations of the enemy, are wholly-ended, to perpetuities and the cities thou hast pulled up; perished is, the memorial of them. And Jehovah, hath fit for ever: he hath prepared his throne for judgement. And he, will judge the world with justice: will judge the peoples, with righteousnesses. And Jehovah, will be an hye-refuge for the oppressed: an hye-refuge, at times in distress. And they that know thy name, will trust in thee: for thou forsookest not, them that seek thee Jehovah.

4 Sing psalm to Jehovah, that dwelleth in Sion: shew forth among the peoples, his doings. 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 praises, in the gates of the daughter of Sion: may be glad, in thy salvation. The heathens are sunk-down, in the corrupting-pit that they made: in the net, that they hid, caught is their foot. Known is Jehovah, judgement he hath done: in the work of his hands, insnared is the wicked one: Meditation Selah. The wicked shall turn into hell: all the heathens that forget God. For not to perpetuities, forgotten-shalbe the needy-one: nor the expectation of the poor-afflicted-ones, perish for aye. Rise vp Jehovah, let not soryman be strong: let the heathens be judged, before thy face. Put thou, Jehovah, a fear in them: let the heathens know; that: they, be sory-men Selah.

Annotations.

V. 1. 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 of Labben: but who he was, is uncertain: some think it was Goliath, the Chaldee sayth, for the death of the son. It seemeth to me, as the former psalme, was of the propagation of Chrifts kingdom; so this is, of the destruction of Antichrists.

V. 2. marvelous-works] or wonderful things: miracles. The original word signifies high and hidden, such as mans power cannot perform, nor reason reach unto: and therefore are admired.

V. 3. in thy words; V. 4. when my enemies turned. This may be taken for a hint of his praise for deliverances.
PSALM IX.

Verances past: or, in faith for like to come, and may be read, when my foes turn back: they [had] humble and perilled. from thy face] for before thee, because of thy presence, that is, for fear of thee; & that out from thy face or presence. So after Psal. 68.2.3.

So the Apostle speaketh of the wicked's perdition from the face of the Lord.

V. 5. deem my judgment] that is, given sentence, and executed, according to the right of my cause: See Psal. 7.9. The Chaldee expoundeth it my vengeance. [often on the throne] or sett-thee-down on the throne, the seat of judgement, or tribunal. This noteth, both kingly authority Psal. 132.11.12. and the acting or executing of the same. 2. Chron. 18.18. I sa. 6.1. Dan. 7.9. Rev. 10.11.

V. 6. haft-rebuked] with rough and severe words: but this, when God doeth it, commonly importeth confusion, as being to his enemies; and therefore rejoyned with the curse, Psal. 119.21. & 68.31. & 76.7. & 18.16. Zech 3.2. So else where he sayth, as the rebuke of thy face they perish: Psal. 80.17. 'wiped out' or, wiped away as with the hand. And this wipine out the name, noteth an utter abolishing with great wrath. Deut. 9.14. & 29.20. Psal 109.13. [for ever and eyre] or, for ever and yet: or, to eternity and perpetuity. The Hebrue Gnued, yet, is added to eternity or ever, to encrease the durance of it, and to note al eternitys. Psal. 10.16. & 21.5. & 104.5. & 145.5. taken from Moses Exod. 15.18.

V. 7 The desolations] which the enemy made in spoiling our land; or the desolate places which the enemy builded for himself, as in Job. 3.14. great men are said to build themselves desolate places. of the enemy] So the Greek turned it. we may alfo read it. O enemy, the desolations are quite ended (which thou madest); or are they ended? to perpetuity] or, to victorious that is, so as it continueth for ever. Ever or Eternity hath the name Ghnedlam in Hebrue of being hid and so vn

known: perpetuitie, Nefach, is so named of prevailing and getting vittory by perpetual, durance. Hereupon that speech of the prophet, h hath swallowed up death to perpetuity, or victorious-eyc; Isa. 25.8, is translated by the Apostle, Death is swallowed up to vittory, that is, for ever: as the same word in Amor. 8.7. & Lam. 5.20. is also turned into Greek, by the LXXij interpreters. Pulled up, a similitude taken from trees, applied here to the pulling down of cities: to planting and pulling up of a people, or feet one against another. Jer. 24.6. & 42.10. & 45.4. of them] twice repeated, for more vehemency: meaning, all and every of them or, with them themselves, their memorie is gone: the Greek translaech, their memorial is perished with a sound.

V. 9. wil judge] or give doom unto. Two several words for judging, are here used, as before, Psal. 7.9. with righteousness] that is, all manner righteousnes, and equitie or, most righteous, most equally. See the like speech after, Psal. 98.9. & 96.13. and often other where.

V. 10. an high-refuge] in Hebrue Mifs, gab, which is, an exaltation, that is, an holy place, tower, or fort to refit the enemy for. 48.1. wherein men are protect and escape their foes invasion, Deut. 2.55.

for the oppresse] or, to the beaten down, the poor is so cale, as being powdered or blanched by the adversary. So Psal. 10.18. & 74.21. [at times] or in feasons, that is, reasonably at all times when they be in distress: So Psal. 10.1.

V. 11, that know] or that acknowledg thy name: such are Gods people, Esa. 52.6. and shall by him be delivered and advanced. Psal. 91.14.

V. 12. dwelleth in Sion] or sitteh in Sion. The Chaldee fayth, hath placed his divine habitation (or mistletoe) in Sion. Sitting is often used for dwelling, as is noted, Psal. 1.1. The word is in many times omitted in Hebrue; but necessarily to be understand, as the text it self saith; as beheth, bellow, for beheth, in the house. 2. Kip. 14.14. compared with 2 Chron. 15.24. & 2 Chron. 16.21. with
with 2. Kings. 15. 5. & 2. Chron. 34. 30. with 2. Kings. 23. 2. his doing. his princes, or wanted works. The original word signifies actions done naturally or purely for studiously: design, gifts or exercises enterprised advisedly, & prolonged studiously, of natural disposition and inclination. 

V. 13. seeketh out] or requireth the blood that is God, who followeth, findeth out, pursueth and avengeth bloodshed or murder; according to the law. Gen. 9. 5. 6. See the annotations there. The Chaldee expoundeth it, that he requireth the blood of the innocent, remembereth his just ones. 

V. 14. from my haters] that is, which cometh upon me, from them. lifting up] or, lift up, (exalter) of me; gates of death.] This note: present peril & fear of death, as being now near the very door or gate thereof; Gen. 4. 7. Judg. 5. 8. It note, also, power, strength, and jurisdiction, which death hath; (even reigning, as the Apostle saith, Rom. 5. 14.) because Magistrates late 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 horror. Psal 107. 18. Isa. 38. 10. Mat. 16. 18. Job. 38. 17. 

V. 15. gates of the daughter of Sion] these are opposed to the former gates of death; and mean, the publick places where God's people came together, at Sion gates, where God's fate, verse 12. and which he loved most, Psa. 87. 2. The daughter of Sion signifies the Church or Congregation there gathered, as also, the Chaldee paraphrase here, the church, translating it the congregation of Sion; for every chief city, was counted as a mother; 2. Sam. 20. 19. (wherupon the Apostle calleth Jerusalem, the mother of us all, Gal. 4. 26.) the villages that were near & pertained unto such cities; are called daughters, Lof. 15. 45. 2. Chron. 13. 19. Psal. 48. 11. and the inhabitants there seated, or assemblies of people resorting thither are likewise named daughters; as being bred, born, nourished there, and subject thereto. 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 Tirzah, Psal. 45. 13. daughter of Babel, Psal. 137. 8. and the like. 

V. 17. judgment he hath done] or, by the judgement that he hath executed. his hands] or his palms, the wicked's own hands; called the palms of holiness, for the secret manner of working. So Psal. 7. 4. Meditation Selah] meaning that this is a matter of deep meditation, worthy to be well meditated, & spoken or sung with earnest consideration always. Some retain the Hebrue word, Higgayon Selah; for that it may import a kind of song or tune, (as the Greek turneth it,) being found in this form, only here, and in Psal. 92. 4. The Chaldee interpreth it, the just shall joyfully -show it forever. 

V. 18. into hell] into hell itself; for the word into is in effect twice put in the Hebrue, for more vehemence. forget God] the Chaldee addeth, that forget the fear of God. 

V. 19. needy-one] two names are here given to the poor; Abjon, needy and desirous, which importeth want of things needful; to be supplied by liberality. Psal. 132. 15. & 111. 9. Ghanani, poor afflicted, which need help and deliverance from vexation: as before ver. 13. yet this precise difference, is not always observed in the ripure. perish for ay] that is, shall never perish. Here the word not, set in the beginning, serveth for a denial of all that followeth, shall not be forgotten; shall not perish, or be lost; So in Job 30. 20, 25. & 31. 20. And the Chaldee here repeteth the word not, for more plainness. Contrary to this is the wicked's hope & expectation, which

D 2
Psalms X.

shall perish. Prov.10:28. Job 8:13. & 11:20. be strong or, strengthen, confirm and harden himself; and so prevayl. This is fitly opposed both to the name and nature of man, which is inferm, sorrowful, and mortal.

V. 21. Put a fear in them] The original morah (used in this place onely, ) seemeth to be put for Mara: which is fear, or Terror, Psal.76.12. these two Hebrue letters being often put one for another, as Amon Jer.52.15. for Hamon, 2 King 25.11. Shmua 2 King 25.29. for Shumah, Jer.52.33. Or according to the Letters it may come of Horah to teach; and signify a law or doctrine: and this the Greek favoureth, translating [for; a lawgiver (or teacher) over them. [Ivy-men] in Hebrue Aqoff; the proper name of Adams nephew, Gen.4.26. signifying Sorowful: & is after commonly given to every man for his doleful state & mortality, Psal.8:5. and here collectively is the name of mankind.

Psalms IO.

1. The Prophet complaineth to God of the outrage of the wicked, against God himself, & his poor people. 15. He prayeth for remedy, 16. he professeth his confidence.

W Herfore Ichovah doth thou stand in a place far off: doth thou hide, at times in distress? In the haughtyones of the wicked, he hotly-pursueth the poor-afflicted: let them be taken, in the crafty-purposes, that they have thought. For prayfe doth the wicked, for the desire of his soul; and the covetous he blesseth; he despiseth Ichovah. The wicked, such is the loftynes of his nose, that he feeth not: there is no God, in all his crafty-purposes. His wayes, doe well-succeed in all time; thy judgements are on hye, above his fight: all his distressers, he puffeth at them. He sayth in his hart, I shall not be removed: for that I haue not been in evil, to generation and generation. His mouth is full of cursing, and of deceit and fraud: under his tongue, is molestation and painful-iniquitie. He seteth, in the wayte: in the secret-place of the villages; in the secret-places doth he murder the innocent: his eyes, lurk for the poor. He lieth-in-waye in the secret-place, as a Lion in his den; he lyeth in waye, to snare away the poor-afflicted: he snatcheth-away the poor-afflicted, in drawing him into his net. He crouseth he boweth down: that fall may into his strong-paw, a troop-of-poor. He sayth in his hart, God hath forgotten: he hideth his face, he will not see to perpetuitie. Rise vp Ichovah; ð God, lift-up thy hand: forget not the meek-afflicted. Wherfore dooth the wicked, despise God? he sayth in his hart, thou wilt not inquire. Thou feest, 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. Break thou, the arm of the wicked-one: and of the evil man, seek-out his wickednes, til thou findest none. Ichovah is King for ever and aye: perished are the hethens, out of his land. Ichovah thou hast heard, the desire of the meek: thou preparedst-firm their hart; thou madest attentivethine ear. To judge the fatherless, and the oppressed: that he add not any more; to daunt-with-touror sory-man, out of the earth.
Annotations.

This Psalm is in the Greek version, a continuance and part of the former ninth. Whereupon the count of the Psalms following, doth in the Greek books and such as follow them, differ from the Hebrue: the 11. Psalm being reckoned for 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 144. & 113. Psalms they make one, and the 116. they part in two.

V. 1. wherefore doth thou mal] or, wilt thou [eart] this form of expostulation, implieth an earnest prayer, Lord I am not far off. For questions may be resolved into plain affirmations, or demands: as where one Evangelist saith, why doest thou thus? Math. 5. 35. and another saith, Dost thou not know? 1 Cor. 14. 33. See the notes on Exod. 32. 11.

V. 2. be holy purposed or, Lorp doth the poor, doth brood in afflictions, is holyly persecuted. See Psal. 7. 14. The Apostle useth such speech, for exceeding grief; 2 Cor. 11. 15. Who is offended and turneth not crafty purposes.] or, divers, policies; The word noting sometime good purposes, & sometime evil. See also Psal. 16. 10. The Greek translates them, they are taken in the counsel.

V. 3. praise doth the wicked] to weep, himself, or his fortune; for that he hath what his foul desireth. And the soul of the wicked, desireth evil; Prov. 21. 10. the covetous], or gain thirstily; he is blest, to weep, himself, and his fortune. The covetous hath his name, of a word which sometime signifieth to go, or wound; Job. 2. 8. And filly is the gain thirstily so called, both for the hurt he doth to others, whose life oft he would take away, Prov. 19. 13, and for that he wondeth himself with his great
Psalm X.

So Psalm 34:2, 62:10, 196:7, 3. So the Apostle in Greek sayth, praying in all time; that is, always; Ephes. 5:18 like phrasais, in all day, that is, daily Psalm 144:2. above his sight, or out of his presence, from before him. he puffeth] that is, defyeth and seteth them at naught, dominies over them (as the Greek transladeth it) as if he could overthrow them with his breath. Or he puffeth, bloweth, and consequently seteth them on fire, and consumeth them: as, scornful men puff, (that is, inflame or as the Greek sayth, burn,) the city. Prov. 29:8. So Ezek. 21:31. The Chaldee expounds it, he is angry at them.

V. 6. I shall not be in evil: that is, I who am not now in evil, shall never be; meaning by evil, trouble or affliction; as the Israelites saw themselves in evil, Exod. 5:19. Or, perhaps, by evil, he meaneth an oath and maliciousness, (as when Aaron sayd, the people were in evil, Exod. 32:22.) and then he boafteth here of his innocency; for which he promiseth himself, a settled estate. The Chaldee giveth this sense; 7 will not be moved from generation to generation, from doing evil.

V. 7. of cursing, or, of execution or adjuration. The Hebrew Adah signifies an oath with execution or cursing, Num. 5:21. for cursing was added to an oath; for to confirm the more. Neh. 10:29. Deut. 29:12. 21. therefore one and the same thing is called both amoth, and a curse Gen. 14:8. 41. This here, the Apostle caeleth in Greek ἁρα, Cursing. Rom. 3:14. deceits and fraud, or, impositions and inward guile: that is, outward deceitful shewes and promises, and privy guile lurking in the heart.

V. 8. in the waying place of the villages, or, the ambus of the court yards: both which have their name in Hebrew of the grass that groweth in them; as it were grass yards. And because such places commonly are rich mens possessions, therefore (it seemeth) the Greek transladeth in the waying place with the rich.

V. 10. He croucheth, or, And he crouseth. to meet himself; leaft he should be espied. See this spoken of the Lion, Job 39:2. that fall may into his strong paws a toup, or, and he falteeth with his strong paws on the toup of poor. Strong paws] or, Strong members; Here wanteth a word to be supplied; as often in this and other tongues; as a sith for, a suit cup; Psalm 73:13. for a new, for a new sword; 2 Sam. 1:15. cold for cold water. Matt. 10:41. This want, sometime the scripture it fell supplieth, in repeting histories; as, he set in Aram, 1 Chron. 18:6. for he set garnisons in Aram, 2 Sam. 8:6. the shift of the sheet, Matt. 26:17. for, the first day of the shift: Mar. 14:12. So after, Psalm 2:13. and 27:4. toup of poor, or, the weak, the poor: called here by a name, that noteth their power, wealth and faculty to be dimmed or decayed; or, a company of obscure persons. This word is nowhere found; but thrife in this Psalm, in the 8. verse before; in this, and agayn in the 14.

V. 11. he will not see[ or, not at all respect] the like profane speeches of the wicked; ar let down Psalm 94.7 Ezek. 8:12, 9:9. Isa. 29:15.

V. 12. lift up thy hand] that is, shew openly thy power for help of thy people, & confusion of thy foes. Lifting up thy hand, is applied to the publishing and manifesting of the gospel, Isa. 49:22. somtime, for signe of help, Ezek. 20:5. somtime for burst, 2 Sam. 18:23. and somtime, for signe of an oath; as Psalm 106:16. Deut. 32:40. In this latter sense the Chaldee paraphrafe taketh it here; Confirm the oath of thy hand.

V. 14. to give it in to thee] that is, to take the matter into thy hand, to manage it: or, to give with thy hand that is, liberally to recompence the evil that is done. The Chaldee paraphrafe thus; if it manifest before thee, that show wilt send upon the wicked foro and wrath; thou lookeft to pay a good reward to the just, with thy hand.

V. 10. unto thee] or upon thee the poor leaveth, to meet his cause, or himself. To leav, is to commit unto ones fidelite, Gen. 39:6. Esth. 10:3. Job 39:14. And so the Chaldee sayth, thy
Psalm X. XI.

thy poor trust in thee. See also 2 Tim. 1:12.


til thou findest more. ] In Jer. 50:20. the [men of Gods people, being fought for, ar not found, because of his mercy in pardoning them; but here of the wicked, they ar not found, because of his judgment in consuming them; as he saith in Ezek. 27:48. thus wilt cause wickedness to cease out of the land.

V. 16. heathens out of his land ] the land of Canaan, whose peoples the Lord drove out; Psal. 44:3. and of which he saith, the land is mine: Levit. 25:23. It may also be understood of the wicked Israelites, which in conditions were like the heathens, and born of them, Ezek. 16:3. such were also called heathens, Psal. 2:1, as appeareth by Acts 4:27.

V. 17. thou preparest pure] to wrote, thy spirit, which helpeth the infirmities of men that know not what to pray as they ought. Rom. 8:26. Or we may read it prayerwells, prepare thou their heart, apply &c. for prayers ar often-made in faith, as if they were already done; as, where one saith it hath pleased thee to bless, 1 Chron. 17:27. another saith let it please thee to bless, 2 Sam. 7:29. thine ear] the Chaldee addeth, to their prayers. The Greek thus, to the preparat on of their hart, thine ear attendeth.

V. 18. that he add not] be, that is, the wicked man [spoken of before, ver 15.] unless we refer it to that which followeth, the man of the earth, to daunt with terror or, to break with fear; to dismay or terrify. The word is indifferent, applied sometime to God. Psal. 39:8. somtme to wicked men, Psal. 37:15. The Apostle following the Greek version, saith he not troubled, 1 Pet. 3:14. for, be not daunted-with-fear. Esa. 8:15. but more fully the word is opened, by Paul saying, in nothing be terrified (or daunted) of your adversaries Phillip. 1:28.

Annotations.

Psalm XI.

David being counselled to flee, encouraged himself in God against his enemies. 4. He shewed the providence and justice of God.

To the manner of the muse, a Psalm of David.

In Jehovah, do I hope for safety; how say ye to my soul, flee, to your mountayne as a bird? For loe the wicked, bend the bow; they prepare their arrow upon the string; to shoot in the darknes, at them that are upright in hart. For the foundations, are cast-down: the just, what hath he done? Jehovah, in the pallace, of his holynes; Jehovah in the heavens his throne; his eyes wil view; bis eye lidswil prove, the sonns of Adam. Jehovah, wil prove the just. one: and the wicked-one: and him that loverth violent-wrong, his soule doth hate. He wil rayne upon the wicked, snarks: syre and bromstone, and wind of burning-storms, shalbe the portion of their cup. For just Jehovah, he loverth justifies: his face wil view, the righteous.
Annotations.

Psalm of David: this word Psalm wanting in the Hebrue, is supplied in the Greek, so in Psal. 14. & 25. &c. 26. & 27. & many other. See the note on Psalm 10, 10. "See" or "see." In the Hebrue there is a double reading, "see-thou," & "see-ye," meaning David in particular, and his remew with him. to your mount.
or, from your mount: but the Greek and Chaldee suppleth the word to. In mouns, rocks, and caves, David hidd himself from Sauls persecution. 1 Sam. 23. 14. & 24. 3. 4. as a bird] This noteth his danger, who was hunted as a partrich on the mountayns, 1 Sam. 26. 10. and his fear; as in Isa. 16. 2. Hereupon is that proverb; As a bird fleeing from her nest: so is a man, fleeing from his place. Prov. 27. 8.

V 3. For the foundations OR the things- set-up. The original word Shathoth, signifies things- orderly, set and disposed: and may be applied to many things; as in buildings, to found, in hunting, unto nets or snares, in the common wealth, unto constitutions or positive-laws; in wars, unto engines, or leagers, as Psal. 3. 7. in the mind of man, unto purposes, plots, deliberations; in religion, unto faith, which is the foundation, and beginning of the hypothesis, or the hypothesis (that is the subsistence and expectation) of things hoped for, Heb. 3. 14. & 11. 1. According to al, or most of these, may this sentence be applied; eather to the plots, purposes, snares, bet for Davids ruine, but pulled-down by the Lord: or to Sauls estate and kingdom, which seemed sected, but by the Lord was overthrown; or, to Davids estate and faith, which the enemies boasted to be come to nought. The Greek version of the Lxx. translates thus, for the things, that thou hast-perfected, they have destroyed. are cast-down] or, that have been broken down, destroyed. The Chaldee giveth this interpretation. For if the foundations be destroyed, why doth the just doe innocence? Ver. 4. palace of his holyenes] or, his holy palace, or Temple: which here may be taken for very heaven, as also in Hab. 2. 20. for the holy places made with hands, were antitypes (or answerable similitudes) of the true sanctuary, Heb. 9. 24. V. 5. prove the snares] or trie them: by the perfecution of the wicked, as well as by other affihctions. Psal. 66. 10. 11. 12. his soule] that is, Gods soule, death hate. This is attributed to God, after the manner of men; as he is also sayd to have eyes, hands, ears, &c. So Levit. 26. 11. my soule shall not lath you.

V. 6. snares] hereby is often meant in scripture, strange, sodomy, and inevitable judgments. Job. 22. 10. & 18. 9. 10. Isai. 3. 14. & 24. 17. 18. The Chaldee expounds it, He will send down the rain of vengeance on the wicked, that breath fire &c. fire and brimstone] such was the wrath that fell on Sodom and the cities by it, Gen. 19. 24. and was threatened unto Gog, Ezek. 38. 22. and figureth the vengeance of eternal fire, Jude. 7. Rev. 20. 15. wind of burning-stormes] or, of blasting-tempes; that is, a horrible-blasting whirlwind. David felt such from his persecutors, Psal. 119. 53. and here they feel such from God, for perfecuting him. Jeremiy applieth this word, to the burning-storm of hunger, Lam. 5. 10. but it is properly a hideous burning tempes, ruiling out of the darksom cloud; such as the Evangelist calleth tempos aporphicos, a smouldery-burning wind, named in Greek Euridycon, Act. 27. 14. the portion of their cap] that is, the due measure of their punishment. See Psal. 75. 9. & 16. 5.

V. 7. loveth justices] that is, all manner justice, both to punish the evil, and peref the good, both just caufes and persons, his face] or their faces; in mylere of the holy Trinitie; as often in the scripture. See Psal. 149. 2. The Hebrue here may be Englished, the face (the aspect) of them, or of him. See the note on Psal. 2. 3. will view the righteous] usally view the right. And
Psalm XII.

And this noteth the manifesting of God's care and favour, towards the righteous, both cause and person. The Greek transl. His face feeth righteouspersons: the Chaldee thus, The just shall see the sight of his face.

Psalm 12.

David defitute of humane comfort, craveth help of God. 4. He comforteth himself with God's judgments on the wicked, and confidence in God's tried promises.

1. Ave Jehovah, for the gracious-slain is ended: for the faithful are diminished, from the sons of Adam. They speak, false-vanity, ech-man with his next friend: with lip of flatteries: with a hart, and a hart they speak: Jehovah cut-off, all lipps of flatteries: the tongue, that speaketh great-things. Which have said, with our tongue we wil prevayl, our lips are with us: who is Lord over us?

2. For the waffful-spoile of the poor-afflicted: for the groning of the needy-ones: now will I rise up, sayth Jehovah: I will set in salvation, he shall have breathing. The sayings of Jehovah, are pure sayings: as silver tried, in a subliming-furnace of earth: fined, seven times. Thou Jehovah wilt keep them: wilt preserv him from this generation, for ever. The wicked walk, on every side: when vilenes is exalted, of the sons of Adam.

Annotations.

1. Vers. 1. upon the eight] which the Chaldee expoundeth, upon the eight stringed harp: see Psal. 6. 1.

2. Ave [or help. This word is largely used, for all manner, saving, helping, delivering, preserving &c. as to help or defend from injury, Exod. 2. 17. 2. King. 6. 26. 27. to deliver from all adversities; Psal. 34. 7. as from sickness, Mat. 9. 21. Mark. 6. 56. from drowning, Mat. 8. 19. from shipwreck, Act. 27. 31. from hands of enemies, Psal. 18. 4. lude, 5. from syn, 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 sayth, let us see if Elias will come and take him down.

3. The faithful are diminished], or faithes, fidelities are ceased. The original word is used, both for true and faithful persons, 2. Sam. 10. 19. and for truths or fidelities, Esa. 25. 2.

4. The Greek translates, the truths.

5. false-vanity], or vayn falshood: in Greek, vanitie-things. This word (Shav) noteth vanity both of words, and deeds, Exod. 20. 7. Isr. 2. 30. and often that which is false, Exod. 23. 1. as that which Moses in Exod. 20. 16. calleth witness of falsehood, (Sheker,) relating it he calleth false-vanitye, (Shav) Deut. 5. 20. with his next friend] or his neighbour, his friend with whom he is associate. Sometime this word is used for a special friend, 2. Sam. 13. 3. Psal. 35. 14. Prov. 17. 17. but often generally for a neighbour, or next: as the new testament translateth 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 flatteries] that is, smooth deceitful speeches, as the Greek translates, deceitfull lips: a lip being fonetime put for a speech or language, Gen. 11. 1. Of such deceivers, that had taught their tongues to speak lies, Jerem. also complaineth, Chap. 9. v. 4. 5. a hart and a hart] that is a double hart, and deceitful. So, stone and stone, Ephah and Ephah, Deut.

Psalm XII.

23. 13. 14. meaning 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. The Greek translateth, with a hart and a hart he speaketh evil things.

Ver. 5. our lips are with us) or, are ours: that is, we have skill, power, and liberty to speak; who shall control us?

V. 6. 1. will rise up] the Chaldee addeth, will rise up to judgment. Set in salvation) that is, deliver out of all misery, and safely settle in health, and prosperous estate. he shall have breathing] or, he (meaning God) will give breathing, or respiration, to him, that is to every poor man, (as after in verse 8.) or, he will breathe out, that is speak plainly to him. The Greek, changing the person, translateth parhēsiasomai that is will speak plainly with him. So it noteth 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 play and confident breathing out, or uttering of the truth, Habak. 2. 3. Prov. 12. 17. Or we may understand it of the wicked, thus, 1. will set in salvation him whom he puffeth at: that is, whom the wicked boldly defeth; (as this word was used before, Psal. 10. 5.) or, whom he hath insinuated. The Chaldee expoundeth it, 1. will appoint salvation for my people, but against the wicked 1. will testify evil.

V. 7. The sayings] or, the words, promises, tried] examined, fined, as in fyre. The like praise of Gods pure word, is in Psal. 18. 31. & 119. 140. Prov. 30. 5. a subliming furnace of earth] This furnace, called Ghnall, a sublimator, or subliming or causing to ascend upward, is the best and choicelst vessel for trying and subliming of metall; called therefore in Greek Dokimion, a Trial. And the Apostle hath the like word for a Trial of faith, better then gold. 1 Pet. 1. 7. seven times) or seven fold; that is, many times, fully and sufficiently. Seven is a perfect number used for many.

V. 8. preserve him] that is, every one of them; so before 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 prayerwise, keep them, preserve him. The Greek changeth person also, laying, wilt keep us, or preserve us. 1. this generation] that is, fro the men of this generation: as when Christ sayd, wherto shall I liken this generation? Mat. 11. 16. he meant, Whereto shall I liken the men of this generation! Luk. 7. 31. The like may be seen in Mat. 12. 42. compared with Luk. 11. 31. The original word Dor, that is, generation, race or age, hath the signification of duration, or durable dwelling; and abiding, Psal. 84. 11. and so noteth the whole age or time that a man endureth is this world, Eccles. 1. 8. & so conseqently for a multitude of men that live together in any age: as here, and Deut. 1. 35. and in many other places.

V. 9. vileness] or, Vile - luxuriousnes, riotize. The word Zulluth here used, is derived from Zolel, that is, a vioer, glutton, or luxurious person; Deut. 21. 10. Prov. 23. 18. & consequently one vile, contemptible, noughtworth, opposed unto the precious. Is. 15. 19. And here vileness or riotize, may either be meant of the vice itself, or of vicious doctrine, opposed to God's precious word, before spoken of, ver. 7. or a vile riotous person, may To be called, for more vehemency sake, as Pride for the proud man Psal. 36. 12. The Greek translateth thus; according to thine highness, thou haft much-encreased (or, made abundant) the sons of men. The Chaldee thus, the wicked walk round about, as an horn sleek that sucketh the blood of the sons of men.

Psalm 13.

David complaineth of delay in help; 4. prayeth for mercy, 6. and glorifieth them.

To the majesty of the musick, a Psalm of David.
Psalme XIII.

2 How long, Jehovah, wilt thou forget me for ever: how long wilt thou hide, thy face from me? How long, shall I see counsels in my soul, sorrow in my hart by day: how long shall my enemy be exalted, above me?

3 Behold answer thou me, Jehovah my God: lighten thou my countenance, light the death. Left my enemies say, I have prevailed against him: my distressers be glad, when I am moved. But I, in thy mercie, doe I trust; my hart shalbe glad, in thy salvation: I will sing to Jehovah; for, he hath bounteously-rewarded unto me.

Annotations.

2 Hide thy face] that is, withdrew thy favoureable countenance & comfort: which the Chaldee expoundeth the brightnes of thy face. This is contrary to the lifting up of the light of Gods face, Psalm. 4. 7. and importeth trouble and grief; and is caused by syn; and is the cause of many adversities and discomforts: Deut. 31. 17. 18. [Deut. 59. 2. Ezek. 39. 23. 24. 29. therfore this prophet doth often complayn herof, and pray against it. Psal. 30. 8. & 104. 29. & 88. 15. & 69. 18. & 102. 3. & 143. 7. & 17. 9.

3 V. 3. set counsels] that is, confult and devise, with my self, how to escape. by day] that is daily: in Greek, day and night.

4 V. 4. lighten my eyes] that is, make them see clear; and consequently, make me joyful; for, the light of the eyes, rejoiceth the hart; Prov. 15. 30. Or, keep me alive: which senfe, the words following seem to imply; and the like speeches in Prov. 29. 13. Ecelef. 11. 7. 8. The eyes at sayd to be inlightned, when pennture, sorrow, sickness or other affliction wherby they were dulled, is done away;

and the senses by some meanes refreshed.

1 Sam. 14. 27. 29. Efr. 9. 8. also when ignorance is by Gods word and spirit, doon out of the mind. Psal. 19. 9. Eph. 1. 18. See also Psal. 38. 11. left [sleep] or, that [sleep not the death, meaning the sleep of death; that is, left [syn] dye. For death is often caleed sleep, in the scripture; Psal. 76. 6. Job. 3. 13. & 14. 12. Act. 7. 60. & 13. 36. the sleep of eternitie, [Ezra. 51. 39. The Chaldee paraphrath thus, Enlighten mine eyes in thy Law, left [syn], and sleep with them which are guilie of death.

V. 6. But [sleep] or And [sleep] for me. bounteously-rewarded. The original word Gamal signifieth to give one thing for another; as prosperity, after one hath been in adversitie, &c. And though it be sometime used for rewarding evil for good, Psal. 7. 5. or evil for evil Psal. 137. 8 yet from God to his people, it commonly signifieth a bountiful rewarding of good things, in stead of evil, which we rather doe delerv. So Psal. 116. 7. & 119. 17. & 142. 8. & 103. 2. 10. The Greek translateth deal-bounteously: the Chaldee, rewarded me good.

Psalme 14.

David describeth the corruption of all natural men: 4. and convinceth them by the light of their confiences. 6. He sheweth their enimie against Gods people, who wish for and glorie in his salvation.

To the mayster of the Arick. a Psalme of David.

The fool, sayth in his hart, ther is no God: they have corrupted, they have made-abominable, their practive; ther is none that doeth good. Jehovah from the heavens; looked down upon the sons of Adam: to see, if there were any that understandeth; any that secketh God. All is departed, together they are become unprofitable: there is none that doeth good;
good; none, not one. Doe they not know, all that work painful-iniquity: that eat my people, as they eat bread; they call not, on Iehovah. There, dread they a dread, because God, is in the just generation. The counfel of the poor-afflicted, ye would make-abashed; because, Iehovah, is his hope. Who will give out of Sion, the salvation of Israel? when Jehovah returneth the captivitie of his people: Ichabod shall be glad, Israel shall rejoyce.

Annotations.

The fool] Nebal (which hath the signification of fading, dying, or falling away as doth a leaf or flower, Isa.40. 8.) is a title given to the foolish man, as having lost the juice and sap of wisdom, reason, honestie, godliness, being fallen from grace, ungrateful, and without the life of God; as a dead bankrupt, (which of this word is called Nebal, Levit.11.40.) and therefore ignoble, & of vile esteem: opposed to the noble man, Isa.32.5. The Apostle in Greek turneth it imprudent or without understanding; Rom.10.19. from Deut.32.21. sayth in his heart that is, mindeth, and persuadeth himself in secret: So Psal.10.4. and 53.2. no God] the Chaldee expoundeth it, no power (or dominion of God in the earth, they have corrupted) married to weet themselves; Therefore the Greek sayth, they are corrupted, the Chaldee sayth, corrupted their works. This word is used for corruption both of religion and manners, by idolatry and other vices; Exod.32.7. Deut. 31.29. Genesis 6.12. And that he which spake before as of one man, he now applieht to all mankind. made abominable] or made loathsome, to weet, their adiuor themselves: as the Greek sayth, they are abominable; or become loath.

some So in 1 King.21.25. The Chaldee interpreteth, they abhor good, pradife meaning their evil actions: therfore in Psal. 53.2. it is gravel, evil; which here, is gnadilab, action.

V. 3. All is J or tbe all, that is, the whole universal multitude is departed; All in general, and every one in particular, as is expressed, Psal.53.4. become unprofitable] or fit for no use: So the Apostle exprefeth it in Greek; the word here used, being rare, and taken from Job 15.16. & be tokeneth a thing loses, finking, and so unfit for use.

V. 4. Doe they not know? meaning, doubtles they know; & cannot plead ignorance. A question hath often the force of an earnest affirmation. eat my people] that is, the poor; as is added, for explanation, in Exod.22.25. for Gods people commonly are the poorer, Lam.2.5 6. Luke 6.30. and such are eaten or devoured of the wicked, Psal 72.7. who eat their flesh, and lay off their skin, and chop them in pieces as fuel for the cauldron. Mic.5.3. as they eat bread] the word as seemeth here to be understood, or without it, we may read, they eat bread; that is, are secure, and without remorse, doe give themselves to eating and drinking. So eating of bread, is used for banqueting; Exod.18.12.

V. 5. There, dread they a dread] that is, they are for a dread: or fear a great fear, as Luke 2.9. So, bath fynned a fyn, Lam 1.8. that is, hath grievously fynned. And by there, he meaneth the suddennes of it, as alfo in Psal.36.13. or, there, that is, in their hart and conscience. The Greek translareth they dreaded with fear, where no fear was; the Chaldee; they feared with a fafe fcarce with which it was not meet to fear, because God is this may be taken as a caufe of their foresayd fear; as Saul was afraid of David; 1 Sam.18.14.15. or it is an opposition to their dread, but God is in the just generation; and therefore they dread not; but are defended from the siege of their enemies, as Psal 55.5. The Chaldee sayth, because the word of the Lord is in the generation of the just.

V. 6.
Psalm XV.

David describeth a citizen of Sion, by his godly and righteous conversation.

A Psalm of David. The Lord, who is a delightsome and joyful person, who shall dwell in the mountain of holy names? He that walketh perfectly, and speaketh truth, in his heart. Slandereth not, with his tongue; doeth not evil to his next friend: and taketh not up a reproach, against his neighbour. In whose eyes, an abject, and contemned; but he honoureth them that fear Jehovah; sweareth to hurt, and changeth not. Giveth not his money to the usurer; and taketh not a bribe against the innocent: he that doeth these things, shall not be moved for ever.

Annotations.

In thy tent or pavilion: called in Hebrew Obel, of spreading-over. God causeth an habitation to be made in the wilderness, wherein he dwelt among men: Exod. 26. Psal. 78. 60. that mansion, made of curtains, he called Mishecan, an Habitation, or Tabernacle. Exod. 26. 1. Psal. 26. 8. over which, other curtains were made and call for a covering, called Obel, a Tent or covering. Exod. 26. 7. Hereupon the whole place is called, sometime Obel, a Tent; sometime Mishecan a tabernacle. To this tent,
all Gods people were to come for his
publick worship; Levit. 17. 4. s. Deuet. 12.
5. 6. It was a moveable place; and so dif-
fered from an house or settled habitation;
1 Sam. 7. 1. 6. 1 Chron. 17. 5. yet for the
vfe, it was sometime caled a house, as is no-
ted on Pfl. 5. 8. mountain] the mount
Sion; whereof see Pfl. 2. 6. The Chaldee
calleth it, the mount of the house of thy ho-
lynes.

V. 2. walketh perfect] that is, leadeth
his life perfect, intire, simple, sincere, and
unblemished. It noteth the integritie that is
before God, in hart and spirit; according,
to the covenant, walk before me, and be per-
fect, Gen. 17. 1. and, thou shalt be perfect with
Jehovah thy God; Deuet. 18. 13. Math. 5. 48.
Therefore this perfections must first be in the
hart, Pfl. 119. 80. then in the ways, Pfl.
18. 33. & 119. 1. worketh ] or effec-
th justice: this is wrought by faith, Heb. 11.
33. and such a man is acceptable to God.

V. 3. Slandereth not] or defameth not,
backbiteth not. This word Regel (from
whence Regel, a foot, is derived) properly
noteth a going to and fro, prying and 
lying, and carryng tales and rumors; and is ufed
for defaming, or calumning by craft and guile,
2 Sam. 19. 27. and here generally for all
bifie, crafty, deceitful or malicious abuse of the
tongue: which the Greek expreffeth by
taking not up a reproch] or layeth not on;
or beareth not a reproch. This importeth both the first
laying, and the after receiving and reporting of
a reprochful tale. Exod. 23. 1. Levit. 19. 15.
The like phrase is ufed fomtime for bear-
ing or fuffering reproch, Pfl. 69. 8. Ezek.
36. 15. that fene is not amifs here; beareth
not reproch upon his neighbour, that is, fuf-
sreth not his neighbour to be reprochd;
as elsewhere he faith, bear not fyn upon thy
neighbour; or fuffer him not to fyn. Levit.
19. 17.

V. 4. In whose eyes an abject] or, In his
eyes, a reprobate is contenmed. The order al-
fo may be changed thus, In whose eyes the
contemnible (or vile person, as D.m. 11. 21.)
is rejected. See examples of fuch carriage.

2 King. 3. 14. Efth. 3. 2. Luk. 23. 9. The
Greek translatterth it, an evil doer is set at
nought before him: the Chaldee thus, He
that is despifed in his own eyes, and contenmed.
(sweareth to his hurt, ] or to his evil; his
hinderance, or to affliff himself. Which may
be understood of oathes to men, turning
unto his own los and dammage, which yet
he keepeth; or of othes to God, vowling
to affliff himself, by abfiffence. The He-
brue word which signifith evil, is often
vfed for afffifion; as in Ruth. 1. 27. the
Almighty hath done evil unto me; that is,
hath affliffed me. Otherwife if we under-
stand it of doing evil to an other, the
meaning is, sweareth to doe evil, but doth not
recompence it; that is, performeth it not:
for the word change, here ufed, sometime
signifeth recompence, as Job 15. 31. Compare
this place with the Law for swearing to doe
evil, or good, Levit. 5. 4. The Greek tran-
slatterth sweareth to his neighbour: for raffh,
evil: reading raffh, a neighbour: this fene
is good. And raffh, though not ufual,
may be taken for a neighbour, here, and in
Prov. 6. 24.

V. 5. money] Hebr. silver, that is, mo-
ney vitually made of silver, to biting-
jury] or with biting, that is usurie, fitly fo
called, because it bitteth and consumes
the borrower and his substance. See the notes
on Exod. 22. 25. be moved] or shaken,
removed. And commonly it implieth in it,
some evil to the thing moved; Pfl. 38.
17. & 94. 18. & 13. 5. & 60. 4. and often
in the psalms; therefore the psalter have this
privilege of God, never to be moved. Pfl.
55. 23. Prov. 10. 30. & 12. 3.

Psalm 16.

David prophesieth of Christ's confidence in
God, and love to the Saints on earth. 4. The
frownes of Ioldaters, with whom he hath no
communion. 5. He is content with his lot and
heritage,
Psalm XVI.

heritage, blesseth God in his afflictions, professeth his hope of resurrection from the dead, eternal joyes at the right hand of God.

1. Ichtam of David: Preserve me & God, for I hope for-safety in thee. Thou hast sayd to Jehovah, thou art my Lord: my good not unto thee. To the saints, which are in earth: and the excellent, all my delight in them. Their forowes shall be multiplied, that endow an other: I will not pour out their poured out oblations of blood; neyther will I take-up their names, upon my lips. Jehovah the portion of my part & of my cup: thou, sufteynest my lot. The lines are fallen to me in the pleasant places: yea the heritage, is sayr for me. I will bless Jehovah, which hath counselled me: yea in the nights, my reins doe chastifie me. I have proposed, Jehovah before me continually: for he is at my right hand, I shall not be moved. Therefore my hart rejoicing, and my glory is glad: also my flesh shall dwell in confidence. For thou wilt not leave my soule to hell, thou wilt not give thy gracious-saints, to see corruption. Thou wilt make me know, the way of life: satictie of joyes, before thy face; pleasures, at thy right hand to perpetuicte.

Annotations.

1. Ichtam of Davi[d]: Daves jewell; or notable song. Cethem is fine-glistening-gold, Psal.45.10. of that this Mutcham may be derived, for a golden jewel: and so note the excellence of this Psalm. The like title is before the 56. 57. 58. 59. and 60. Psalms: Preserve me & God. ] Christ speaketh this Psalm, by David his figure, as we are taught in the new Testament, Act.2.25. 31. & 13.35. and here is handled his mediation, death, resurrection and ascension, in thee [Chaldee, in thy word.

2. Thou hast sayd ] he speaketh this to himself; Thou o my soule sayes: so the Chaldee paraphrafe explaineth it: & the Greek to make it playncr, translatheth I have sayd. Or, it may be spoken to the word or church of Christ. my good not unto thee; underland, extendeth not or per¬teyneth not to thee; or is not for thee; which the Greek expoundeth thus, of my goods thou haft no need. For, if man be just, what giveth he to God: or what receiveth hee at his hand? Job 35.7. The Chaldee sayth, my good is not given but of thee.

3. To the saints ] to weet, my good extendeth as elsewhere Christ sayth, for their sakes sanctify I my self, that they also may be sanctified, through the truth, Job.17.19. are in earth ] such is the meaning of the He¬brue phrafe, erfr//; the relative being put for the verb, which sometime the Hebrew it self explyaneth: as he not the King of Israel, 1 King.22.33. for it was not the King. 2 Chron.18.31. So, he oversee, 2 King. 25.19. for was oversee, Jer.52.25. andundry the like. excellent ] or noble, glorious, wonderful: an honourable title given to Christians. See Psal.8.2. The Chaldee addeth, excellent in good works. all my delight in them ] or, in whom all my pleasire is. Hebr. Chepshi-bam, that is, my pleasire in them; so in Esa.62.4. the church is called Chepshi-bah, that is, my pleasire in her.

4. Their forowes shall be multiplied.] This is meand of Idolaters, who hastily endow, that is, offer sacrificie to another God, and so increase their griefs; which may be under¬flood of affhitions, or of grievous idols: for the Hebrue gehnasbham, forowes, is often used for idol, as in Psal.115.4. and so the Chaldee paraphrafe taketh it here, saying, the wicked whilist their idols, and after they hasten to offer their gifts. Accordingly the sense may be this, They whose grievous idols are multiplied, they that en dow an other God:
Qod: I will not pour out their oblations, that is, I will not partake with them, or be a mediator for them. 

A similitude from dowries given in marriages, meaning gifts & oblations hastily brought for divine worship: powdered-out-oblations] or shed-offerings; effusions properly, put by figure of speech for effused or powdered out liquour, commonly called drink offerings, which were wont to be powdered upon the sacrifices, and by Gods law were to be of wine or Shear, Numb. 15.5.7.10. and 18.7. but among idolaters were of blood. The Chaldee giveth this sense, I will not receive with favour their drink offerings; not the blood of their sacrifices. take-up their names] that is, not mention or speak of them, according to the law, Exod. 23.13.

Isa. 23.7.

V. 5. of my part] or, of my partage; that is, of the inheritance parted, shared, and dealt unto me. So the Greek turneth it, of mine inheritance. The word is generally used for lands, cities, goods, spoiles &c., that are shared out. And this here hath 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, ver. 10.16. & 5.19. and again, his people are called his part. Deut. 32.9. my cup] that is, measure and portion, of joyes or afflictions. Psal. 23.5. & 11.6. my lot] this also is used for an inheritance obtained by lot, Isa. 21.11. Jdg. 1.3. The Apostle calleth Christ's church by this name, 1 Pet. 5.3. The Greek tranlateth, thou art he that restorest mine inheritance to me.

Psalme XVI.

V. 6. The lines] or Cords; such were used in measuring of lands or heritages: Psal. 105.11. & 78.55. 2 Sam. 8.2. and figuratively a line is put for the portion measured, Isa. 17.5.14. is fayr for mee] or, which is fayr unto me; that is, which pleasth me well.

V. 7. counjelled me] given me counsel by his word and spirit, touching my sufferings, and the glorie that shall follow. 1 Pet. 1.11. Luk. 24.25.26. God is wonderful in counsel, and excellent in work, Psal. 28.29.

V. 8. I have proposed] or equally-set; the Greek (which th' Apostle foloweth) sayth, I beheld before. Acts 1.15. he is at my right hand] The word is, is supplied Acts 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 afflict and annoy. Psalm 109.6. Zech. 3.1. I shall not be moved] or, that I be not moved. Acts 2.25.

V. 9. my glory] This by the Apostle is applied to the tongue, Acts 2.26. which is the instrument wherewith we glorify God. See Psal. 30.13. & 57.9. Gen. 49.6. dwell in confidence] or, abide with hope; that is, boldly, safely, and securely, meaning that his flesh, (his body) should abide (or rest) in the grave, with sure hope of rising again from death, the third day.

V. 10. my soule] The Hebrue Nepheh, & Greek Psuchee, which we call soul, hath the name of breathing or 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, fishes and creeping things, are called in scripture, living soules, Genesis 1.20.24. And this soul is sometime called the blood, Genesis 9.4. because it is in the blood of all quick things, Leviticus 17.11. it is often put for the life of creatures; as keep his soule, Job 2.6. that is, preserve his life: a righteous man regardeth the soul of his beast, Proverbs 12.10. that is the life: so to seek the soul, is to seek one life, to take it away: Psal. 54.5. Mark 2.20. It is also many times used for ones self; as Job justified his soule; that is, himself; job 31.2. Take heed to your soules; that is, to your selves, Deut. 4.15. See Gen. 19.29. Luk. 12.19. And thus it is put for the person, or whole man; as, give me the soules; that is the persons; Gen. 14.21. to an hungry soule, Psal. 107.9.2. full soule. Prov. 27.7. a weary soule. Prov. 25.25. eight soules. 1 Pet. 3.20. Seventy five soules. Acts 7.14. And many the like. It is used also for the light, will or desire, as Psal. 41.3. Exod. 15.9. for the affections of the heart. Psal. 25.1. for the body of man that hath life.
swallowed them up, or sayd to goe down quick into Sheol, Num. 16. 30. 32. 33. Ionas in the whale's belly, was in the belly of Sheol; Jon. 2. 3. and other holy men that were delivered from great miseries and perils of death, as sayd to be delivered from Sheol or hell; Psal. 86. 13. and 30. 4. and 18. 6. and 116. 3. and those that are dead, are gone to Sheol, Ezek. 32. 21. 27. And as death is sayd figuratively, to have gates, Psal. 9. 14. to Sheol, hales, hell, hath gates, Isa. 28. 10. Math. 16. 18. and a soule, Isa. 5. 14. and a hand, Psal. 49. 16. & 89. 49. and a mouth, Psal. 141. 7. and a sing, which by Christ is done away; 1. Cor. 15. 55. so that as he was not left to Sheol, but rose fro death(from the hart of the earth, Mat. 12. 40.) the third day: so all the fainets shall likewise be delivered from Sheol, or haides, Psal. 49. 16. Hos. 13. 14. and it with death that be abolished, Rev. 20. 14. So by the hebrue word Sheol, the Greek haides, and our English hell, we are to understand the place, estate, or depth of death; deadlyshed. See the annotations on Gen. 57. 35. And these words, thou wilt not leave my soul to hell, teach us Christs resurrection, as if he should say, thou wilt not leave me to the power of death or grave, to be consumed, but wilt raise me from the dead, as the words following, and the Apositles explanation doe manifest. Act. 2. 24. 31. 13. 34. 35. thou wilt not give] not grant, or suffer. An hebrue phrase often used, as I gave thee not to touch her, Genes. 20. 6. God gave the not to hurt mee, Gen. 31. 7. he will not give you to goe, Exod. 3. 19. So Psal. 55. 23. and 56. 9. and 118. 18. and many the like. to see corruption; that is, to feel corruption, or, to corrupt, to rot. As to see death, is to dye, Psal. 89. 49. Luk. 2. 26. Tob. 8. 51. 52. to see evil, Psal. 92. 15. and to see good, Psal. 34. 13. is to feel & enjoy it; & to see the grave, Psal. 49. 10. corruption the Hebrew Shachat properly signifies corruption or rottennes, and is so to be taken here, as the Apositles vrgeth the force of the word Act. 13. 36. 37. David saw corruption; but he whom God raised up, saw not corruption. Yet often,
often the word is used for a pit, or ditch, wherein karkefes doe corrupt. See the note on Psal. 7.16.

V. 11. Thou wilt make me know; or, hast made me know; (as Acts 2.28.) that is, giveth me experience of: the way of life; or journey of lives; the way or course to life from death, and to continue in life eternal; the Apostle saith ways of life; Acts 2.28. And hereby, life in heaven with God is implied: as, to enter into life, Matt. 18.8, is to enter into the kingdom of God, Matt. 9.47.

before thy face] or, with thy face; that is, in thy presence I shall have fulnes of joyes. The Greek, which the Apostle followeth, Acts 2.28, saith, Thou wilt fill me with joy, with thy face. The Hebrew, eph penec and liphnci, with or before the face, are both one, and sometime put one for another: as 1 Kings 12.6, with 2 Chron. 10.6. God's face or presence, as it is our greatest joy in this life, Exod. 33.14, 15, 16. So shall it be in the next. Psalms 17.15. Wherefore the wicked shall then be punished, from his presence. The pleasures] or pleasantnesses, (that is, pleasant joys) at thy right hand; the place of honour, delights and joyes eternal. Math. 25.33.34.46.

Psalme XVII.

David in confidence of his integritie, craveth defense of God against his enemies. 10. He sheweth their pride, craft and eagernes, 13. He prayeth to be delivered from them, who have their portion in this life; but his hope is for the life to come.

A Prayer, of David: Hear thou Jehovah, justice; attend to my thrill-cry: hearken to my prayer: with our, lips of deceit. From before thy face, let my judgement come-forth: let thine eyes, view rightoufnesses. Thou hast proved my hart; hath visated, by night; thou hast tried me but hast not found: I have purposed, my mouth shall not transgres.

For the works of men, 1. by the word of thy lips: I have observed, the paths of the breaker - through. Susseyn thou my steps, in thy beaten-paths: that my footsteps be not removed. I call upon thee, for thou wilt answer me. As, to enter into God: bow thine ear to me, hear my saying. Marvelously-separate thy mercies, 0 favour of them that hope for safety: fro them that rase up themselves, with thy right-hand. 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 waste me: my enemies in soule, the environd-round against me. With their fat they have closed-up: with their mouth, they speak in pride. In our steps now they compass us: their eyes they set, bending-down into the earth. His likes, as a renting-Lion, that is greedy to tear: and as a lurking-Lion, sitting in secret-places. Rife-up Jehovah, prevent thou his face, make him bow-down: deliver my soule, from the wicked one with thy sword. Fro mortal men with thine hand Jehovah, from mortal men of the transitorie-world, who have their part in this life; and their belly thou fillest with thine hidd-triesare, satysted are the sons: and they lay up their overplus, for their babes. 11, in justice shall view thy face; shall be satistyed when I awake, with thine image.

Annotations.

Justice
Psalms XVII.

1. Like justice; that is, my justice, as the Greek expoundeth it: my just cause and complaint. The Chaldee sayth, except Lord my prayer in justice, let my prayer in lowd complaint, I seek without lips, or, not with lips of deceit: that is, which prayer is weighted, not uttered with guile.

2. V. 3. hath tried; or, examined me, to weet, as metal in the fire; So Psal. 66.10. hath not found] or, hath not at all find: to weet, any crof, or deceit, or, as the Chaldee addeth, corruption. The Greek translacteth, iniquity was not found in me, shall not transgress: or, transgresseth not; that is, I purposed not to transgress with my mouth, by murmuring against thy holy truth of me; or, that which I purposed, my mouth transgresseth not, but my thoughts and words agree. The Chaldee thus, I have thought evil, it hath not passed my mouth.

3. V. 4. For the works: or, concerning the works of men: Adam is here used for all earthly men, who have observed] or, taken heed of: to weet, lest they should hurt me, or, that I should not walk in them; as the next verse speaketh: otherwise sometime, to observe ways, is to walk in them. Psal. 18.22. the breaker through, that is, the robber or thief; as this word is expounded in Greek, Math. 21.13. from Jer. 7.11. one that breaketh bounds or limits, houses, hedges, lawes, &c. So Ezek. 18.10.

4. V. 5. Suscyen] Hold-up, or conteyn, this is spoken prayerwise to God, as the next verse manifesteth: The Greek turneth it, Make-perfect. It may also be read, Suscyen, or To suscyen, &c. I have reference to the former verse, I observed the robbers path, not to walk in them, but to suscyen, or suscyen, holding-fast, my steps in thy path. The Hebrue Tamrec may be Englished Suscyen thou, as Zachor is remember thou, Exod. 20.8. Shamor, observe thou, Deut. 5.10. Hali, is Goethou; 2 Sam. 24.12. for which in 1. Chron. 21.10. is written, Lee Goethou, my steps, or my stepping-for- word; my right-forth-steps, So Psal. 37.31. & 40.3. beaten paths, or round-paths, properly the word signifies paths beaten with wagon wheels; here used generally for straight, direct, and beaten ways; So Psal. 36.3. & 65.12. 

5. V. 7. marvelously separate] or make—marvelous; that is in wondrous and excellent sort show me thy mercies, which are common unto all, let them now peculiarly be bestowed on me. See Psal. 4.4. The Greek sayth, Make—marvelous. When Christ cometh, he will be made marvelous in them that believe. 2 Thes. 1.10. hope for Jefus] or, truth, to weet, in thee, as the Greek explaineth it; or in thy right hand, as is after expressed. God is favoure of all men, specially of them that believe. 1 Tim. 4.10. with thy right hand, this seemeth to have reference to the first, be favourable with thou which savest with thy right hand, as Psal. 138.7. & 60.7. It may also be referred to the second, that hope in thy right hand; or to the last, that raise up themselves against thy right hand: And thus the Greek turneth it. But the Chaldee otherwise, Avenge them on those which rise up against them, with thy right hand.

6. V. 8. the black] that is, the sight in the midde of the eye, wherein appeareth the resemblance of a little man, and theronon seemeth to be called in Hebrue, Ifhon, of Ish which is, a man. And as that part is black, so this word is also used for other black things, as the blacknes of the night, Prov. 7.9. and blacknes of darkness, Prov. 20.10. of the apple] So we call that which the Hebrue here calleth bath; and in Zach. 2.8. babath, that is, the little image appearing in the eye, as before is noted. The word bath, also signifies a daughter, whereas to the Greek cosee dooth agree. By this is meant the tender care of God for his people: and David here useth both words, for more vehemenc: whereas else where one of them onely is used; Ifhon, the black; in Deut. 32.10. Prov. 7.2. babath and bath, the apple, in
Psalm XVII.

Zech. 2. 8. Lam. 3. 18. 
Heb. thou shalt hide, or, keep me secret. It is the property of the Hebrue tongue, ofte to set down a prayer in this form, especially in the end of a sentence; as noting some assurance to have the request fulfilled. So in Psal. 54. 3. & 59. 2. & 64. 1. lob 6. 23. & 21. 3. & 40. 1. See also the note on Psal. 10. 17.

V. 9. from faces] or because of the wicked. See Psal. 3. 1. enemies in souls] or, for the soul: meaning deadly enemies, that seek the soul or life. See Psal. 35. 4. The Chaldee expoundeth it, in the will (or desire) of their soul.

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

V. 11. In our steepe] or in our going that is, wharsoever we goe, they trace our footing; they compass us and us: the Hebrew hath both these readings; meaning David, with his company, they set to weet, upon us; bending down to weet, themselves, that they be not espied: as Psal. 10. to or to bend-down, to weet us; or overthrow us; or to set down their nets and snares.

V. 12. His likenes] that is, the likenes (or biew) of every one of them: or, he may mean some one principal, as Saul.

V. 13. prevent his face] that is, first come to help me, and suddenly and unlook'd for, come upon him, and disappoint him. with thy sword] that is, thy judgement and vengeance: for all means of destruction, are the Lords sword, Is. 66. 16. & 27. 1. Jer. 47. 6. Zeph. 2. 11. The Chaldee expoundeth it, the wicked which deserveth to be killed with thy sword, or understand, which wicked man is thy sword: as Abraham is called the rod of his wrath. Esa. 10. 5. and so in the verse following: from mortal men, which are thy hand: or with thy hand, that is, thy judgement or plague: for to Gods hand often signifieth. Exod. 7. 4. & Acts. 13. 11.

V. 14. of the transtorie world] that is, worldlings; as they of the citie, are citizens, Psal. 72. 16. The word Cheled, is used alfo for the short-time of mans age and durance, Ps. 39. 5. and 89. 48. Here and in Psal. 49. 1. it is the world, named of the transtories; for the fashion of this world passeth away; 1. Cor. 7. 31. in this life] according to Abraham spake, Son remember that thou in thy life time receivedst thy good things. Luk. 16. 25. Of the wickeds prosperite here, see Job. 21. 78. &c. the sons] to weet, of those worldlings, meaning that both they and their children have their full. Or, satisfied are they with sons: as in Job. 21. 13. they send forth their children like a flock. or their overplus,] the residue of their store; or their excellence. For this word fether is used sometime for overplus in quantity, Exod. 23. 11. 1 King. 11. 41. sometime it noteth also the excellency or digni tie, Gen. 4. 9. 3.

V. 15. injustice] meaning in the injustice (or righteousness) which is of God by faith in Christ, as Phil. 3. 9. View thy face] that is, enjoy thy comfortable favour, as Psal. 4. 7. & 16. 11. or shall see and know the plainly and perfectly, as 1 Cor. 13. 12. 2 Cor. 3. 18. 1 Job. 3. 2. when I awake,) to weet, out of the dust of the earth, from the sleep of death; as Esa. 26. 19. with thy image] to weet, I shall be satisfied with it; so meaning by image, Gods glory: or, with thy image, that is, having it upon me: for, as we have born the image of the earthly man: so shall we bear the image of the heavenly. 1 Cor. 15. 49. Compare here-with Psal. 73. 30. The Hebrue doctors expound this injustice, to be meant of the garden of Eden (the heavenly paradise), called justice: and that in the world to come, which is after the raising of the dead to life it is in the light stored up, called the image: or this is that (in Psal. 17.) I shall be satisfied, when I awake, with thine image: sayth R. Menachem on Deut. 4. But the same Rabbine on Levit. 10. gave a better exposition of this word injustice, laying, For there is no coming before the most high and blessed King, without the Shechinah, (that is the divine majestie of God in Christ,) to signify which thing (it is sayd) I in injustice shall view thy face.
Psalm 18.

David having been delivered from all his enemies, professeth his love unto God therefore. 5. He remembereth the great dangers wherein he had been; 7. his cries unto God, 8. the Lord's wondersfull judgments upon his enemies; 17. and deliverance of David. 21. He sheweth his integrity of life, 27. God's justice towards all men, 33. the victories which he gave unto David, 44. and demission over peoples. 50. The glory of God's name among the Gentiles, for his salvation of Christ, (whom David figured,) and of all nations by him.

And he sayd, I will deeply love thee, Jehovah my strength. Jehovah, my rock and my fortress, and my deliverer, my God, my rock, in whom I hope for shelter: my shield and horn, of my salvation, mine high defense. I called upon the prayer Jehovah: and from mine enemies, I was saved. The pangs of death compassed me: and the streams of Belial frightened me. The pangs of hell went round about me: the fiores of death, prevented me. In the distress upon me, I called on Jehovah, & unto my God I cried out: he heard my voice, out of his palace; and my outcry, before him, entered into his ears. And the earth shook and quaked; and the foundations of the mountains were flyred: and they shook themselves, because he was wroth. Smoke ascended, in his anger; and tyre out of his mouth did eat: coles, burned from it. And he bowed the heavens, and came down: and gloomy-darkness was under his feet. And he rode upon the Cherub, & did fly: and he flew swiftly, upon the wings of the wind. He set darkness, his secret place, round about him his pavilion: darkness of waters, thick-clouds of the skyes. From the brightness that was before him: his thick-clouds passed away; hayl, and coles of fire. And Jehovah, thundered in the heavens; and the Most-high, gave his voice: hayl, and coles of fire. And he sent his arrows, and scattered them allunder: & lightenings, he hurled forth, and terribly stroke them down. And the channels of waters, were seen; and the foundations of the world, were revealed: at thy rebuke, Jehovah; at the breath, of the wind of thine anger. He sent from the high-place, he took me: he drew me, out of many waters. He ridd me, from my strong enemy: and from my haters; for they were mightier than I. They prevented me in the day of my cloudy calamity: and Jehovah was, for a staff unto me. And he brought me forth to a large-room: he released me; because, he delighted in me. Jehovah rewarded me according to my justice: according to the pureness of my hands, rendered he unto me. Because I observed, the ways of Jehovah: and did not wickedly, from my
God. For all his judgements were before me: and 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 pures of my hands, before his eyes. With the gracious-fainct thou wilt shew thyself-gracious: with the perfect man, thou wilt shew thyself-perfect. With the pure thou wilt shew thyself pure: and with the sordward, thou wilt shew thyself-wry. 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 brightned my darkness. For by thee, I have broken through an host: and 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-safety 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 marcheth my feet, as Hindes feet: and upon my high-places, he maketh me stand. He learneth my hands, to the warre: and a bow of brasse is broken, with myne arms. And thou hast given to me, the shield of thy salvation: and thy right hand hath upheld me: and thy meeknes hath made me to encrease. Thou hast widened my passage under me: and my legs, have not staggered. I followed mine enemies, and overtook them: and turned nor, till I had consumed them. I wounded them, and they could not rise up: they fell, under my feet. And thou hast girded me with valour, to the warre: them that rose against me, thou hast made to stoup down, under me. And thou hast given to me the neck, of mine enemies: and them that hated me, I have suppressed. They cried out, but there was none to save: unto Jehovah, but he answered them nor. And I did beat them-smale, 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 hethens: a people, whom I have not known do serve me. At the hearing of the ear, they obey me: the sons of the stranger, falsely deny unto me. The sons of the stranger, fade away: and shrink for fear, out of their closets. Jehovah live, and blessed be my rock: and exalted be the God of my salvation. The God, that giveth vengeances 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 hethens Jehovah: & to thy name, I will sing-psalms. He maketh great, the salvations of his King: and doeth mercy, to his anointed; to David and to his seed; forever.

Annotations.

The servant of Jehovah: So he intitleth him selfe here and in Psal. 36. 1. For his
Psalm XVIII

11. Amos 6:13. Habac.3.4. Therefore horns are used to signify Kings, Dan.8.11. Rev.17.11. And Christ is called, the horn of salvation. Luke.1:69. high defense for tower, or refuge. See Psal.9.10. In 2 Sam.22.3. there is added, and my refuge, my saviour, from violent wrong thou savest me.

4. Psal[d] that is, glorious, excellent, praise-worthy, and accordingly, for his mercies, usually praised of his people. So Psal. 48.2. The Chaldee expoundeth it, with a praise (or Hymne) I prayed before the Lord. And the Greek, praising I will call upon the Lord.

5. The pangs] paynes, throwes, sorowes, as of a woman in childbirth; so the original word signifies, Hos.13.13. Esai.13.8. 66.7. & so the Chaldee explaineth it, Anguish compassed me as of a woman which fitted in the birth, and hath no strength to bring forth, and she is in danger of death. Or, The bands, the cords: (as the word also signifies, Job.36.8, Prov. 5.21.) For this, in 2 Sam.22.5. another word is used, that signifies breathes; which also is applied to the breaking forth of children at the birth. Esai. 13.13. Esai.37.3. and to the billowes of the sea. Psal.42.8. streams or brookes, bourns. The original word Nachal is used as our English bourn, both for a brook or stream running in a valley, and for the valley itself. 1 Kings.17.1.4. Waters do often figure out afflictions; Psal.69.23. bourns or streams of waters, mean vehement and violent afflictions. Psal.124.4. Jer.47.2. Belial] or ingeglines. The Hebrue Beljaghml (which the Apostle in Greek calleth Belial, 2 Cor.6.15.) is used to denote extreme mischief and wickedness, or most impious and mischievous persons, called sons of Belial, Deuteron.13.13. daughters of Belial, 1 Sam.1.16. men of Belial, 1 Sam.25.21. and sometime Belial itself, as in Nahum.1.15. Belial shall no more pass through thee; and 2 Sam.3.16. Belial slabh every one as thorns thrust away: and Job.34.18. Wilt thou say to a king, Belial? It is also applied to special sins, and snares, as a witness of Belial, Prov.19.26. a counsellor of Belial, Nahum.1.15. Also to mischievous thoughts, words or things; Deut.15.9. Psal.44.9. & 101.3. The Apostle opposeth Belial to Christ, 2 Cor.6.15. & it seemeth to be put for the Devil or Satan, (as the Syriack and Arabick translations there explain Pauls term;) or for Antichrist; for so Belial is opposed to Christ and his kingdom, 2 Sam.23.6. By interpretation, Belial signifies an Unchristian, or Without yoke; Lawles: As Antichrist is named the lawless man, 2 Thess.2.8. and in this Psalm, the Greek translate the streams of Lawles-sies, or iniquities: which the Chaldee paraphrast calleth the company of the unrighteous, or sighted men] skared, or vexed with torment. This word is used of Sauls vexation by an evil spirit: 1 Sam.16.14. 15.

V. 6. of hell] which the Chaldee expoundeth a company of wicked persons.
Psalm XVIII.

snare, Eccles. 9. 12. So Prov. 13. 14. and 14. 27. The Chaldee explaineth it, men armed with weapons of slaughter. Prevented me] that is, were ready to take hold on me suddenly, and unexpectedly.

V. 7. distress upon me] or to me; that is, in that my distress; or while it was upon me. So Psal. 96. 13. he heard.] The Hebrue properly is, will hear; but the time to come, is often put for the time past; therefore in 2 Sam. 22. 7. it is plainly written, & he heard: so after in the 12. verse, he will set: which in Samuel is written and he set: again in the 14. verse, thondered; for which in Samuel is written, will thunder; the like may be observed of the Hebrue phrase, in the 16. 39. 41. and 44. verses of this psalm, compared with the same in 2 Sam. 22. So often in other scriptures, which the Hebrue text it self sometime theweth, as hikkhu, they smote him, 2 Chron. 26. for which in 2 King. 8. 29. is written jak/khu, See also the note on Psal. 2. 1. his palace] or his Temple: which the Chaldee explaineth thus, He received my prayer from the palace of his sanctuary which is in heaven. entered] or came into; this word is omitted in 2 Sam. 22. 7. supplied here; as often times there wanteth words, which are to be understood. So verse 29. and Psal. 69. 11.

V. 8. foundations of the mounts] that is, the roots and the bottoms of the mountains. By these the words following, under the similitude of a stormy tempestuous weather, God's judgments against the wicked, are excellently set forth. Compare herewith, Psal. 82. 5. and Deut. 31. 22. where the foundations of the mountains are set on fire. For mountains in 2 Sam. 22. 8. is written heavens: either for that the mountains reaching hye, seem to be the foundation and as they are called in Job. 26. 11. the pillars of heaven: or in a myrticall sense, as the blazing of heaven and earth, signifies the changing of civil politenes and of religions. Heb. 12. 16. 27. he was wroth] or kindled to him was his anger; or burn did his nose: for in the Hebrue, an other word is sometimes added, which signifies anger or nose. Deut. 6. 15. Exod. 32. 11. See the notes on Psal. 2. 5. and the note here following. The Greek transl threat; for God was angry with them.

V. 9. in his anger] or, in his nose: the like speech is in Esa. 65. 5. these are a smoke in my anger; or, for these a smoke is in my nose: and it noteth sore indignation; for Smoke is a signe 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, thunder, lightning, and the like. For these with the speeches following of clowdes, windes, thunders, thonderbolts, hail, &c. doe lively describe Gods Majestie, appearing in his works, and for punishment of his enemies, as Exod. 9. 23. 24. Job. 10. 11. Judg. 5. 20. 1 Sam. 2. 10. & 7. 10. 12. 17. Rev. 6. 18. 21. did say] that is consume. See Psal. 50. 3. The Chaldee expoundeth it, he sent his wrath like burning fyre; coles of fyre were kindled at his word.

V. 10. he bowed the heavens] This was for the help of David, and dispose of his enemies: therefore the Prophet prayeth for the like againe, Psal. 144. 5. 6. Esa. 64. 1. 2. and came down] that is, as the Chaldee openeth it, his glory appeared, gloomy darknes] myrk:3ad thick darknes: or, a dark cloud: as 2 Chron. 6. 1. Job. 22. 14. such as was on mount Sinai, when God came down on it, Deut. 4. 11. & 5. 22. a signe of terror, as th'Apostle theweth, Heb. 11. 18. So Psal. 97. 2.

V. 11. on the Cherub] a Cherub, and the plural number Cherubim or Cher-ubines; 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. 26. 32. The living creatures which also Ezekiel law in vision, Ezek. 1. 5. are called Cherubines, Ezek. 10. 18. 15. Likewise the king of Tyre, is calle d an anointed and a covering Cherub; Ezek 28. 14. 16. The Hebrue name hath affinity with Rechub: a Charret. used in Ps. 104. 3. almost in like sense as Cherub is here: and the Cherubines are called a Char-
Psalm XVIII.

ret. 1 Chron. 28. 18. and Gods Angels are his charries, Pfal. 68. 18. and they seem to be meant in this place, for as the Angels are fayd to fyc. Dan. 9. 21. to the Cherubines had wings, Exod. 25. 10. and are of the Apostle called Cherubines of glory, Heb. 9. 5. In Pfal. 80. 2. God is fayd to fit on the Cherubines; as here to ride: and a Cherub, may be put for many or all the Cherubims; as charret for charrets, Pfal. 68. 18. See the note on Pfal 8. 9. The Chaldee paraphratheth thus, And he was fcin in his strength vp on the light Cherubims, & brought his power, upon the wings of the Whirlwind. siew-swiffly] or glanfys, a fimiſude taken from Eagles and like Swifts that fly with a fwinge. Deut. 28. 49. Jer. 48. 40. For this, in 2 Sam. 21. 11. is written fyn, that is, he was fcin: which here with little difference of one letter, is jede, that is, he flew swiffly. So in Pfal. 104. 3. God is fayd to walk vp on the wings of the wind.

V. 11. his pavilion] or cover, tabernacle. In the Chaldee it is explained thus; He placed his divine-preſence in the darknes, and his gloire was compaffed with clouds as a pavilion: and he made rayn to come down upo his people; & mighty waters, from the moving of the dark clouds, upon the wicked, from the height of the world. darknes of waters] that is, dark, black waters: meaning matrie clouds, as Ps. 104. 3. & 19. 3. In 2 Sam. 21. 12. this is thus fet down: and he fet darknes round about him, for bookeſte blacknes of waters &c. the skier] that is, the heavens, named in Hebrue Shechakim, of thei thin fine & subtlety substance.

V. 13. passe away] that is, vanifhy: for Gods brightnes expel them. So paffing away, is used for vanifhy, [E]lai. 29. 5. hayl and coles] that is, there was, or there came hayl, to weft from his brightnes, as in 2 Sam. 12. 13. it is written, From the brightnes, before him, there burned coles of fue. Hayl, and fue, are inuironments of Gods warre and punishments. Job. 38. 22. 23. Isob. 10. 11. Rev. 16. 21. Zach. 12. 9. Ezek. 10. 2.

V. 14. thunders] this also is a signe of Gods anger, 1 Sam. 2. 10. & 7. 10. [E]lai. 29. 6. and of his power and glory. Pfal. 19. 3. & 77. 19. Job. 26. 14. & 37. 4. & 90. 4. gave his voice] a common phrase for all loud and high speech, cry, noife, thunderyng &c. Pfal. 46. 7. and 68. 34. and 77. 13. and 104. 13. Isr. 2. 15. Num. 14. 1. 2 Chron. 24. 9. Hab. 3. 10. The Chaldee expoundeth it thus, the moft High lifted up his word; he cast hayl, and coles of fue. coles of fue] that is, fuey-vapours, lightnings &c. This ferience is omitted, in 2 Sam. 22. 14. and is wanting also in the Greek vefion here.

V. 15. his arrows] the instruments of his wrath and judgements; for God hath arrows of poffedence, Pfal. 91. 5. of famine, Ezek. 5. 16. and other arrows to wound the harts of his enemies; Pfal. 45. 6. & 61. 8. or to affet his children Pfal. 38. 3. Job. 6. 4. Here and in Pfal. 144. 6. by arrows may be meant thunderyboites, or. the bayſliones fore mentioned, as the bayſliones that fell, Isob. 10. 11. are called arrows Hab. 3. 11. The Chaldee fayth, he fent his word as arrows; he hurled] or, he fhot, as the word signifith, Gen. 49. 23. it may alfo be turned, he multiplied. This is omitted in 2 Sam. 22. 15. terribly stroke them down]为客户, troubled, and felled them down with dread, noife and tumult. This word is vefed in the examples of his wrath, Exod. 14. 24. Isob. 10. 10. Indg. 4. 15. 1 Sam. 7. 10. Deut. 7. 23.

V. 16. channels of waters] that is, if the bed. 3. 14. 2. Sam. 22. 16. channels signifie violent currents, or forcible streams, turning rivers. So Pfal. 43. 2. and 126. 4. The Greek here tranflatethe them, fountains of waters.

V. 17. drew me out &c.] this hath reference to Mofes cafe, who was drawn out of the water, and therupon called Mofheh; Exod. 2. 10. that word Mofheh, is fayd here by David, and no where efs in Scripture.
Waters: signify troubles, as is noted vers. 5.

V. 19. cloudy calamities.] The Hebrue word signifies troubles, as is noted vers. 5.

V. 19. cloudy calamities.] The Hebrue word signifies troubles, as is noted vers. 5.

V. 20. It is a fog, vapour, or smoky cloud; Gen. 37. 2. by figure, it is put for calamities or miseries of man. Deut. 31. 35. As elsewhere, the cloudy and dark day, Ezek. 34. 11.

V. 21. from my God; meaning by swerving, or turning away from him, which the Chaldee expresseth thus, I walked not in wickedness, before my God.

V. 23. It is, turned not away from it; that is, from any of his statutes. The Greek translates it, they departed not from me.

V. 24. from mine iniquity; that is, from the iniquity that I am prone to fall into. The Hebrue word signifies troubles, as is noted vers. 5.

V. 25. The Chaldee expresses it thus: And I was perfect in his fear, and he was the savor of my soul from sins.

V. 26. Pious, pious, or merciful, devout, godly. See Psal. 44. man] or mighty-one; called Geber, of his strength, valour, and superiority: for which in 2 Sam. 22. 6. is put Gibbor, that is, Strong, or a champion: a mighty man. Psal. 19. 6. and 45. 4. with the froward, thou wilt beaw thyself wry.] A like speech is vied in Moses, Levit. 26. 27.

V. 28. the lofty eyes.] In 2 Sam. 22. 28. it is thus set down: and they be e eyes are upon the lofty, that thou mayest bring them low.

V. 29. hath lighted my candle: or, doest lighten my lamp: that is, givest me comfort, joy, prosperity after troubles; as on the contrary, the wicked candle shall be put out. 18. 6. 21. 17. Prov. 13. 9. 24. 20. 20. 20. In 2 Sam. 22. 29. this word lighted, is left out to be understood, as before in the 7. verse. Sometime the eye is called the candle of the body; Mat. 6. 22. and Solomon saith, that a man's mind, (or soul) is the candle of the Lord, Prov. 20. 27. somtime ones child succeeding him in government, is his candle. Psal. 132. 17. 1 Kings. 11. 36. 15. 4. num. 21. 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, Job. 1. 19. brightened my darkness that is, turned my grief and affliction, into joy and comfort. Job. 29. 1. Esth. 8. 16. Luk. 1. 79.

V. 30. broken through an host.] Hebr. shall break; or run through an host, or troop. 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, & both these speedily. The Chaldee explaineth it thus, For by thy word, shall multiply armies: & by the word of my God, subdue fenced towers.

V. 31. in him] the Chaldee saith, in his word.

V. 32. who is a rock] that is, a mighty strength and defender. The Greek here for rock hath, a God; and in 1 Sam. 2. 2. a Creatour. And this hath reference to the words of Anna; there is no rock like our God. 1 Sam. 2. 2.
P S A L M E XVIII.

33. V. 33. that girded me] that is, prepared and strengthened me: therefore in 2 Sam. 22. 33. it is written, my strength: elsewhere he speaketh of being girded with joy, Psal. 30. 12. and this word is used both for valour, activity, and courage of body & mind, also for a power, or army of men, Psal. 33. 16. and 136. 14. 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 or disposeth my way to be perfect; that is, without impediment, or, as the Greek translateth, without blemish. For giveth, in 2 Sam. 22. is, losetheneth; which also freeth from let.

34. V. 34. He maketh my feet as [bends] that is, maketh me swift to run like the Hindes; and to escape danger, and stand safe upon my high places; which usually denoteth security, honour and prosperity. Deut. 32. 13. & 33. 29. Is. 58. 14. The like speech Habakuk hath in the end of his song. Hab. 3. 19.

35. V. 35. bow of my [brest] or of [feck; and this is observed to be stronger then yon. Job. 20. 24.

36. V. 36. thy right hand hath upheld me] or, firmly stayed (and strengthened me). This sentence is added here, more than 2 Sam. 22. 36. thy meeknes [or modestly, lenient, humility, whereby thou abasst thy self to regard me, and deal meekly with me; even gently chastising and nurturing me. Wherefore the Greek turneth it thus, thy chastishment hath rectified me. The Chaldee faith, and by thy word, thou haft made me increase.

37. V. 37. haft widened my passage] or enlarged my pase; that is, given me room to walk fledily and safe. Contrary to which is lavy of the wicked, that by strong (or violent) passages are streightned; (or made narrow); Job. 18. 7.

38. V. 38. overtook them] and consequent-ly, guelled, or cut them off, as is expressed, 2 Sam. 22. 38.

39. V. 39. wounded them] or stroke through; embrued-with blood. This verfe in 2 Sam. 22. 39. is read thus. And I consumed them, and wounded them, and they rose not: but felt under my feet.

40. V. 41. the neck of mine enemies] that is, put them to flight, and subdued them: 2 Chron. 29. 6. & Gen. 9. 8. And this respecteth Gods promise, Exod. 23. 27.

41. V. 42. They cried out] for an helper, as the Chaldee addeth: For this, in 2 Sam. 22. 42. is, They looked. answered in Chaldee, they prayed to the Lord, and he received not their prayer.

42. V. 43. powre them out] or empty them; that is, tumbled them down, to be troden as dust; I fired them abroad; as in 2 Sam. 22. this verfe is written, And I did beat them final, as the dust of the earth: as the clay of the streets I pounded them, I fired them abroad.

43. V. 44. of the people] in 2 Sam. 22. it is, the contentions of my people, hath kept me for the head &c. and hereby Christs headship over the church of the Gentiles is signified, and the contradiction of his own people the lewes. Rom. 10. 20. 21. See after in verfe 50.

44. V. 45. At the hearing of the ear] that is, speedily, so soon as they hear without further ado. or, By the hearing of the ear, that is, with diligent hearing and attendance. Sons of the stranger] of the alienant, or of alienation; that is, aliens, outlanders, strangers from the common wealth of Israel; they & their progenitors. So Psal. 144. 7. Isa. 62. 8. falsly-deny] or dissemble. In the Greek, they lye; meaning they feignedly submit them selves, for fear or other sinister reasons, to their enemies shall falsly-deny to thee. The original word is used both for denying, Gen. 18. 15. and for lying or falsifying. 1. Kings. 13. 18. See after,Psal. 59. 13. & 66. 1.

45. V. 46. fade-away] or fall, to weet, as leaves of trees that wither.

46. V. 47. my Rock] in Greek, my God.

47. V. 48. that giveth vengeances to me] that is, giveth me power to be avenged of my foes; or, giveth vengeances for me; that is, avengeth and punisheth for my sake. Whereupon he is called the God of vengeances, Psal. 94. 1. So to give vengeance, is to execute it. Nu. 11. 3. 

48. subdubeth
Psalm 19

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

The heavens, doth tell the glory of God: and the spread firmament sheweth the work of his hands. Day unto day, uttereth speech: and night unto night, manisfeth knowledge. There is no speech, and no wordes: not heard is their voice. Through all the earth, gone is out of his privy-chamber: joyeth as a mighty-man, to run a race. From the utmost-end of the heavens, is his egress; and his compassing-regress, unto the utmost-ends of them: and none is hid, from his heat. The law of Jehovah is perfect; returning the soule: the testimonie of Jehovah is faithful, making wise the simple. The precepts of Jehovah are right, giving joy to the hart; the commandement of Jehovah is pure, giving light to the eyes. The fear of Jehovah is clean, standing to perpetual; the judgements of Jehovah are truth: just they are, together. To be desired, more then gold, and then much fine-gold: and sweeter than honey, & liquor of the honey-combs. Also thy servant, is clearly admonished by them: in keeping of them, ther is much reward. Unadvised-errours who doeth understand? from secret-faules cleane thou mee. Also, from presumptuous sinns, withhold thou thy servant: let them not have dominion in me, then shall I be perfect, & made clean, from much trespass. Let the

Psalmme XIX.

The treasures shew Gods glory. The Law more clearly revealeth his will. His grace cleanseth and sanctifieth through Christ the Redeemer.
the words of my mouth, and the meditation of my hart before thee, be to favourable acceptance: Ichovah, my Rock and my redeemer.

Annotations.

2 Do tell] to weet unto men; and so give occasion unto them to tell, as the Chaldee translathet, They that look upon the heavens doe tell &e., the glory that is, the glorious word; so in Exod. 7. Num. 14. 21. 22. Job. 11. 40. the outspread firmament, the whole cope of heaven, with the aier, as the Chaldee layth, they that behold the aier: which though it be soft and liquid, and spread over the earth, yet is it fast and firm; and therefore called of us, according to the common Greek version, a firmament: the holy Ghost expresseth it by an other term, Mid-heaven: Rev. 8. 13. & 14. 6. & 19. 17. This outspread firmament or expansion, God made amidds the waters for a separation, and named it Heavens, Gen. 1. 7. 8. which of David is sayd, to be stretched out as a curtayn, or tent Psal. 104. 2. and elsewhere is sayd to be firm, as molten glass. Job. 37. 18. So under this name Firmament, be comprised the orbs of the heavens, and the aier, and the whole spacious roomth above the earth.

3 V. 3. Day unto day] one day unto and after another: so unto is used for after, in Exod. 15. 5. & 19. 1. Vitereth] or welleth out; as a fountayn, continually & plenteoufly. manifesteth] or sheweth lively.

4 V. 4. not heard is their voice] that is, whose voice is not heard, or understood; meaning that they are no mute or obscene speeches, whereby the heavens preach to the world, but manifest to all, as the next verse sheweth, and Paul plainly confirmeth, Rom. 1. 19. 20. and the Greek version here leadeth us so to understand this sentence, together with the Apollines allegation, Rom. 10. 19. and the like Hebraisms are usual, as Job. 3. 3. Let the day peish, I was born in it, that is, wherein I was born; & hearing is often put for understanding, Gen. 11. 7. 2. Kings. 18. 36. 1. Cor. 14. 2. Compare also herewith that Hebrue phrase in Jer. 38. 5. Or we may read it thus: There is no speech, nor words: not, heard is their voice: that is, the heavens make no speech, or sermon, nor utter any reasable words: no nor any voice (or sound) at all of theirs is heard: but their line is gone forth, &c. Or, (taking words for peoples that speak them,) there is no speech, nor words, where the voice of the heavens is not heard.

V. 5. their line] or, their rule, their dedication: which is, a mean to teach the rude & simple; as Esa. 8. 10. or by line is meant a building, frame or edifice, which is made by line and rule. Zach. 1. 16. Job. 38. 5. The Greek translathet it, their sound; which word the Apollis also cuteth, Rom. 10. 18. where he speaketh of the preaching of the gospel, by which the church is taught and edified. their speaking] or, their words: but this is used sometime generally for signification any manner of way: as Prov. 6. 13. he speaketh (that is, signifieth) with his feet. And taking him before to have showed how the heavens have no speech or words, this here may be meant of their significations, by the wonderful frame, course, order &c. that all men may see in them. he hath put a tent] God hath put (or set) in the heavens a tabernacle, that is, a flitting habitation: for that the sun never stayeth in one place. The Sun is in Hebrue called Shemesh, that is, a minister or servant; which very name should have kept the nations from worshipping & serving it, which God hath distributed to all people under the whole heaven; as Dent. 4. 19.

V. 6. as a bridegroom] the Chaldee addeth in the morning as a bridegroom. The Sun when he riseth, is gloriously adorned with bawfull rays, and seemeth most cheerful; which two things are set forth by similitude of a bridegroom. Esa. 61. 10 & 62. 4. to run a race] a long-way journey,
or, course. The swift course of the Sun, is joyfully performed, as when a champion runneth for a game.

V. 8. The law or Doctrinal: an orderly manner of instruction: an Institution or Disposition; called in Hebrue Torah, which impleth both doctrine, and an orderly disposition of the name; therefore, where one Prophet relating Davids words, saith the law of man; 2 Sam.7.19. an other sayth, the orderly estate (or course) of man. 1 Chronic. 17.17. The holy Ghost in Greek calleth it Nomos, a law: Heb.8.10. from Jer. 31.33. This name is most commonly ascribed, to the precepts given by Moses, at Mount Sinai, Deut.33.4. Mal.4.4. Job.1.17. & 7.19. it is also largely used for all his writings. For the history of Genesis, is called Law; Gal.4.21. from Gen.16. And though sometime the Law be distinguished from the Psalms and Prophets, Luk.16.16. & 24.44. yet the other Prophets books are called Law; 1 Corin.14.21. from Eph. 28.11. the Psalms are also thus named, Job.10.24. & 15.25. from Psal.82.6. & 35.19. Yea one Psalm, is called a Law, Psal.78.1. and the many branches of Moses doctrine; as the law of the syn offering &c. Levit.6.25. and generally it is used for any doctrine, as the law of works: the law of faith &c. Rom.3.27. is perfect] or, is a perfect law. The word before, is againe understood here and in the speeches following: as sometime it is fully expressed, Psal.12.7. returning the soule] or, restoring the life. To return the soul, is sometime to deliver it from evils, Psal.35.17. Job.33.30. sometime to refresh it as with food, that keepeth in life, Lam.1.11.19. to refresh it with reft, comfort, and the like, Ruth.4.15. Psal.23.3. Prov. 25.13. All which may be found in the law of God. the testimony] God called the two tables of his law, the Testimony, Exod. 25.15.21. & 31.18. and the Ark wherein they were kept, had therupon the like name, Num.17.4. Exod.15.22. and fo the tabernacle wherein the ark was, Exod.38.11. Rev.15.5. God: law hath this title because of the testification, contention, and car

neet charge which he, and his Prophets gave concerning it; as Psalm.81.9. 2 King. 17.15. Nebom.9.29.30. Deut.31.28. & 32.4. and as a record, it testifieth what is Gods will and covenant, Job. 5.19. And as the law, so the gospel, (yea Christ himself) is called a testimony, (or, a faithful testimony: this word meaneth also, pure, certain, firm and constant; as falses full plagues. Deut.28.59. are sure and durable: a faithful house, 2 Sam.7.16. is setted, firm and able &c. Gods word hath like commendations, Psal.93.5. & 111.7. the simple] or, is called a Law, Psal.78.1. and the Psalm, is called the simple, or, a perfect Law, or, faithfull. Or, the simple beleeves every thing: Prov. 14.15. Consecutively, it is used for Viskifull, and applied sometime to evil foolish persons, Prov. 9.6. & 21.3. sometime to the good and simple, as Psal.119.6. The Greek often translacteth it, a babe; and so Christ calleth such, Mat.11.25. This verse and the two next following, which treat of Gods law, are in Hebrue, written every one of them with ten words; according to the number of the ten commandments; which are called ten words: Exod.34.18.

V. 9. The precepts] or, Commissions, Charges. This word is by David onely, applied to Gods commandements; called of him Pikkudim of Pakad to Vifit, as if we should say Visitations; or precepts the transgressions whereof God hath threatened to visit or punish; as Exod. 20.5. & 32.34. Or of hiphkid to command or commit vnto ones charge and custodie; because these are committed vnto men, carefully to be observed, as it is written, Thou haft commanded thy precepts, to be kept vehemently; Psal.119.4. the commandement] that is, the commandements: one put for all; as judgement, 2 King. 25.6. for judgements, Ezek. 52.9. and many the like.

V. 10. To the fear] or reverence, that is, the religion and worship prescribed of God; as in Mat. 15.9. that is called Worship; which in Is 29.13. is named Fear; and
and this is said to be clean from all filthiness, because he requireth to be worshipped in spirit and truth, and with pure hands. Heb. 4. 24. 1 Tim. 2. 8. Or, as God himself is called Fear; Psal. 7. 12. so his law may also here be called Fear, for that it was given with fearful majesty; and worketh in men the fear and reverence of God. Exod. 20. 18. 19. 20. Deut. 5. 14.—29. and the abiding, continuing firm, yet and perpetually.

Judgments] Shuch 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 or statutes are often put for the ordinances of Gods worship; (as is noted on Psal. 1. 7.) in stead whereof David here leemeth to vfe the former word Fear: so judgments are lawes and rites for humane duties. Those two Moses often journeth together, laying: hearken o Israel to the statutes and to the judgments &c. Deut. 4. 1. 5. 8. 14. 15. & 5. 1. 31. & 5. 1. 20. & 7. 11. & 8. 11. &c. just together that is, all of them together, and each of them apart, is just; or, justified.

Fine gold or solid gold called Pay, which hath the name of strength, fasting, or solidity: such gold was rare and precious, Isa. 13. 12. Lam. 4. 1. The Arabians now call gold, Phes. It was very fine, therefore whose one Prophet calleth it gold Maphax. 1 Kings. 10. 18. another calleth it rabor that is fine, or clean gold. 2 Chron. 9. 17.

Liquor of the honey-comb] or, liquid honey of the comb. Each of these words is vse by Solomon for the dropping-honey comb. Prov. 5. 3. & 16. 24. and both are here joyned for more vehement.

V. 11. dearly-admonished] The word signifieth illustrating, making-bright or shining, Dan. 12. 3. and so by warning or information to make the foule clear and eirunf beft, Exod. 18. 20. 2 Kings. 6. 10. Ezek. 4. 13. Ezek. 3. 17. 18. 19. 20. much reward] or much end, that is, great profit or reward; as the Greek translateth it. The Chaldee applieth this peculiarly to David, saying, and because he kept them, he was made the Prince of Israel. The Hebrue Gnekeb, signifying the heel or footsole, is vse figuratively for the end of a thing, (as the head, for the beginning, Psal. 119. 166.) and so for the success, event and recompense that followeth thervpon. As an other word, acheth, which signifies End, is used also for reward, Prov. 13. 18. and 1 Pet. 1. 9.

V. 13. vain unwise errors] or ignorant faults, Vawetting and miscalculative sins. The law for which is given, Levit. 4. 2. &c. who doth understand] or, who can discern? meaning no man can. So Psal. 77. 5. f bake not, for, I could not fpeek. See the annotations there. close thou me.] or, make me innocent, free, guiltles, empty. The word is also vse d for exempting, or absolving free from punishment due to sin. Exod. 20. 6. & 34. 7.

V. 15. be to favourable acceptation] that is, be acceptable, or well-pleasing; or as before, they shalbe acceptable. For the Hebrue will bear eyther interpretation. Therfore alfo in the Greek, these two phrases are vse d as one, He statement; Mark. 10. 44. and Let him be, Mat. 20. 27. Of the word acceptation see the note on Psal. 5. 13. [any remover] or deliverer; the Hebrue God, is interpreted in the Greek by both these; Rom. 11. 26. from Isa. 59. 20. & 7. 31. The word is of large use, for redeeming of things fold or mortgaged, Levit. 25. but applied to redemption or deliverance from danger, Psal. 69. 19. from violence, Psal. 72. 14. from corruption, Psal. 103. 4. from the enemies hand, Psal. 106. 10. from death, Hos. 13. 14. and from all evil, Gen. 48. 16. And in special, one that challengeth or redeemeth any person, or thing that was before alienated, and restor eth it to the first estate, by right of kinred, is called by this name, 1 Kings. 16. 11. Ruth. 3. 9. 12. 13. and 4. 1. 3. &c. Ther fore this is the title given to God, and Christ, who is our remover, and allied unto us, as concerning the flesh Isa. 43. 14. & 44. 6. and 47. 4. 1 Thes. 1. 10. Heb. 2. 14. 15.

Psalme 20.
PSALM XX.

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

1. The Church blesseth the King in his exploits: and triumpheth by faith in Christ.

2. Jehovah answereth thee, in day of distress: the name of the God of Jacob, set-thee-on-high. Send thy help from the Sanctuary: and uphold thee, out of Sion. He remember all thy oblations: and thy burnt-offering, return unto thee. He gives to thee, according to thy heart; and fulfill all thy counsel. We will shew, in thy salvation; and in the name of our God, set up the banner: Jehovah, fulfill all thy petitions. Now I know, that Jehovah, saveth his Anointed; answereth him, out of the heavens of his holiness: with powers, the salvation of his right hand. These (make-mention) of chariots, and these of horses: but we, make-mention of the name of Jehovah, our God. They, stoop down and fall: but we rise-up, and stand-upright. Jehovah save thou: the King, he answer us in the day we call.

Annotations.

4. Answer the.] the King: whom after he calleth Messiah, or Anointed, ver. 7. And this sentence is set down in Jacob's words, Gen. 35, 1, as after he mentioneth the God of Jacob. And the whole Psalm, is a prophesie of Christ's sufferings, & his deliverances out of them, for which the church with him triumpheth. For answer, the Chaldee saith, accept thy prayer, set thee on high.] in a high-refuge, and to defend and keep the state: see Psal. 9.10. As God's name, even his only is advanceth-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 sanctuary.] or Sanctuary; Thus the tabernacle was called, Lev. 16.2. and the temple, 1 Kings. 8.10. as being the place of holiness, for the presence of God there.

V. 4. remember all thy oblations.] This hath respect to the law, which appointed part of the oblation, (or meat-offering) to be burnt on the altar unto God, with oil and incense for a memorial, Lev. 2.2. The Hebrew Minchah, is generally a gift or present carried to any, Psalm. 45.13. & 72.10. Genesis 32.13. & in special a gift or oblation presented to God, Genesis 4.3.4.5. Psalms. 96.8. most specially, the oblation of corn or flour, called the meat-offering, Lev. 2.1.

V. 5. from Psal. 40.6. burnt-offering, which according to the original word, might signify an Ascension; because this kind of sacrifice, was wholly given up to God in fire. Levit. 1.3.9.13. Therefore in Greek it is translated holocaustoma, that is, a whole-brunt-offering, that is, consume to ashes, with heavenly fire. For so God approved and accepted the sacrifices of his people. Lev. 9.14.1 Kings. 18.28.

V. 5. fulfill all thy counsel.] or accomplish it: Counsel is as empty, it it be not effected & accomplished; & the performance, is as the fulfilling thereof. So to fill or accomplish petitions, in the verse following: to fulfill joy, Job 3.29. & 15.11. to fulfill words, is to confirm them, 1 Kings. 14.2. and to perform or effect them, 1 Kings. 2.27.

V. 6. We will shew] or, that we may shew, or shew. For these two phrases are used indifferently: See the note on Psal. 43.4.

7. thy salvation.] which thou (the King) hast received;
received; or, which thou (God) hast given. 

1. V. 7. his answerd ] or, Messiah: that is, his King; verse 10. Psal. 2. 6, 8, with power, the salvation; that is, with full-power (or puissance; even with the salvation of his right hand. For God's right hand is of wondrous excellent force, and doeth valiantly, Ex. 15. 6. Psal. 18. 16. & 29. 14.

2. V. 8. These] that is, Some mention chariots and horses. Chariot is used for chariots; as also in Psal. 89, 6. to, bird for birds: Psal. 89. Angel, for Angels. Psal. 34. 8. make mention of the name; that is, make it to be known and to be remembered; with honour, Psal. 45. 18. Esa. 49. 1. 2 Sam. 18. 18.


4. V. 10. the King, he answer us ] By the King here seemeth to be meant Christ, of whom this whole Psalm is composed; as also the Chaldee paraphraed understand it; and therefore explained this verse thus; O Word of the Lord redeem us; a mighty King receive our prayer in the day of our invocation. But the Lxx. not keeping the distinctions, turn it in Greek thus, Lord save the King; and hear us in the day that we call upon thee.

Psalme XXI.

1. The King giveth thanks for many blessings received; 8. He professeth his confidence of further grace, and prophesieth the destruction of the wicked.

2. To the master of the muse, a Psalm of David.

3. Jehovah, in thy strength the King shall rejoice: and in thy salvation, how vehement glad shall he be! Thou hast given to him, his heart's desire: & the earnest-request of his lips, thou hast not kept back Selah. For thou preventest him; with blessings of goodness; thou settest on his head, a crown of fine-gold. Life, he asked of thee, thou gavest it him; length of days, ever and aye. Great is his honour, in thy salvation; glorious-majesty and comely-honour, hast thou put upon him. For thou hast set him to be blessings to perpetual-aye: thou hast made him cheerful with joy, with thy face. For the King, trusteth in Jehovah, & through the mercy of the most-high, he shall not be moved. Thy hand shall find out, all thine enemies: thy right-hand, shall find out them that hate thee. Thou wilt set them, as an oven of fire, at the time of thy face: Jehovah, in his anger will swallow them up; and fire shall eat them. Their fruit, from the earth thou wilt destroy; and their seed, from the sons of Adam. For they have intended evil against thee; they have thought a crafty-purpose, but they shall not be able. For, thou wilt set them as a butt; with thy strings, thou wilt make-ready against their faces. Be thou exalted Jehovah in thy strength: we will sing and praisewith- psalm, thy power.

Annotations.

1. In thy strength] or, for thy strength; thy kingdom, strong help and deliverance. This Psalm, as the former, gratulateth the victory and salvation of Christ; and is by the Chaldee paraphraed applied to the reign of King Messiah. Also the Hebrewlish, (Shal rejoice,) hath the letters (being
Psalm XXII.

David as a figure of Christ complaineth of his many afflictions; 10. Prayeth with faith for deliverance. 13. Foreseeth the fundry evils which the wicked would do unto Christ at his death. 23. After deliverance, Christ declareth Gods name and praises to his brethren. 27. Communicateth the fruits of his death and resurrection to the ends of the earth. 31. Wherupon they show forth their obedience, & preach his justice.

To the mayftar of the musik; concerning the Hinde of the morning, a Psalm of David.

My God my God, why hast thou forsaken me: art far off from my salvation, from the words of my roaring. My God, I call by day, and thou answerest not: & by night, and there is no silence to me. And thou art holy: sitting, the prayers of Israel. In thee, our fathers trusted: they trusted, and thou deliveredst them. Vnto thee they cried out, and were safe-delivered: in thee, they trusted and were not abashed. But I

...ing transplanted, of the name Messiah, Christ. [shall rejoice] or rejoice continually.

V. 4. a crown] a sign of glorious victory: and of the kingdom.


Christ being raised from death, dyeth no more; death hath no more dominion over him; Rom. 6. 9. and 10. On the contrary short of day, is short lived, Iob. 14. 1.

V. 7. hast set him blessings] that is, made him to abound with all manner blessing, himself, and, to be an example of, or, to impart blessings unto others. So to Abram it was laid, be thou a blessing; Gen. 12. 2. the like promise is to his children, Ezek. 34. 26. Isa. 19. 20. with thy face, or before thy face, in thy presence. 25 Psal. 16. 11.

V. 9. shall find out all thy enemies] to weet, to punishe them, as the like phrase importeth, Isa. 12. 10. or, shall find for all, that is, shall be yong for all thy foes, that is, sufficiently able to overcome them: so finding is vied for sufficientie. Num. 11. 22. Judg. 21. 14. For hand, the Chaldee sayth, the stroke of thine hand.

V. 10. willst them] or put them all and every one: as is noted on Psal. 2. 3. So also after in verf. 11. and 13.

...of fyr] a fyrren furnace: meaning in great affliction. Lam. 5. 10. the time of thy face] that is of thine anger as the Chaldee paraphraeth: for the face the whit forth pleasure or displeasure; favour or wrath: so face is vied for anger; Psal. 34. 17. Levit. 20. 5. Gen. 32. 10. Lam. 4. 16. Jer. 3. 12.

swallow them] that is, destroy or abolishe them: So Psal. 33. 25. and 52. 6. and 55. 10. fyr] the Chaldee expoundeth it, the fyr of Gehenna, (or of Hell.)

V. 11. Their fruit] that is, their children, called the fruit of the body, and womb; Psal. 127. 3. and 132. 11. Deut. 28. 4. or, their labour and that which comes thereof; as

Prov. 31. 16. 31. their seed] that is, children, or posterity. Psal. 22. 24. 31. and 37.

V. 12. [shalt not be able] to weet, to stabish, (as the Greek explyyneth,) or, to effect it. After this word can, or able, there often wanteth a word to be understood: see Psal. 101. 5.

V. 13. a butt] to shoot at, Hebr. a shootleider; because the earth is heaped vp like shoulders. The Chaldee paraphraeth, thou hast set them to thy people as one shouder, make ready, or fit, namely thyne arrowes, against their faces. The Chaldee otherwise; in the coards of thy Tent, thou wilt order thy Law before them.

and that which comes thereof; as
am a worm and not a man: the reproach of men, & despised of the people. All they that see me, do skoff at mee: they make a mow with the lip, they wag the head. He confidetly turned unto Jehovah, let him deliver him: let him ridd him: because, he deliteth in him. But thou art the drawer of me forth out of the belly: the maker of me to trust, even at my mothers brests. Upon thee, I have been cast from the womb: from my mothers belly, thou art my God.

Be not thou gone farr-off from mee, for diJfress nearer: for there is no hel¬per. Many bulloks, have compassed mee about: mighty bulls of Balhán, have environed mee. They have wide-opened upon me their mouth:

as a renting and roaring Lion. I am poured-out as waters; and all my bones, dispart-themselves: my hart is as wax; it is molten, in the middl of my bowels. My able-strength, is dried-up, like a potsherd; and my tongue cleaveth to my jawes: & thou haft brought me down to the dust of death. For dogs have compassed me; the assembly of evil-doers, have inclosed me: they Lion-like-peirfed, my hands and my feet. I may tell all my bones: they did behold, they did view mee. They parted my garments among them: & for my coat, they cast a lott. And thou Jehovah, be not farr-off: my fortitude, haften to my help. Ridd my soule from the sword: my alone-ly-soule, from the hand of the dog. Save me, from the mouth of the Lion: and from the horns of Vniconns, thou haft answere-red mee. I will tell thy name to my brethren: in the middl of the church, I will praiſe thee. Ye that fear Jehovah, praiſe him; all ye seed of Jakob honour him: & be afraid of him, all ye seed of Israel: For, he hath not despised nor abhorred, the affliction of the poor-afflicted, nor hid his face from him: & when he cried-out unto him, he heard. Of thee, shalbe my praiſe; in the great church: my vowes I will pay, before them that fear him. The meek shall eat, & be satiſfied; they shall praiſe Jehovah, that seek him: your hart, shall live to perpetu-al-aye. All the ends of the earth, shall remember and turn unto Jehovah: and all families of the hethens, shall bow-down-themselves before thee. For to Jehovah, pertayms the kingdome: and he is ruler among the nations. All the fat-ones of the earth, shall eat & bow-down-themselves; all that goe-down to the dust, shall bend down before him: and he shalbe accounted, to the LORD for a generation. They shall come, and shall declare his ju-tice: to a people that shalbe born; that he hath done this.

Annotations.

The Hind of the morning ] meaning Christ, who as a Hind was by Iewes and Gentiles, the dogs ver.17. hunted and wurroughed, in the morning. John 18. 28. and also rufc from death the third day early in the morning; Joh.20.1. when God had made his feet like Hinds feet, and set him on his high places: Psal. 18. 34. Compare with this, Song. 2. 9.17. H 2
and 8. 14. where Christ is also likened to a young hart. And in Psal. 49. 15. the resurrection is called, the morning: for then the true light of comfort and salvation shall appear. A Hind called in Hebrue Ageleth; hath the name of prowest or fortitude, (as in the 20 verse of this psalm) Ajsdath is fortitude; and so it may be understood for the strength or fortitude of the morning; that is, the help and power of God to raise up 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 start; which (although the word be no where found in scripture, for a start,) agreeeth also to our Lord Christ, who is intituled, the bright morning star. The Chaldee expoundeth it, To praise (God) for the mightie continual morning sacrifice.

V. 2. My God my God [E.] Christ speaketh this Psalm to God his Father. The Hebrue is Elie Elie lammah goazab-tani: which words our Lord vtered on the cross, Mat. 27. 46. (save for the later, he used the Syriack, Sabachtani, of the same signification.) At which the prophane Jews mocked, saying that he called for Elias. Mat. 27. 47. 49. Wherefore hast thou forsaken me? or, why leavest thou me? They are the words of faith, striving in tentation; and doe imply both a hope of, and a prayer for deliverance; as it is noted on Psal. 13. 1. See the like also, in Psal. 42. 10. 43. 2. my roaring this argument great grief of hart, uttered with lowd complaint: So Psal. 38. 9. & 32. 3. Job. 3. 14. And Christ, in the days of his flesh, ofrded 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] or, but I have no silence: and consequently, no rest, or ease. So Job. 30. 10. 27.

V. 4. sitting] or sittest; that is, abidest still one and the same; as Psal. 93. 55.

V. 7. a worm [that is, weak, (as the Chaldee explyaneth it;)] wretched and trau-den under foot. So Job. 25. 6. Ps. 41. 14.

V. 8. make a mow] make an opening with the lip; which may be taken both for mowing or thriuting out of the lip, & for licentious opening thereof, to speak reprooch. wag the head [a sign also of corn. Esch. 37. 32. Matth. 27. 39. Job. 18. 4. Psal. 44. 15. Lam. 2. 15.

V. 9. He confusedly turned] or Rolled; that is, trusted, as in the new testament this phrafe is explyaned, Matth. 27. 43. where they mock at Christ. The Hebrue applieth this word Roll or turn, figuratively to a confident committting of ones self, wayes, or actions unto another; as here, so in Ps. 37. 5. Prov. 16. 3. and Gol properly is Roll thou: but put for he rolled, or trusted; as the like phrafe, make the hart of this people fat, &c. Esa. 6. 10. is thus resolved, this peoples hart is waxed fat, &c. Matth. 13. 15. or it is the indefinite, to swim, for he turned; as in Eshb. 9. 9. to stand, is used for they feed.

V. 11. been cast from the womb [that is, from my infancy committed to thy care and custodie. So else he saith, the Lord hath called me from the womb, &c. Esa. 49. 1. Contraryweise the wicked are estranged from the womb; Psal. 8. 4.

V. 13. bullocks] that is, strong and lusty perfs; such as were the high priests, scribes, &c. that fed against Christ. So the Chaldee expoundeth, peoples like pushing bulls. mighty-bulls of Baalan, which was a ter-tile country, good to feed carrel, Num. 32. 4. & such as there fed, were fat & strong, Deth. 32. 14. Ezech. 39. 18. The Jews were the}
the bulls of Basan, as the Prophets foretold, Deut. 32.15. Amos 4.1. Hos. 4.15. and the historic theweth, Mat. 27. Here, the word *bulls* is to be supplied unto the word *mighty*, as also in Psal. 50.13. & 68. 31. See the notes on Psal. 10.10.

V. 14. *wide opened* or *gaped*; and this also is a sign of reproach & contempt. Job. 16.10. Lam. 3.46. & 2.15.

V. 15. *dispart themselves* or *are sinned*, that is, *out of joynt, as wax*] that is, tender, and melting through faintness & fear, Psal. 68.3. & 57.5. Like this is Job's complaint, God hath fenced my heart: Job. 23.16. So the word following, molten, noteth fear & discouragement. Job. 7.5. & 14.8. Deut. 20.8. The Greek translateth, as molten wax.

V. 16. *cleaver* or, *is made cleave to my sword*, which phrase meaneth inabilitie to speak, Psal. 137.6. Job. 29.10. Ex. k 3.25. & sometime extremity of thirst, Lam. 4.4. & so may have reference here to that thirst which our favourit felt, Job. 19.28. haft brought me down.] or *stand bounded me, in the dust of death*, meaning death itself, or the grave which turneth men to dust. Ge. 3.19. the Chaldee turneth it, the house of the grave. See Psal. 7.6.

V. 17. *doggs* the Greek addeth, many doggs; that is, base and vile persons; of abandoned disposition, Job. 30.1. Prov. 6.11. Rev. 22.15. Mat. 7.6. Phil. 3.2. Psal. 59.7.15. So the Chaldee paraphrasteth, a company of wicked sinners which are like to many dogs. These were the high preists and rulers of Israel; of whom it is saied, that Pilate knew well that for envy they had delivered Jesus. Mat. 27.18. they *Lion-like-pricked] The original hath a double reading, Carri, like a Lion; and Caru, they digged or pierced. This later, the Greek followeth; but the Chaldee in the Malortes bible, keepeth both readings, they did bite like a Lion. This was fulfilled in the nayling of our Lord to the cross, by his feet & hands. Mat. 27.35. Job. 20.25.

V. 18. *did view me*] or see in me, namely, their desire or lust; or the affliction upon me, they saw with delight. See the like phrase, Psal. 14.9. & 19.11. & 118.7.

V. 19. *for my coat ] or, my vesture: The soldiers when they had crucified Jesus, took his garments, (and made four parts, to every soldier a part,) and his coat; and the coat was without seam, woven from the top throughout. Therefore they laid one to another, Let us not divide it, but cast lot for it, whose it shall be: that the scripture might be fulfilled, &c. Job. 19.23. 24.

V. 21. *from the sword ] the Chaldee sayeth, from them that kill with the sword*, my alone soule] which is one alone, solitary and desolate. So after in Psal. 31.17. & 25. 16. & 68.7. the Chaldee expounds it the spirit of my body, hand of the dog ] the power of the devil; the prince of this world, who then came to Christ, but had nought in him. Job. 14.30. Or dog is put for dogs, meaning the malicious andes spoked of before, verse 17. and hand, is often put for power: see Psal. 63.11.

V. 22. *mouth of the Lion*] so the Devil is named, 1 Pet. 5.8. and wicked rulers. Prov. 22.15. Jer. 50.17. The Chaldee here saith, from the mouth of him that is strong as a Lion, & from Kings mighty & proud like Unicorns. horns of Unicorns] the Divills Angels, principalities, powers, worldly 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, Job. 39.12.13. &c. and his strength and pride is in his horn. See Psal. 92.11. Num. 21.12. Deut. 33.17. Esa. 34.7. thou haft answered for, answer thou mee, a speech of faith, inferred in his prayer, therefore next followeth thanksgiving. Answering is here used for safe delivering, upo prayer: as the Chaldee translateth, haft accepted my prayer.

V. 23. to my brethren] the disciples and beleevers of Christ: for he that fancifie them, and wee which are fancifie, are all one; for which cause, he is not ashamed to call us brethren. Heb. 2.11 12. Job. 20.17. the Church] or Convocation, Assembly, Congregation.
V. 26. Of thee, my praxis: it shall begin and continue of thee, thou art the cause and ground therof. The great church, either that assembly where Christ after his resurrection, personally appeared, to more then five hundred brethren at once, or the great church of the Gentiles, with whom Christ is spiritually present.

V. 27. and be satisfied: It was a curse of the law, that men should eat and not be satisfied; Levit. 16. 26. Mic. 6. 14. but it is a blessing of the gospel, that he meek and needy shall eat and have enough; Psal. 133. 15 God filleth the hungry with good things, and sendeth away the rich empty, Luk. 1. 53. The meek meaneareth the regenerate, who are mortified with Christ, and their fierce nature made meek and humble.

V. 28. All the ends &c.: that is, the dwellers in the utmost parts and ends of the world, A prophesie of the calling of the Gentiles, by the preaching of the gospel. Rom. 16. 26. Ephe. 2. 11. &c. remember: the Chaldee addeth, remember his miracles. families of the heathens: or, kindreds of the nations; whereof see Gen. 10. 5. 16. 20. 31. 32.

V. 29. ruler, among the heathens: to reign over them by his word and spirit, and to be God, not of the Jews onely, but also of the Gentiles. Rom. 3. 29. 30.

V. 30. All the stars: that is, the rich and mighty personages, sat with plenty. Deut. 31. 20. For, Kings and Queens, and men of authority and wealth, are also called to the participation of Christ's grace in his Church. Esa. 50. 5. 3. 10. Rev. 21. 14. 1 Tim. 2. 1. 2. Sometimes saints is used to note our God's spiritual blessings. Psal. 6. 9. 6. 6. 12. 92. 15. Prov. 23. 25. al that goe down to the dust: this is, the poor base and wretched people, which for their miserie and affliction, are lade to goe down and sit in the dust, as Psal. 113. 7. Esa. 47. 1. &c. 29. 4. Job. 30. 19. Lam. 3. 29. 30. but the Chaldee expounds it, the house of the grave.

V. 31. A seed: The posterity of those godly, forementioned: for God chuseth the feed with the parents. Deut. 10. 15. &c. 30. 19. Psal. 69. 37. &c. 102. 29. Esa. 43. 5. & 44. 3. Or the seed of Christ, the chil¬dren which God giveth him; as Esa. 53. 10. Heb. 2. 13. Or a seed, that is a small remnant: as Rom. 9. 29. the Chaldee sayth, the seed of Abraham, for a generation: a race of God's children; as Psal. 73. 15. & 24. 5. or, to generation, that is, for ever, through all ages.

V. 32. They shall come: The Chaldee explaineth it, Their sons shall come. his justice: the justice of God, which is by faith in Christ. Psal. 71. 15. 16. 14. Rom. 10. 3. 4. people that halfe born: hereafter to come: or, people born, that is regenerate: Psal. 87. 4. 5. Job. 1. 13. 1 Pet. 1. 33. So, people created: Psal. 102. 19. that he hath done: hath performed or accomplished that justice, and all things apperteyning to it. The Greek referreth it to the people, whom the Lord hath made: the Chaldee, to the
the marvelous works which he hath done.

**Psalm 23.**

David, under the similitude of a Shepherd, sheweth God's love, and mercies to his people, whereby their faith is confirmed.

1 A Psalm of David. Jehovah feedeth me, I shall not lack. In folds of budding-grasfs, he maketh me lie down: he easilie leadeth me, by the waters of rest. He returneth my soul: he easilie leadeth me in the paths of justice, for his name sake.

2 Yea, though I should walk in the valley 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.

3 Thou furnishest before me, a table; in presence of my disaffections: thou makest my head with oil; my cup is abundant.

4 Doubles, good and mercy shall follow me, all the days of my life: and I shall converse in the howfe of Jehovah, to length of days.

**Annotations.**

1 Eedeth me] or, is my Feeder, my Pastor. The word comprehenderh all duties of a good Hierd, as together feeding, guiding, governing and defending his flock. Therfore Kings also have this title, and are sayd to feed their people, Psal. 78. 71.72. 2 Sam. 5.2. Hereupon it is attributed to God, and to Christ, feeding his Church, as the Shepherd of their foules. Psal. 80.2. Ezek. 34.12,14,15. Esa. 40.11. Job. 20.11. 1 Pet. 2.25. The Chaldee referreth this to a former work, saying, The Lord fed his people in the wilderness, they lacked nothing.

V. 2. of budding-grasfs] pleasant pastures and leas, where green and tender herbs do spring. he maketh me] or, will make me lyce down; to weet, for rest from heat. This also is another dutie of a good Hierd, as I will feed my flock, and I will make them lyce down, saith the Lord, Ezek. 34.15. and, Shew me, o thou whom my soule lovest, where thou feedest, where thou makest lyce-down at noon. Song. 1.6. easily leadeth] or comfortably guideth-me; it noteth a soft and gentle leading, with soothing of infirmity, as Gen. 33.14. Esa. 40.11. Therefore the Greek turneth it, be nourisbeth mee. So Psal 31.4. by waters] or unto waters of rest; that is, most quiet (or calm) waters; and such as give rest and refreshing. All these things Christ performeth to his flock, as it is written, They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat: for the Lamb which is in the midst of the throne, shall feed them, and shall lead them to the lively fountain of waters. Rev. 7.16.17.

3. returneth my soule] or, will return and restore it; and consequently, give it rest. See Psal. 19.8.

V. 4. shade of death] that is, dark and dreadful shadow; and in a manner, the very face of death. This speech denoteth imminent danger, Jer. 2.6 for affliction, Psal. 44.20. and 107.10,14. fear and terror, Job. 24.17. and dreadful darknes, Job. 21.22. whereto spiritually is opposed, the light and comfort of the gospel and grace of Christ. Math. 4.16. Luk. 1.79. wilt be with me] or, art with me: and this implyeth his good, safety and protection. As when God sayd, I wilbe with theee, Gen. 31.3. Jacob understood it thus, I will doe theee good, Gen. 3.9. for Gods preference, is a singular favour, & our preeminence. Exod. 33.15.16. The Chaldee expoundeth it, thy Word shall be for my help. thy rod] with such shepherds use to guide and rule their flocks, Lev. 27.32. and with such the Lord is sayd to rule his people, Ezek. 20.37. Wherefore the Prophet prayeth, feed thy people with thy rod, Mic. 7.14. The rod is also for chastening and punishment, Psal.
Psalme XXIII.

89.33. And for the rebellious, God hath a rod of iron and indignation. Psal. 2.9. Lam. 3.1. Of Christ's rod or staff wherewith he feeds his flock, see Zach.11.7. &c. The Chaldee translates, thy rod and thy law.

V. 5. Thou furnishest] or wilt furnish; and make ready a table. This and the things following, note the abundant supply of all good things, for necessities and for delight, as at a sumptuous banquet. Pro.9.2. &c. So by Christ, the good Shepherd, his sheep find pasture, have life, and have it in abundance, 20. 10. 9. 10. In presence or before them; which causeth the enemies that see, to grieve: as Psalm 112.10. make[st fat] that is, plentifully moisten and supplest with oil or balsam. In those countries they used to welcome & cheer their guests, with pouring out precious sweet oiles or balsam upon their heads. Luk.7.46. A. 12. 3. It signifieth joy; Ecclef.9.8. Esa.61.3. The Chaldee applieth it to the Priests of Israel, thou hast made the Priests heads fat, with the anointing oile, is abundant to weep with liquor; (as the word importeth,) for to drink my fill.

V. 6. converse] or quietly reposes my self, & dwell, as the Greek translates it. Likewise the Chaldee, saying, I shall dwell in the house of the Lords sanctuary, to length of days, that is, a long life time, or for ever. See Psalm 21.5. & 23.5.

Annotations.

A Psalm of David. Junto this title the Greek addeth, of the first day of the week; meaning that this Psalm was wont to be sung in the Temple, every first day of the week, which now with us is the Lords day, the Christians Sabbath; & of Christ, his church and kingdom, and the entertaining of his gospel, doth this psalm treat. In Solomons Temple, God ordained Levites with Cymbals, Psalters and Harps, and Priests with Trumpets, & other Levites that were fingers and in the time that the burnt offering began, the song of the Lord began, with trumpets and instrumenst: and they sang praises with the words of David, and of Asaph, 2 Chron. 29.25.-30. The Hebrue doctors recording their daily service in the sanctuary, write thus; They sayd not the Song, but over the.

Psalm 24.

Gods Lordship in the world. 3. The citizens of his spiritual kingdom. 7. An exhortation to receive him.

A Psalm of David.

The earth is Jehovah's, and the plenty thereof: the world, and they that sit therein. For he, hath founded it upon the seas: and established it, upon the rivers.
Psalm XXIII.

The burnt-offerings of the Congregation, or, the sacrifices of their peace-offerings that are spoken of in the Law &c. The Song which the Levites sayd in the first day, was (Psalm 24.) The earth is the LORDS, and the plenty thereof. In the second day they sayd (Psalm 48.) Great is the LORD, and praised vehemently; in the city of our God &c. In the third, they sayd (Psalm 81.) God standeth in the assembly of God; he judgeth in the midst of the Gods. In the fourth, they sayd (Psalm 91.) The earth is Jehovah's, or Jehovah the earth belongeth. Of him, and by him, and for him are all things; yet in special he hath chosen Jakobs polliteration to be his people, verse 6. Thus David maketh use of Moses doctrine, who sayd, Lo, to Jehovah thy God, perteyn the heavens, and the heavens of heavens: the earth and all that therein is: notwithstanding Jehovah setteth his delite in thy fathers to love them; and did chuse their seed after them, even you above all peoples, as appeareth this day. Thus the Chaldee paraphrasteth, Who shall be worthy to ascend unto the mountain of the house of the Sanctuary of the Lord?

V. 4. The clean in hands. He whose hands or palms are clean, or, free of evil, So Job 17.9. This noteth good works; as pieties of hart, meaneth holy faith and affections. Acts 15.9. not lifted up his soule or, my soule. The Hebrue hath two readings, by the letters in the line, his soule, and in the margin, my soule; as if this were spoken in the person of God, and of him; which then may be underflowd of swearing. For this form of words, is used in the third comandement, Exod. 20. Thou shalt not lift vp (or take vp) the name of Jehovah thy God to false-vanity. But for Name, here is put Soule. And God is sayd to swear by his soule, that is, by himself, or by life, Jer. 51.14. Amos 6.8. It was also the wont in Israel, to take an oath thus, As the Lord liveth, and as thy soule liveth; 1 Sam. 10.3. 2 King. 2.2.24.6. Also concerning a mans own soule, in swearing this form was used, I call God for a record against my soule. 2 Cor. 1.23. And thus the Chaldee expounds it, which hath not sworn in vayne, to the condemnation of his soule. Otherweise if this be not underflowd of vayne swearing; the meaning is, he that affetheth not to regardeth not vanity, for so the lifting vp of the soule, also signifieth; see Psalm 25.1, to deceive me, or, deceitfully.

V. 5. He shall receive or, shall take vp, or bear upon the seas, (the heapes of waters, were called seas, Gen. 1.10.) because the waters which naturally would stand above the high mountains, Psalm 104.6. are by the word of God gathered together, and thruf under the earth, that the dry land might appear and be inhabited. Exod. 20.4. Gen. 1.9. And these which may seem a most weak and flattening foundation, yet are firm-bases, and mighty foundations, Psalm 104.5. Mic. 6.2. to magnify Gods power, who as he brought light out of darkness, to seteth he the solid earth on the liquid waters; yea, hangeth the earth upon nothing. Job 26.7.
bear away a blessing. justice ] or righte- 
suies; whereof see Phil. 3. 9. Psal. 69. 18. 
Hereby also may be meant a benefit; the 
fruit or reward of righteousness. The Greek 
turneth it mercie, or alms: and by justice, 
mercier and benedictions are sometimes meant. 
Indg. 5. 11. Psal. 112. 9. Dan. 4. 24. 
V. 6. of Jakob] understand this is the 
generation of Jakob; or, this is Jakob; these 
are true Israelites, whom God wil acknowledg-
eme for his, John 1. 47. Rom. 9. 6. Jakob 
when he wrestled with an Angel, saw 
God face to face, and called the place 
Peniel, that is Gods face of presence; there he 
wept and prayed, and bare away a bles-
That history hath vse here.
V. 7. Lift vp ye gates &c.] This may 
first have reference to the gates & dores 
of the temple, into which the Ark (the 
glory of Israel, I Sam. 4. 21.) should enter: 
on which Ark, between the Cherubims, 
God was sayd to dwell; I Sam. 4. 4. I King. 
8. 1. &c. So the Chaldee expoundeth it, 
gates of the house of the Sanctuary: though in 
the 9. verfe otherwise, sayeing Lift vp o ye 
gates of the garden of Eden, your heads. Se-
condly it may be referred to Christian 
men, which are the true temple of God, 
1 Cor. 3. 17. at the dore of whose harts he 
knocketh to have entrance, Rev. 3. 20. 
dores of eternity] that is strong, durable, 
everlastign dores: which being referred to 
the dores of Solomons temple, note the 
perpetuall abiding of Gods Ark therin: as 
1 King. 9. 3. Psal. 132. 12. 13. 14. Whereas be-
fore the Ark was removed from place to 
place, 1 Chron. 17. 5. Or being applied to 
Christians, it noteth the eternal durall 
de the Church. that enter may] or, and 
Enter shall the King of glory; that is, the glori-
ous King; So Christ is called the Lord of 
glory. 1 Cor. 2. 8. Iam. 2. 1. and the opening of 
the dores before him, signifieth his en-
trance into and administration of the Kingdom: 
as [Isa. 45. 1. 
V. 10. Jehovah of hosts] or, as the He-
brueis, Jehovah Jehovah: for so the word 
is vld by the Apostles vntranslated in
the Greek, Sabaoth. Rom. 9. 29. Lam. 3. 4. 
It signifieth hosts or armies standing ready 
in martial order and in battell ray: and 
comprehendeth all creatures in heaven 
and in earth, which are preft to doe the 
will of God. Gen. 2. 1. i King. 22. 19. 
Exod. 12. 41.

Psalme 25.

Davides desire and confidence in God. 4. He prayeth for instruction, 7. and for remissiof 

fynns; 8. He celebrateth Gods goodnes & mer-
cie, to such as fear him. 15. He prayeth for 
deliverance out of his affliSions, and for the re-
demption of Israel .

1. A Psalme of David; 

V. Unto thee Jehovah, lift I up my 

soule.

2. My God; In thee doe I trust, 

let me not be abashid: let not my 
enemies shew gladnes over me.

3. Yea all that earnestly-expect 

thee, shall not be abashid: they shal 

be abashid, that unfaithfully-trans-
gress in vayn.

4. Thy wayes Jehovah, make thou 

me to know: learn me thy pathes.

5. Make me to tread in thy truth; 

and learn me; for thou, art the God 
of my salvation: thee doe I earnestly-
exspect all the day.

6. Remember thy tender-mercies 

Jehovah, and thy kind-mercies: 

for, they are from eternitie.

7. The synns of my youth, and 

my trespasses, remember thou not: 

according to thy mercie doe thou 
remember me; for thy goodnes sake, 

Jehovah.

8. Good and righteous Jehovah
Psalm XXV.

1. Therefore will he teach, sinners in the way.
2. He will make the meek, to tread in judgement: and will learn, the meek his way.
3. All the paths of Jehovah, are mercy and truth: to them that keep his covenant, and his testimonies.
4. For thy name-sake Jehovah: even mercifully-pardon wilt thou my iniquity; for it is much.
5. Who is the man, that feareth Jehovah? he will teach him, in the way that he shall chuse.
6. His soul, shall lodge in good: and his seed shall inherit the land.
7. The secret of Jehovah, is to them that fear him: & his covenant to make them for to know.
8. My soul is continually, unto Jehovah: for he will bring forth, my feet out of the net.
9. Lift up my soule] The Chaldee addeth, in prayer. This signifies an earnest desire, with delight; and expectation or hope to have what he would. For to lift up the soule, is to desire; Jer. 22. 27. & 44. 14. and a like phrase in Ezek. 44. 5. impliceth both desire and delight: and in Deut. 24. 15. the pore man is sayd to lift up his soule, unto his hyre or wages, hoping by it to have his life fulteynd. In this place, every of these hath vfe; and so in Psal. 86. 4.
10. Thy wayes] that is, thy true faith and religion; as Acts. 18. 25. 26. and thy guidance of me therein. So Moses prayed; Exod. 33. 13. learn me thy paths] inure me with thy paths, or journeys. Learn, implieth, use and exercise, and informing by customable practive.
11. See mine affliction, and my molestation: & forgive, all my synns.
12. See mine enemies for they are multiplied: and with hatred of violent-wrong, have they hated me.
13. Keep thou my soule, and deliver me: let me not be ashamed; for I hope-for safetie in thee.
15. Redeeme Israel, & God: from all his distresses.
passion: See Ps. 18. 2. This word note th
the inward affections; as the next, kind-mer-
cies, imply the actions or effects of love.
from eternity or from ever. This in hu-
man affairs sometime meaneth but of old,
or a long-while; Gen. 6. 4. Ps. 42. 14. But
here and else where it note that the eternity
of Gods love, which was firm unto his,
before the world was, 2 Tim. 1. 9. Ephes.
1. 4. so shewed throughout all genera-
tions; and is in like sort for ever, or to eternity,
Psal. 100. 5. because our firm happiness,
will have no end; Dan. 12. 3. 1 Pet.
1. 4. And these both are conjoyned, Psal.
103. 17.

V. 7. Sins of my youth. The imagination
of man in time, is evil from his youth,
Gen. 8. 21. and of all mans life, youth
commonly is most vain: Eccles. 11. 9. 10.
for which God often punisheth men in
their age, so making them (as Job saith)
to inherit the iniquities of their youth; Job. 23.
26. Jer. 3. 25.

V. 8. Will he teach? or inform with the
law, for of this word, the Law is derived;
Psal. 19. 8. (sinned in the way) that
is, such as sin and myself the right way, God will
Teach and reduce them; thus the Greek in-
terpretheth it. Or those that are sinners, be
will teach and inform in the way, that is right;
or in his words, as ver. 9.

V. 9. to tread in judgment] to walk judi-
ciously, and as is right and fit.

V. 10. His covenant] his testamental bond
or league; called in Hebrue Bruh, which
hath the signification of brotherly or friendly
pacting, and of explaining the conditions of
agreement. For at the making of solemn covenants,
beasts were killed and parted among
themselves, and the covenant makers went between the
parts, Gen. 15.9.10.17. Jer. 34.18. Hereupon
is the phrase of cutting (or striking) a co-
vent, Psal. 50. 5 and 81. 6. and 89. 4. The
Apostles in Greek, call it diathke a testa-
ment, a testamental covenant; or disposing of
things. Heb. 8. 8. from Jer. 31: 31; And
there be two principal covenants or testa-
ments; the first, that which God made with
our fathers, when he brought them out of E-
kingdom.

V. 14. The secret] or The mystery of the Lord; meaning that his secret favour is towards them, and his secret counsel, and mystery of the faith is revealed unto them. For to this word noteeth, as when Job layth, 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. Isa. 23. 18. 22. and the hid things of Christ, are often called a mystery, Rom. 16. 25. 1 Cor. 2. 7. & 4. 1. Tim. 3. 9. 16. Eph. 3. 3. 4. 9. Col. 1. 26. 27. So Prov. 3. 32.

V. 16. Turn the face] or Have respect unto me. This was a blessing promised in the law, Lev. 26. 9. I will turn the face unto you, and make you increase. Contrary to this, is the hiding of God's face, Psal. 69. 17. 18. solitary], alone or desolate; see Psal. 22. 21.

V. 17: are enlarged] or doe dilate themselves; doe make wide-room. He sheweth his hart to be penned in with straitness and distressing forowes, which largely spread themselves over all, vexations] or anguishes, tribulations, which press and wring.

V. 18. See my affliction] This phrase is taken from Deut. 26. 7. he saw our affliction. And it here meaneth, a seeing and regarding with compassion, and to, as to distress and help. Gen. 19. 12. Exod. 3. 7. 8. Psal. 31. 8. & 119. 13. & 106. 44. Sometimes it meaneth otherwise, as in the next verse, See my enemies. forgive] or lift vp, take away. This word which properly signifieth to take up or bear, is applied to forgiveness of sins; Rom. 4. 7. from Psal. 32. 1. and the phrase hath reference to Christ, who bore and took away the sins of the world, Job. 1. 29. For when it is applied to a man himself, bearing his own sins, it meaneth guilt and punishment, Num. 5. 31.

V. 19. of violent wrong] that is, most violent or wrongful hatred.

V. 22. His distresses] or these distresses, for had 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. or all Edom were, 1 Chron. 18. 13. The like is in 2 King. 23. 30. with 2 Chron. 36. 1. He took, or They took; speaking of the people.


David committeth the trial of himself vnto God, in confidence of his integrity and good conversation. 9. He prayeth for mercie, 11. or preventeth upright walking and thankfulness.

A Psalme of David.

Iudge me Iehovah; for I, walk in my perfection: and doe trust in Iehovah I shall not stagger. Prove me Iehovah and tempt me: try, my reins and my hart. For thy mercie, is before mine eyes: and I walk, in thy truth. I doe not sit, with mortall-men of false-vanity: and with the hidden, I enter not. I hate, the church of evil-doers: and with the wicked, I fit not. I will wash my hands with cleanes: and compass, thine altar Iehovah. To cause to hear, with voice of confession: & to tell, all thy marvelous works. Iehovah, I love the mansion of thy house: and the place, of the habitation of thy glory. Gather not, my soule with liymers: and my life, with men of bleedings. In whose hands is a mischievous purpose: & their right-hand, is full of bribes. And I, doe walk in my perfection: redeem thou me and be gracious to me. My foot, standeth in righteousness: in the churches, I will blest Iehovah.

Annotations.
Psalm XXVI.

1. In my perfection, or, integrity, simplicity: and that is, when a man meaneth not, nor weeth of any evil. 2 Sam. 15.11.

Such a walker, walketh confidently, & blessed shall be his children after him. Prov. 10.9. & 20.7. in Chovah Chaldee, in the word of the Lord.

2. V. 2. try my reins] examine as in the fire, my inward affections. Thus Job also offered himself to trial, Job. 31.6.

3. V. 3. I walk] to meet continually (as the form of this word importeth,) or converse. The Greek sayth, I have pleased: so to walk with God is to please God. Heb. 11.5.

4. V. 4. men of false-vanity] that is, vain mortall-men; or false persons. Job. 11.11.

So Jeremy sayth, he fatest not in the secret-assembly of mockers, Jer. 15.17. the hidden that is, hypocrites, dissemblers, secret-evil doers: as the Chaldee sayth, with them that hide themselves to doe evil. I enter not, or come not, that is, have no company, or conversation. So the word is also ufed, Job.

23.7.

5. V. 5. church of evil-doers] the malignant church: or congregation.

6. V. 6. my hands with cleanness] or palms in innocency. He hath respect to the weighing which God appointed for 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 Esa. 1.15.16.

7. V. 7. To cause to hear] that is, to sound forth, or proclaim so as may be heard. So Psal. 66.8. & 105.2. And in 1 Chron. 15.16. David appointed Levites with instruments, to cause to hear, or to resound, lifting up the voice with joy.

8. V. 8. mansion] or habitation. This name is given to the tabernacle which Moses made, and God dwelt in: 1 Sam. 2.29.32. and afterward, to Solomons temple: 2 Chr. 36.15. And heaven itself, is also thus called, Deut. 26.15. where there are many mansions, Job. 14.2. of the habitation] or the habitation: the tabernacle. The tent which Moses made, was thus called, Exod. 26.16. and Solomons house. 2 Chron. 29.6. In Exod. 40.34.35. it is shewed, how Gods glory filled that tabernacle, when he first took possession of it; wherupon it is here called, the habitation of his glory, (or honour:) and elsewhere, the habitation of the Lord, Levit. 17.4. and of his name: Psal. 74.7.

9. V. 9. Gather not my soul] Gathering is used for taking-away, as Jer. 16.5. Esa. 44.1. and for death, Esa. 57.1. 1 Sam. 15.6. Ezek. 34.29. and sometime is expressed, to whom they are gathered: as, to their fathers; to their people; to the grave; 2 King. 22.20. Num. 10.24.26. and what is gathered, the soul, as here; or the ghost, the spirit, as Psal. 104.29. So David here describeth that God would not take away his life among sinners, that is, with such as for their crimes deserve to dye: as 1 King. 1.21. Contrary-wise, gathering, is sometime used for gracious receiving or accoeuring: as Psal. 27.10. men of bloods] blood-guilitie persons. See Psal. 5.7. The Chaldee expoundeth it, with men that shed innocent blood.


11. V. 12. in righteousness] or, in a right, even and plain place, as the word signifieth, Deut. 3.10. Jer. 11.3. the ApoHle expresseth the word by righteousness, Heb. 1.8. from Psal. 45.7. it is opposed to crookednes, Esa. 49.4. See also Psal. 27.11. in the churches] or congregations, assemblies, church-meetings, called in Greek ecclesia; and so in the new testament: 1 Cor. 14.34. So also Psal. 68.27. The Chaldee translateth, the congregation of just men.

Psalm 27.

David
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? When evil-doers, made-battel against me, to eat my flesh; my distresters & my enemies to me; themselves, stumbled and fell. If a pitched host, shall pitch against me; my heart shall not fear; if war, shall pitch against me; in this, I trust. 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 pleasantnes, of Jehovah; and to inquire in his Palace. 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. And now, shall mine head be lifted-up; above my enemies round about me; and I will sacrifice in his tent, sacrifices of showing: I will sing and sing-palme, to Jehovah. Hear Jehovah, my voice when I call; and be gracious to me and answer me. To thee, sayd my hart, seek ye my face: thy face, Jehovah I doe seek. Hide thou not thy face, from me; turn not aside in anger, thy servant: thou hast been my succour: leave me not neyer forsake me, O God of my salvation. Though my father and my mother should forsake me: yet Jehovah would gather me. Teach me Jehovah, thy way: and lead me, in the path of righteousness: because of my inviers. Give me not, to the soule of my distresters: for, witnesses of falsehood doe stand up against me, and he that breatheth violent-wrong. Except I had beleued, to see the goodness of Jehovah; in the land of the living. Earnestly-expect thou, for Jehovah: be confirmed, and let thine hart wax-strong: and earnestly-expect thou, for Jehovah.

Annotations

Of David] thee Greek addeth, before he was anointed, my light] that is, my comfort, joy, &c. So God and Christ are oft-n called the light or illumination of his people. Mic.7.8. Esa.15.19.10. & 10.17. Luk.1.79. & 2.32. Rev.21.23. Job.1.4. & 8.12. The Chaldee expoundeth it, The word of the Lord is my light. the strength] or strong-fort, fortification, see Psal.8.8. V.2. made-battel] or came neer against me; to meet in fight. So this word is used for battel, Psal.55.19.22. my enemies to me] a vehement manner of speech; (as 2 Sam. 22.2. my deliverer to me;) noting a gaingf whom in special their hatred was bent. V.3. if war] that is, warriors; or, an army; as the word is used, Josh.8.11. See also Psal. 76.4. V.4. One thing] or One-request, as is expressed, King.2.20.1 Sam.2.20. For such want of wordes to be supplied, see the notes on Psal.10.10. that I may sit] that is, dwell, or abide, to view the pleasantnes] to see the pleasantnes or amenity, of Jehovah; and consequentely to enjoy it. The tabernacle had the figure and pattern of heavenly things in Christ, Heb.8.5. which David in spirit here defireth to contemplate. The Hebrue phrase, is, view in the pleasantnes;
Psalm XXVII.

V. 1. pleafure; and after in the 13. verse, see in the goodness: which signifies to have the fruition, use, and enjoying of pleasure and goodness: Eceles. 3. 1. And as to seek Jehovah, 1 Chon. 34. 15. is to seek Jehovah. 2 King. 22. 18. so to see in the good, is to see the good and enjoy it. So in Psal. 106. 5. & 118. 5. and so, to inquire] or seek early that is, diligently.

V. 5. will keep privily or hide me, that is, keep me safe as in the most holy of his sanctuary, into which none might enter, Lev. 16. 2. called therefore, God's hidden place, Ezek. 7. 22. and his Saints are his hidden ones. Psal. 83. 4.

V. 6. sacrifices of showing, or of triumph, of joyful sounding, & alarm. This hath respect to the law, which appointed over the sacrifices, trumpets to be sounded, Num. 10. 10. whose chiefest, most loud, joyful and triumphant sound was called Trughnah, Triumph, alarm or jubilation: Num. 10. 5. 6. 7. So to other instruments, this triumphant noise is adjoin'd, Psal. 33. 3. and is applied sometime to man's voice or sounding: Psal. 89. 16. 47. 6. 81. 2. & 100. 1.

V. 8. seek ye my face] an unperfect speech, which we may supply and explain thus, (thou sayest) seek ye my face: and this thy commandment, my heart minded and made of, to thee in my tentations; and I made it a ground of my action, and request following. See a much like defect of a word, in 1. King. 20. 34. To seek the face, is of desire to see, hear and know, 1 King. 10. 24. and to pray and ask counsel in doubts, and distresses, &c. 2 Sam. 1. 1. Hos. 5. 15. So Psal. 105. 4.

V. 10. Though my father &c. should see the like, in Esa. 49. 15. Or, For my father &c. have forsaken me, but Jehovah will gather me, that is, receive and take him to him. So the word gathering is also used, Judg. 19. 15. Hos. 10. 4. Mat. 23. 37. He meaneth that God would be a father unto him.

V. 12. to the soul] that is, to the will, lust, or desire. So Soul is for will, Psal. 41. 3. & 105. 22. Ezek. 16. 27. and for lust, Psal. 78. 18. The Chaldee expoundeth it the will, that breatheth or puffeth out. See Psal. 105.

V. 13. Except I had believed] an unperfect speech; where we may understand: I should have fainted; or They had overthrown me; if I had not believed: but the Greek sayoth, I believe to see the good things of the Lord. Land of the living is, that is, where men live in this world; and in special, the land of Canaan, the seat of God's Church. Ezek. 26. 20. So Psal. 52. 7. & 116. 9. & 142. & Job. 28. 13. For by death, men are fayd to be cut out of the land of the living. Esa. 53. 8. & 38. 11. Jer. 11. 19. but the Chaldee expounds it, the land of life eternal: and that was figured by the land of Canaan.

V. 14. be confirmed] be comfortable, hold fast; (as the Greek hath,) be manly, or quit thee as a man; which word the Apostle useth, 1 Cor. 16. 13. These are the words of encouragement against remissness, fear, faintness of heart, or other infirmities: as Deut. 31. 6. 7. & 10. 25. 1 Cor. 16. 13. Dan. 10. 19. let thy hart wax strong.] So also the Greek turneth it: or, we may read it, he will strengthen thy hart. So after in Psal. 31. 25.

Psalm 28.

David prayeth for deliverance from his enemies. 6. he bleffeth God for hearing and helping him. 9. He prayeth for the Lord's people.

A Psalm of David. Vnto thee Jehovah, do I call, my rock, ceafe not-as-deaf from me: left 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 vnto thee: when I lift up my hands, unto the oracle of thyne holines. Draw me not with the wicked, and with the workers
workers of iniquitie: that speak peace, with their neighbours; and malice, is in their hart. Give thou to them according to their work, and according to the evil of their practices: according to the deed of their hands, give thou to them; render, their reward into them. Because, they will not discreetly attend; unto the works of Jehovah; and to the deed of his hands: he will break them down, and will not build them up. Blessed be Jehovah: for he hath heard, the voice of my supplications for grace. Jehovah is my strength and my shield; in him my hart trusted, and I was holpen: and my hart sweweth gladlomnes; and with my song will I confess him. Jehovah is a strength to them: & he, is the strong-fort, of the salvations, of his Anointed. Save thou thy people; and bless thy inheritance: and feed them which follow. Or, psalm. 10. and to feed them; as in Judg. 15. 9. 

Annotations.

1. Ease not &c. that is, cease not to speak unto, and answer me, be not silent as turned away from me; so the like phrase meaneth, Job. 13. 13. 1 Cor. 3. 17. or, cease not to speak for me; as the phrase also importeth. 1 Sam. 8. and so by the Rock forementioned, he may mean Christ. 1 Cor. 10. 4. who is our advocate with the Father, 1 John. 2. 1. And to be silent (or still) is not in words only, but deeds; as in Judg. 15. 9. 

2. V. 2. oracle of thy holy ones] holy holy oracle. The inmolt, and most holy place of the Temple, was thus named, 1 Kings. 6. 5. 16. 19. 10. called the holy of holies, 1 Kings. 8. 1. and which one Prophet calleth the Oracle, 2 Kings. 6. 23. an other calleth the house of the holy of holies, 2 Chron. 3. 10. The Hebrue Debir, hath the signification of Speaking; for from the most holy place, God spake to his people, Num. 7. 89. The Apostle seemeth to express it, by that which is within the veil. Heb. 6. 19. 

3. V. 3. Draw me not to weet, unto death; that is destroy me not. So drawing is used, Ezek. 32. 20. Job. 31. 13. & 24. 10. an example whereof see in Sibra. Jud. 4. 7. 

4. V. 4. the evil of their practices] This hath reference to the curse denounced against sinners, Deut. 28. 20. 

5. V. 5. not discreetly-attend] or, consider; so, as to discern and understand them. The like is blamed, Isa. 5. 12. break them down] or, destroy: opposed to building up or edifying; and applied figuratively to men; so Jer. 1. 10. & 42. 10. 2 Cor. 1. 10. build] that is; conserve, exalt, prosper them. See the like phrase, Job. 22. 23. Mal. 3. 15. Jer. 12. 16. 

6. V. 8. strength to them] or, to him, as Psal. 2. 23. meaning, his people, (as the Greek expresseth,) and his anointed King: both which follow. Or, Jehovah strength is his; that is, kingdom and power belong to him. the strong-fort] or fortification. The former word strength is in Hebrue Gnhoz; and this strong-fort, Maphnoz; by addition of a letter, adding to the force of the signification. And this is often used for a fortification or strong-defenced place. Deut. 11. 10. Judg. 6. 26. of the salvations of his anointed], or 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 salvations, his Anointed (Christ) is meaning that the Christ of God, is the saving strength of his people. The last word he, is often put for is sometime in the Hebrue text it self, as is noted in Psal. 16. 3. 

7. V. 9. inheritance] that is, people or church. Deut. 4. 20. & 32. 9. Psal. 32. 11. & 24. 5. 1 Pet. 5. 3. Sometime it is the land where they dwell. Psal. 79. 1. advance them] or bear them up; relive them. The word is used
Psalms XXIX.

Psalm 29.

David exhorteth Princes to give glory to God. 3. The marvelous effects of the Lords Voice. 10. His providence at the Flood. 11. and protection of his people.

Annotations.

A Psalm of David] The Greek addeth to this title, Exod. 12. verse, that is, of the solemn-assembly of the Tabernacles, (or, Booths) for the solemn-assembly at the feast of Tabernacles, mentioned in Levit. 33. 36. called in Hebrew G.husheth, is there and in other places translated in Greek Exodion: so this title intimateth that this Psalm was sung at the feast of Tabernacles. And so Maimony in Misneh tom. 3. in Tamidin chap. 10. 5. saith that every day of the days of that feast, they said a peculiar song for the addition of the day, and in the first of the working days of the solemn-feast, they said (Psalm 29.) Give ye unto the Lord, sons of the mighty men.

Son of the mighty: that is, ye mighty men, or potentates. So Psal. 89. 7. The Chaldee referreth it to the company of Angels. [strength] or strong prysse. See Psal. 8. 3. and 1 Tim. 5. 16.

V. 2. honour of the sanctuary: that is, the honourable Sanctuary, (as the Greek explyaneth it, in his holy court) or, with honour of sanctitude; that is, with holy honour. So Psal. 96. 9. 1 Chron. 16. 29. This phrase is sometime used of Gods holy Majesty. 2 Chron. 10. 11.

V. 3. The voice] that is, the thonder, as Exod. 10. 18. called Gods voice. Exod. 9. 28. 29. Yet voices and thonderings, are sometimes dislinct, as Rev. 4. 5. & 8. 6. & 11. 19. & 16. 18. This word voice, is generally used for all noyse or sound; 2 King. 7. 16. 1 Cor. 14. 10. upon the waters) which are above the firmament, Gen. 1. 7. where the thonder is heard. So waters, mean watery clouds, in Psal. 18. 11. Or above the waters, that is, a louder voice then the roaring of the waters: wherofsee Ezek. 1. 24. & 43. 2. Rev. 1. 15. & 14. 2. & 19. 6. Gods voice shallketh heavens and earth, Heb. 2. 25. Jehovah [upon] that is, thondereth upon; or his voice is above many waters.

V. 4. Cedars of Lebanon] The Cedar, is a tree tall, strong and durable; and for the drynes
drynes of it, the timber rotteth not. They are called Cedars of God, Psal. 80. 11. and by him planted, Psal. 104. 16. Lebanon is a mountayn in Canaan, hye, pleasant and fruitful, full of Cedars and other trees the glory of that mount. 2 Chron. 3. 3. Song. 3. 9. & 5. 15. Isa. 60. 13. Hos. 14. 6. 7. 8. It is called Lebanon of whiteness, for the snow that lyeth on it, Jer. 18. 14. To this mount, and to the goodly trees theron, great kingdoms and personages are compared, Ezek. 31. 3. & 17. 3. Jer. 22. 23. Jude 9. 15. 2 Kings 14. 9. And the just mans efflate in special, Psal. 92. 14.

V. 6. Shirjon] this is, mount Hermon, called of the Sidonians, Shirjon, and of the Amorites Shenir, Deut. 3. 9. and by another name Sion (not Tjjon spoken of in Psal. 2. 6.) Deut. 4. 48. for this Shirjon or Hermon lay without the river Iarden, where God reigned, Isa. 12. 1. 5. 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 more in Psal. 89. 13. and 133. 3. and 43. 7. a yong Unicorn] a fierce untamed beast; see Psal. 22. 22. The Hebrue phrase is, son of the V. unicorn; the like is also Psal. 114. 4. All yong creatures, and things that come of, or belong to an other, are in Hebrue called sons: so the sons of the coile, are sparks, Job. 5. 7. the sons of the quiver, ar arrows, Lam. 3. 13. the son of the morn, is the morning flarr, Isa. 14. 11. the sons of Sion, are the Citizens there, Psal. 149. 2. the sons of the wedding chamber, are the bridegromes friends, Matt. 9. 15. and many the like.

V. 7. maketh base] or cutteth flames; as the flashes of lightning with the thonder. V. 8. maketh tremble] or quake, or payneth the wildernes, that is, the wild beasts there, which being frightened by Gods voice or thonder, doe travel & bring forth their yong with payn and trembling. Kadesh] called also Paran and Zin, a desert through which the Israelites passed from Egypt to Canaan, Num. 13. 17. and 33. 36. and had the name of the city Kadesh by which it lay, Num. 20. 1. 16. The beasts of this wildernes were cruel. Deut. 8. 15. and 32. 10.

V. 9. the bindes ] though of all other creatures they bring forth with great trouble, bowing themselves, bruising their yong, and casting out their forowes, Job. 39. 4. 6. maketh base] by driving the beasts with the thonder into their dens: as the Chaldees addeth, the beasts of the forest: or, by beating off the leaves and fruits of the trees. So the figtree is sayd to be made bare, Joel. 1. 7. every one] so the Greek turneth it: or it may be read, every whit, or all of it, meaning of his people ver. 11. which sayth glory to God: or all of it, that is of his glory, he sayth (that is, God declareth) in his temple. The Chaldee sayeth, and in the Temple of the house of his sanctuary which is above, all his ministers doe say his glorie.

V. 10. at the flood ] meaning Noahs flood; Gen. 5. 7. for to that onely, both the Hebrue and Greek word is applyed. And here the Chaldee paraphraseth thus; The Lord at the generation of the flood, sate on the seat of judgement, to take vengeance on them: he sate also uppon the seat of mercy, and delivered Noah, and reigned over his sons, for ever and ever.

V. 11. with peace ] or in peace; which word betokeneth integritie, perfection, a making whole and absolute; opposed both to war & sword, Psal. 110. 7. Matt. 10. 34. and to division, confusion, and tumultuous disorder, Luk. 12. 51. 1 Cor. 14. 33. It denoteth all prosperity, safety, & welfare of soul and body, and specially that spoken of in Ephes. 2. 14. 15. where Christ is our peace, which hath made all of both one, and hath broken the stop of the partition wall, that twice, one new man in himself, so making peace.

Psalm 30.

David praiseth God for his deliverance.

5. he exhorteth others to praise him by example of Gods dealing with him.
Psalm XXX

1. A Psalm, a song of the dedication of the house of David. I will exalt thee, Jehovah, for thou hast drawn-up me: and hast not made my enemies to rejoice at me. Jehovah my God: I cried-out unto thee, and thou healest me. Jehovah, thou hast brought up my soul from hell: thou hast kept me alive from them that |shoul d not go down the pit.

2. Sing Psalms to Jehovah, ye his gracious saints: and confess ye, to the remembrance of his holiness. For a moment, is in his anger; life, in his favourable-acceptation: in the evening, lodgest weeping; and at the morning, shouting-joy. And I, I said in my safe-quietness: I shall not be moved for ever. Jehovah, in thy favourable-acceptation, thou hast setled strength to my mountayn: thou didst hide thy face, I was suddenly troubled. Unto thee, Jehovah, I called: and unto Jehovah, supplicated-for-grace. What profit is in my blood, when I goe-down unto corruption? shall not confess thee? shall it show-forth thy truth? Hear thou Jehovah, and be gracious-to me: Jehovah, be thou an helper to me. Thou hast turned my mourning, to a dance to me: thou hast loos'd my sackcloth, and hast girded me with joy. That my glory may sing Psalms to thee, and not be silenced: Jehovah my God, I will confess thee for ever.

Annotations.

Psalm XXX

1. A Psalm, a song of the dedication of the house of David. I will exalt thee, Jehovah, for thou hast drawn-up me: and hast not made my enemies to rejoice at me. Jehovah my God: I cried-out unto thee, and thou healest me. Jehovah, thou hast brought up my soul from hell: thou hast kept me alive from them that goe-down the pit. Sing Psalms to Jehovah, ye his gracious saints: and confess ye, to the remembrance of his holiness. For a moment, is in his anger; life, in his favourable-acceptation: in the evening, lodgest weeping; and at the morning, shouting-joy. And I, I said in my safe-quietness: I shall not be moved for ever. Jehovah, in thy favourable-acceptation, thou hast setled strength to my mountayn: thou didst hide thy face, I was suddenly troubled. Unto thee, Jehovah, I called: and unto Jehovah, supplicated-for-grace. What profit is in my blood, when I goe-down unto corruption? shall not confess thee? shall it show-forth thy truth? Hear thou Jehovah, and be gracious-to me: Jehovah, be thou an helper to me. Thou hast turned my mourning, to a dance to me: thou hast loos'd my sackcloth, and hast girded me with joy. That my glory may sing Psalms to thee, and not be silenced: Jehovah my God, I will confess thee for ever.
continuance of it: as Psal.133.3. and 215. Life is here opposed to a moment. So years of life, mean many good years, Prov. 3.2. and the Chaldee here for life, sayth life eternal, lodged; that is, abideth; or he (meaning God) causeth weeping to lodge, as if it should be an abiding grief. So an other Prophet sayth, At every side he there is trouble, but afore the morning it is gone. Is.17.14. The Chaldee here translatheth the latter part thus, in the morning he raiseth up with song.

V.7. in my safe quietness or tranquility, Gods children have so great infirmities, that in prosperity they are too secure, (as David sheweth here, and 10b, in chap.29. 18.19.20.) and in adversity they are too fearful; as David elsewhew dooth confess: Ps.4.31.23. & 116.11.

V.8. feild] or made stand; that is, reared up; constituted and established sure. So this phrase importeth, Psal.107.25. and 31.9. to my mountayn] that is, mount Zion, wher Davides house or court was: or, figuratively, he meaneth his kingdom; as Is.2.2. Dan.2.35.44. See Psal.65.7. thy face] thy favourable countenance; the Chaldee calleth it Shechinah, the divine majestie of God.

V.10. what profit] what gny (or is) will there be in my blood; which here may mean his violent death, as in Psal.72.14. unto corruption] the grave, or place where the body roteth. See Psal.16.10. shall dust] that is, my body when it is turned to dust. The Chaldee sathan, they lay in the dust. See the like in Psal.66. & 88.11. & 116.17. Is.38.18.

V.12. to a dance] which is a shone of joy: Jer.33.4.13. the where the Greek turneth it here joy. The contrary is in Lam.5.15. where their dance is turned into mourning. loosed my sack] or, doon-off my sackcloth: which was went to be worn in time of sorrow. Esph.4.1. Ion.3.6. Psal.35.13.

V.13. my glory] so the Greek putteth too the word my; by glory meaning the regale or suiter: c. Psal.16.9. But the Chaldee translatheth, That the glorious-ones of the world may praise thee. silenced] or made silent; which is, when men are cut off by death, as Psal.31.18.

David shewing his confidence in God, craheth his help; 8. rejoiceth in his mercies, 10. prayeth in his calamities, 20. professeth Gods goodnes to such as fear him: 22. blesteth him for the mercies that he had found; 24. and encourageth all the Saints.

To the mayster of the musike; a Psalme of David.

In thee Jehovah doe I hope for safetie, 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 house of fortresses, to save me. For thou art my firm rock and my fortresses: and for thy names sake, 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. Into thy hand, doe I committ my spirit: thou hast redeemed me Jehovah, God of truth. I have hated, them that obserue vanities of vaynfalhood: and I, unto Jehovah doe I trust. I wilbe glad and rejoice, in thy mercie: which hath seen my affliction; hast known, my soule in distresses. And hast not shat me up, in the hand of the enemy: hast made my feet stand in a large roome. Be gracious to me Jehovah, for distress is on me: gnawn is with indignation, myne eye, my soule and my belly.
For my life, is quite spent with pen-siveness; and my years with fighting: my able-strength, is decayed with my iniquity: and my bones are gnawen. With all my distressers, I am a reproch; and to my neighbours, vehemently; and a dread to my known-acquaintance; seing me in the street, they fled from me. I am forgotten, as a dead man out of hart: I am, as a vessel of perdition. For I hear, the infamic of many; fearfulness from every-side: when they plot together against me; they craftily-purpose, to take my soule. But I, unto thee do I trust, Ichovah: I sayd, 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 fervant: save me, through thy mercy. Ichovah, let me not be abashed, for I doe call upon thee: let the wicked be abashed, let them be silenced to hel. Let the lips of falsehood, be mute; that speak against the just an hard-word, in haughtynes and dispitue. How much is thy goodnes, which thou haft layd up for them that fear thee: haft wroght, for them that hope-for-safety in thee; before the sons of Adam! Thou keepest them-secret, in the secret of thy face, from the rough-prides of man: dost lay-them-up in a pavilion, from the strife of tongues. Blessed be Ichovah: for he hath made-marveilous, his mercy to me, in a city of strong-defence. And I, sayd in my hastening-away, I am cut down, from before thine eyes: yet-certainly, thou hearest the voice of my supplication-ons-for-grace, when I cried-out unto thee. Love ye Ichovah, all his gracious-saints: Ichovah keepeth the faithfull; and repayeth abundantly, him that doeth haughtynes. Be ye confirmed, and let your hart wax-strong: all that hopefully-wayt for Ichovah.

Annotations.

In thee] The Chaldee sayth, in thy word. V. 3. a house of fortresses] a place of defenses, a most safe hold. David being often forced to take such farts for his safety; did not make them, but God his strength: see 1 Sam. 22. 4. & 23. 14. 19. & 24. 1. 23. & 2 Sam. 5. 7. 9.

V. 6. commit my spirit] or commend, deposit of trust to be kept.] Such words our Lord Christ uttered on the crofs, to his father, Luk. 23. 46.

V. 7. I have hated] in Greek, Thou hast hated. Compare Psal. 139. 21. Vanities of vanitie and lying vanities. The word vanity (Hebel) here used, besides vanitie worldly things against which Solomon writeth, Ecclef. 1. Or. meaneth in special, Idolatry; for Idols are often called vanities, as being light, vile, and things of naught. Deut. 32. 21. 21. 1 Kings. 16. 26. 2 Kings. 17. 15. Jer. 2. 6. & 8. 19. & 10. 15. & 14. 22. & Or. They that observe lying vanities, forsake their own mercy. Ionas. 2. 8.

V. 8. haft known my soule] that is, acknowledged, cared for; and (as the Greek translateth) saved it. See Psal. 1. 6.

V. 9. not shut me up] or closed me; that is, not given me into their power: so Psal. 78. 48. 50. 63. Deut. 23. 15. & 32. 30.

V. 10. gnawen] that is, fretted, and consumed as with worms: in Greek, troubled: see Psal. 6. 8.

V. 11.
V. 11. decayed, or weakened so as one stumbles and falleth down through weakness: Psal. 27. 2. So Psal. 109. 27. and 105. 27.

V. 12. known-acquaintance] that is, such as I know, respected, or favoured: and to whom I made known my mind, estate &c. my family.

V. 13. out of heart] that is, out of mind, or memory: for the remembrance of the dead is forgotten, Eccles. 9. 5. Therefore the grave, is the land of forgetfulness. Psal. 88. 13.

V. 14. the infamy of many] or the disfavour (the ill report) of mighty men. The like complaint Jeremiah maketh in his troubles: Jer. 20. 10.

V. 15. my times] Hereby he meaneth, that his many and sundry events, troubles, deliverances, prosperities, adversities, life and death, (for all things have their appointed time, Eccles. 3. 12.) were in the hand and disposition of God. Though times here, (as days in Psal. 119. 84.) may chiefly be meant of his troubles as Psal. 9. 10. and 10. 1. but the Chaldee expoundeth it, the times of my redemption, So in 1 Chron. 29. 30. mention is made of the times that went over David, and over Israel, and over all the kingdoms of the lands.

V. 16. Make thy face to shine] that is, cause thy favourable countenance to appear. This is taken from the blessing prescribed, Num. 6. 25. and is often used in requests for grace. See Psal. 4. 7. and 67. 2.

V. 17. silence] that is, through shame and fear be confounded, tamed, quieted, and made still. The word is sometime used for cut off, or destroyed, and so may here be taken. So Psal. 49. 13. 14. The Greek translates, let them be brought down, to hell] underland, thrust down to hell, or, to the grave; as the Chaldee calleth it, the house (or place) of burial.

V. 18. a reproach which lieth long to a man's infamy. The Hebrue Gammubek signifies duration, hardness and antiquity: Psal. 6. 8. and reprieth both antique things long ago, 1 Chron. 4. 22. and things lasting or durable for time to come. Prov. 8. 18. Is. 23. 18. And in speeches, it is put for an old sayd-saw, taken up and applied to ones reproach, and so during long: and generally for any hard or slow speech: 1 Sam. 2. 3. Psal. 54. 4. and 75. 6. The Greek here expoundeth it, iniquity.

V. 19. Thou keepest them secret] or, hidest them in the hiding place of thy presence: where thou alwayes lookest unto them, in secret favour, which the world know eth not of:

V. 20. rough-prides] or knots, knobs, rough-troubles. The Hebrue Racub signifies Knitting or binding with knots, Exod. 28. 18. and 39. 21. from which a word is derived, in Isa. 40. 4. signifying knotty, knobby or rough places, opposed to smooth or playne. Here David useth it figuratively for rough affections or actions of men, meaning their pride, conspiracies, or molestations, as the Greek translates, from the trouble of men.

V. 21. Four times] Hereby he meaneth, that his many and sundry events, troubles, deliberances, prosperities, adversities, life and death, (for all things have their appointed time, Eccles 3. 12.) were in the hand and disposition of God. Though times here, (as days in Psal. 119. 84.) may chiefly be meant of his troubles as Psal. 9. 10. and 10. 1. but the Chaldee expoundeth it, the times of my redemption, So in 1 Chron. 29. 30. mention is made of the times that went over David, and over Israel, and over all the kingdoms of the lands.

V. 22. made marvelous his mercy] or marvelously-fevered it; as Psal. 4. 4. shewed his mercy in marvelous and hidden manner. As contrarywise God threatened to make marvelous the plagues of sinners: Deut. 28. 59.

V. 23. off strong-defences] or of strong; that is, a fortified, defended city; as 2 Chron. 8. 5. or a besieged
Blessed he whose trespass is forgiven, whose sin is covered. O blessed is the man, to whom Jehovah imputeth not iniquity: and in whose spirit, is no deceit. Because I ceased speaking, my bones wore away with age: in my roaring, all the day. For day and night, thy hand was heavy upon me: my moisture was turned, into the droughts of summer Selah. My sin, I acknowledged to thee; and my iniquity, I covered not; I sayd, I will confess against me my trespasses, to Jehovah: and thou, forgavest the iniquity of my sin Selah. For this, shall every gracious-saab pray unto thee, at the time of finding: surely, at the flood of many waters; unto him, they shall not reach. Thou art a secret-place to me, from distress thou wilt preserve me: with songs of deliverance, thou wilt compass me Selah. I will make thee prudent, and will teach thee, in the way that thou shalt go: I will give counsel, mine eye shalbe upon thee. Be not ye as the horse, as the mule, without understanding: whose mouth must be stopped with bit and bridle: which come not near unto thee. Many paines are for the wicked: but he that trusteth in Jehovah, mercy shall compass him. Rejoyce ye in Jehovah and be glad ye just: and showe joyfully, all ye upright of hart.

Annotations.

A

An instructing psalm, or, A psalm, that maketh prudent: that understandeth. As in the 2d verse of this
Psalm XXXII

V. 6. the time of finding] or, time to find; which may be meant of the time when affictions shall find, that is, shall come upon him, as Psal. 116. 3. 4. or at the time when God may be found, as Isa. 55. 6. and that time is, when he is fought with the whole heart. Deut. 4. 29. Jer. 29. 13. 2 Chron. 17. 15. To this latter the Chaldee applieth it, saying of favour, flood, or inundation. As waters signify afflictions, Psal. 69. 2. So a flood of waters, denote great troubles & persecutions. Dan. 5. 26. & 11. 12. Nahum 1. 8. Isa. 59. 19. Rev. 12. 15. 16. The Chaldee paraphrasteth, in the time when many peoples come as waters, they shall not come near him to do him evil.

V. 7. showing songs of deliverance] or, of evasion; that is, thou wilt give me occasion by deliverance of me, to sing many songs of praise unto thee.

V. 8. my eye shall be upon thee &c. That is, I will have care, &c. look well unto thee, as Isr. 40. 4. 

V. 3. because I ceased speaking] or, when I kept silence, forbearing to confess my sins; as after, vell. Like doctrine Elizabeth teacheth, Job. 33. 19. 22.

V. 4. thy hand] in Chaldee, thy plague, moisture the chief sap, or radical moisture which is an airy and oily substance diffused through the body; whereby the life is fostered, and which being spent, death followeth. This word is used only here, and in Num. 11. 8. where it is applied to the bell moisture (or cream) of oil.

V. 5. confess. Confessing of sins, is when one freely manifesteth them, accusing himself, and praying Gods mercy, which he expecteth in faith; see Isr. 7. 19.

Against me my trespasses] or, concerning my trespasses; but both the Greek version plainly hath, against me; and elsewhere the Hebrue ghndati (here vesp.) semeth to be put for phnltu; as Psal. 108. 10. compared with Psal. 50. 10. the iniquity of my sin that is, the guilt and punishment of it; as Psal. 31. 11. And thus he that confesseth and forsaketh sin, shall have mercy, Prov. 28. 13. for if we acknowledge our sins, God is faithfull and just, to forgive us them, 1 John 1. 9. See also Prov. 33. 27. 28.

V. 9. as the horse &c. That is, be not fools, and bruteth, so as ye must be ruled by force and rigor, not by reason. For unto the horse belongs a whip, unto the ass a bridle, and a rod, to the fools back. Prov. 26. 3. mouth must be stopped] or, jaw is to be yoked. Hebr. to stop; for, to be stopped; active for passive; as after Psal. 36. 3. which come not near] that is, which will not obey or do their service, unless they be forced and ruled by the bridle: according to the laying of the Apostle, behold we put bits into the horses mouthes, that they should obey us. 1 Sam. 3. 3.

Psalm 33

God is to be praised for his goodness: 6. for his powerful works, and for his providence. 10. Confidence is to be placed in God.

1. Sing joyfully ye just, in Jehovah: praise, becometh the righteous.
2. Confess ye, to Jehovah with harp: with Psalterie with ten-stringed instrument, sing psalm unto him. Sing ye to him, a new song: doo-well playing-on-the instrument, with triumphant-noise.
3. For righteousness is the word of Jehovah: and all his work, in faith. He loveth justice and judgement: the earth is full, of the mercie of Jehovah. By the word of Jehovah, the heavens were made: and all the hosts of them, by the spirit of his mouth. He gathereth-together as an heap, the waters of the the sea: he giveth, the deeps into treasuries. Let all the earth, be-in-fear of Jehovah: let all the inhabitants of the world, shrink-with-fear for him. For, he sayd and it was: he commanded, and it stood. Jehovah, dissipateth the counsel of the nations: he bringeth-to-nought, the cogsitation of the peoples. The counsel of Jehovah, shall stand forever: the cogsitation of his hart, to generation and generation.

2. The inhabitants of the earth. He formeth altogether their hart: he distinctly-attendeth, unto all their works. There is no King, saved by multitude of power: a mighty man, shall not be delivered by multitude of able-strength. A horse is falsehood, for salvation: and shall not deliver, by multitude of his power. Lo, the eye of Jehovah, is unto them that fear him: to them that hopefully-wait for his mercie. To ridd-free their soul from death: and to keep-them-alive in famine. Our soul, earnestly-waiteth for Jehovah: he is our help, and our shield.

8. For in him, our hart shall rejoice: for in the name of his holynes; doe we truft. Let thy mercy, Jehovah, be upon us: even as, we hopefully-wait for thee.

Annotations:

Becometh] the word denoteth a savor and comely grace, for which a thing is to be liked and desired. So Psal. 93.5. & 147.1. The Apostle expresseth it in Greek, by savor or beautiful. Rom. 10.15. & 6. Psal. 52.76.

V. 2. with harp for: with fittern, in Hebrew Κόννος; a musicall instrument, invented by Lubal, Gen 4.21. used for mirth and joy, Psal. 137.1. 2. 1sa. 24. 8. Gen. 31.27. and therefore is called the plesant harp, Ps. 81.3. opposed unto mourning. Job 30.31. in skill 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. & 15.16.18. & 25.1. Nehem. 11.27. So spiritually in the New Testament, Rev. 14.2. with Psalterie] or Lute, or Viole: In Hebrew נְבֶל, an instrument so called: of the form which as feemeth was with a round hollow bulk, much like a bostel: (for Nebel is also a bostel or pitchet, 1 Sam. 10.3. Lam. 4.12.) and of this
Psalm XXXIII.

This the Greeks and Latines had their instruments named Nablié, Naunon, Nablium. The Greek here calleth it psaltery.

A thing is said to be new which is always fresh, renewed upon new occasions, and so permanent, as Job saith, my glory was new with me. So Love is, both an old & a new commandment, 1 John 3:7-8. Or these new songs (mentioned here, and Ps. 40.4. & 96.1. & 98.1. & 144.9. Esai. 42.10.) may have reference to the state of things under the gospel, where there is a new covenant, Heb. 8. & 11. new heavens, and new earth, Rev. 21.1. a new man, Ephe. 2.15. & 4.14. a new Jerusalem, Rev. 21.2. and all things new: 2 Cor. 5.17. Rev. 3.18. See also Rev. 4.1. & 14.3. a well-playing cede, that is, make good musick, or melodic. So 1 Sam. 16.17.18. Esai. 13.16. And this melodie we are now willed to make to the Lord in our hearts, Ephe. 5.19. The Hebrue Magan, wherof cometh Neginoth, Psal. 4.1.) properly is, to play with the hand upon an instrument; 1 Sam. 19.9.

V. 4. in faith; that is, faithful, true, & constant: For so this word is oft en used, as Exod. 17.12. Moses hands were with faith; that is, steady, firm, constant.

V. 5. the earth is full of the like, is sayd, Psal. 119.64. For God doeth good unto all, both just and unjust, Math. 5.45. & Lazethman and behafl, Psal. 119.67.

V. 6. the host of them, that is, the many creatures in them; as Angels, sun, moon, stars &c. Psal. 148.1. & 3.5. Gen. 1.2. So mention is made of the powers or hosts of heaven, Math. 24.19. Spirit; or breath; thus Jehovah, his Word, and his Spirit are noted to be the maker of the world, as in Gen. 1.

V. 7. giveth the deeps, that is, putteth or disposeth the deep waters into treasuries, or in cellars and secret store houses, hidden from the eyes of man, called elsewhere the secret room of the deep, Job. 38.16. So God is sayd to have treasuries or storehouses of wind, Psal. 135.7. of snow and hail, Job. 38.22. of dark-

V. 9. it floweth] that is, existed firm and stable, and so continued. So Ps. 119.91.

V. 10. dispergeth] or maketh frustrate, undoeth, abrogateth; a word opposed to ratified, confirming, establishing, Isa. 8.10. & 11.3. bringeth to naught] annihilateth, and breaketh.

V. 11. shall stand,] that is, continue; and have effect; whatsoever men purpose to the contrary. See Isa. 44.24.27. & 46.10. Prov. 19.21.

V. 12. is God] to weet, by special covenant and favour, though all the earth be his. Gen. 17.7. Exod. 19.4. and this is by the new covenant, Heb. 8.10. So Psal. 144.15.

V. 15. altogether; or, alone. The Hebrew Magan, whereof cometh Neginoth, Psal. 4.1.) properly is, to play with the hand upon an instrument; 1 Sam. 19.9.

V. 16. of a word; that is, of an promise, so called because there are strong, valiant and active men, Psal. 136.15.

V. 17. A horse is full of good,] that is, false, and deceitful help, can not save a man, but fayleth those that trust in him. Zach. 10.5. Psal 76.6. The horse is here used for all warlike furniture, this being above other creatures strong, fierce and courageous, Job. 39.21.28. and therefore is prepared for the day of battle, but salvation is of the Lord. Prov. 21.31.

V. 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 Pet. 3.12. Sometime the Lords eye is on men for evil, Amos 9.4.8.

V. 20. for Jehovah] in Chaldee, for the redemption of the Lord.
Psalm 34

David praiseth God for his deliverance, and exhorteth others thereto by his experience. 9. They are blessed that trust in God: 11. He exhorteth to the fear of God. 16. The privileges of the righteous, and miseries of the wicked.

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 bleffe Jehovah in all time: continually, his praise shall be in my mouth.

3. In Jehovah, my soule shal glory: the meek shal hear, and shall rejoice.

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: and flowed: and their faces, be not ashamed.

7. This poor-afflicted man called, 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 teleasteth them.

9. Taste and see, that Jehovah is good: & blessed is the man, that hopeth-for-safety in him.

10. Fear Jehovah ye his saints: for there is no want, to them that fear him.

11. The Lions, are empoverylified and an hungred: but they that seek Jehovah, shall not want any good.

12. Come sons, hearken to me: I will learm yow, the fear of Jehovah.

13. Who is the man, that willeteth life: that loveth dayes, to see good?

14. Keep thy tongue from evil: and thy lips, from speaking guile.

15. Eshew evil, and doe good: seek peace, and purswe it.

16. The eyes of Jehovah, are unto-the just: and his ears, unto their out-crie.

17. The face of Jehovah, is against them that doe 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 wil save.

20. Many, are the evils of the just: and out of them all, Jehovah wil ridd-him free.

21. He keepeth all his bones: one of them, is not broken.

22. Evil shal slay the wicked: and they that hate the just, shalbe-condemned as guiltie.

23. Jehovah redeemeth, the soule of his servants: and they shall not be condemned-as-guiltie, all that hope-for-safety in him.

Annotations.

His behaviour for his sense, reason, properly the tast, as in v. 9.Job 5.6. and often other where: which is used both for ones inward sense or reason, and outward gesture, and demeanor (as the Greek here transliterate it face), because by it, a man is discerned and judged to be wise.
See the Hebrew word put for a multitude; as the inhabitant, for the inhabitants, 2 Sam. 17: 12. The Angel that is, as the Greek word signifies, is comprehended Gods whole worship, as is shewed on Psal. 10: 5. Fears of God meet him, and the walking in his ways, as it is expounded in 2 Chron. 31, compared with 1 Kings 8: 40, and Psal. 128: 1, 2. Fear is a multitude, as is observed on Psal. 25: 1. 

V. 3. Shall glorify] or joyfully boast. For the Apostle expoundeth this word, which properly signifieth to praise ones self. 1 Cor. 1: 31. Thus the Apolline teacheth, 1 Pet. 3: 10, 11. Pet. 3: 9, 10. See Luk. 1: 3. These are sometime called strong men, for Lions, 1 Sam. 17: 10. 

V. 6. They looked] to weet the week, mentioned before vers. 3, generally, they look and flow unto him. Thus the like similitude is, Isa. 11: 12. Or 51: 4. Not ashamed] or, shall not be ashamed, which word in the original signifies 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 that is, the Angels, or he speaketh of an host. And often in the Hebrew, one is put for a multitude; as the inhabitant, for the inhabitants, 2 Sam. 17: 12. With 1 Chron. 11: 4. So, for frogs, Psal. 78: 45, trees, for trees; quail, for quails. Psal. 105: 33, 40. See the note on Psal. 3: 9. pitcheth a camp] a similitude taken from wars, as Psal. 27: 3. So Jakob, when the Angels of God met him, said, this is Gods camp, or host. Gen. 32: 1. Likewise about Eliphaz, the mountain was full of hovels and charretts of fire. 2 Kings 6: 17. See also Psal. 91: 11. 12. 

V. 9. Thus the Apolline applyeth these 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. Thus the Chaldee expoundeth it, in his word. 

V. 10. Fear] under this word Fear, is comprehended Gods whole worship, as it is thowed on Psal. 10: 2, and the walking in his ways, as it is expounded in 2 Chron. 31, compared with 1 Kings 8: 40, and Psal. 128: 1. 

V. 11. Lions] Lurking lions (wherof see Psal. 7: 3.) which are lofty, strong-toothed, fierce, roaring, ravenous, as appeareth by Psal. 38: 7. 104: 21. Mic. 5: 8. Ezek. 19: 3, 5, 6, 7. Job: 39: 1, 2. And hereby may be meant the rich and mighty of the world, whom God often bringeth to miferie, and so the Greek for Lions, putteth here the rich, Tirants and strong men are sometime called Lions, Isr. 2: 15. 1 Chron. 11: 22. Nahum 2: 13. See Luk. 1: 53. They are empowered, or suffer-punishe. See Job. 4: 10, 11. Prov. 10: 3, 22. 

V. 13. That is, to enjoy good days, to see good.] that is, to enjoy good, many days, which the Apostle (following the Lxx.) expresseth thus, to see good days, 1 Pet. 3: 10, that is, days of prosperity, pleasure, comfort. 

V. 14. Keep thy tongue] to weet, by restraining and making it cease from evils, as the Apostle teacheth, 1 Pet. 3: 10. 

V. 16. Their outcries, or their deprecation, is exprest, the Greek which the Apostle followeth, expresseth it. 

V. 17. The face, that is, open anger. Lev.
Psalm XXXV.

17. 10. So the Chaldee expoundeth it; the face of the Lord is angry against evil doers. See Psal. 21. 10.

18. V. 28. They cried; that is, as the Greek saith, The just cried; and the Chaldee, the just prayed.

19. V. 19. Their broken heart, etc. for their syns. See the likelike speeches, Psal. 51. 19. 147. 31. Isa. 57. 15. 61. 1. Jer. 23. 9. Luk. 4. 18.

20. V. 20. the evil, that is, griefs and afflications; as Deut. 31. Psal. 27. 5. 33. 4. Matt. 6. 34. the word also may import synners and vice; as Psal. 28. 3. 94. 23. So after in verse 22.

21. V. 22. Say the wicked, or doe-him dye; kill him; because he shall not be delivered there-from, as the just man; vers. 20. The Greek and Chaldee expound it; the death of sinners (of the wicked) is evil, condemned as guilty; and consequently perishes. See Psal. 5. 11.

22. V. 23. all that hope; that is, any one of them. So all is used for any; Psal. 147. 20.

Psalm 35.

David prayeth for his owne safety, and his enemies confusion. 11. He complainteth of their wrongfull dealing, and sheweth his contrary carriage. 12. Therby be incited God against them.

A Psalm of David;

Lead thou Jehovah, with them that plead with mee; warre thou, against them that warre against mee. Lay hold on the shield and buckler; and stand-up, for my help. And draw out the spear and sword, to meet with my persecutors; say to my soul, I am thy salvation. Let them be ached and ashamed, that seek my soul; let them be turned backward and con-

founded; that think, mine evil. Let them be, as chaff before the wind: & the Angel of Jehovah, driving them. Let their way be, darkness & slipperyness: & the Angel of Jehovah, pursuing them. For without cause they have hidd for mee, the corruption of their nets: without cause, they have digged for my soul. Let tumultuousruine come on him, he not aware. & let his net which he hath hidden, catch him: with tumultuousruine let him fall thereinto. And my soul, shalbe glad in Jehovah: shall joy, in his salvation. All my bones shall say, Jehovah, who art like thee, that riddest, free the poor afflicted, from the stronger then himself, and the poor afflicted and needy; from the spoiler of him? Witneffes of cruel wrong, did rise-up: things that I knew not, they did ask of mee. They repayed mee evil, for good: the bereaving of my soule. And I, when they were sick, my clothing was sackcloth; I afflicted my soule with fasting: and my prayer, returned upon my boosome. I walked, as if he had been a fellow-friend, as if he had been a brother to mee. I bowed down sad, as he that bewayleth his mother. But in my halting; they rejoiced, & were gathered together: the imiters, were gathered together against mee, and I knew not: they rent, and were not silencce. With hypocrites, scoffers for a cake of bread: gnashing their teeth against mee. Lord, how long wilt thou see? return my soule, from their tumultuousruines; my alone soule; from the Lions. I will confess thee, in the great church: I will praise thee, among a mighty
PSALME XXXV.

19 mighty people. Let not them that are
my enemies with falsity, rejoice at
me: them that are my haters without
cause, wink with the eye. For they
speak not peace, & against the quiet-
one, 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. Je-
ovah thou hast seen; cease not as-
deaf: O Lord, be not far from me.
Stir up and awake, to my judgment;
my God, and my Lord to my plea.
Judge me according to thy juftice,
Jehovah God; and let them not
rejoice at me. Let them not say in
their hart, aha our soul deceit the
not say, we have swallowed him up;
Let them be abashed, & confounded;
togither, that rejoice at mine evil:
Let them be cast down, that magnify
against me. Let them (may joyfully,
& rejoice, that delight my justice:
and let them lay continually,
magnified be Jehovah,
that delighteth the peace of his servant.
And my tongue, shall meditate thy
justice: all the day, thy praise.

ege, lob. 1.15. Heb. 11,34. and to eat, that
is to kill and consume, 1 Sam. 11, 25.
V. 3. draw out] or, as the Hebrue
phrase is, empte; that is unshed: the like is
of the sword; Exod. 15,9. Levit. 26, 33.
sword] or close weapon, as the name sig-
nifieth. This interpretation, seemeth
best, because of the Hebrue paufe, which
joyeth this word with the former see.
thus also these two weapons of offence,
are answerable to the former two of de-
cence, the shield and buckler: and of this
Hebrue name Segor, the Greek Sagaris,
(and perhaps the Latin Securis,) seemeth
to be borrowed, for a sword or axe. And in
lob. 18,15. this word is used for a close-tre-
asure, or stored-gold; as here for a close
weapon. Otherwise we may read according
to the Greek, and other versions, close
then, or stop; to weet, the way or passage.
V. 4. that seek my soule] that is, my life,
to take it away: for so this phrase commonly
meaneth; as Psal. 38,13. & 14,5. & 70.
3. Exod. 4,19. Mat. 2,10. and sometime
is so explained, as Psal. 63,10. 1 King.19.
10. they look my soule to take it away.
Yet sometime this phrase intendeth, seeking the
soule for ones good, as Psal. 142, 5.
turned backward] a token of fear, shame,
and discomfort, as Psal. 119, 1. & 49, 15.
V. 6. Darkness &c.] that is most dark
and slipperie: meaning, fearful, dangerous, trou-
9. Prov. 4,19. So elsewhere it is sayd,
their way shalbe unto them as slipperiness in the
darknes; they shalbe driven and fall therein, let
23. 12.
V. 7. the corruption &c.] that is, their
corrupting pernicious net, or their insinuating
corruption: or understanding the word in, we
may read, they bidd their net for me in a pit,
(or, in a corrupting-ditch;) as Psal. 7, 16.
have digged] to weet, a pit to fall in: to
lob. 6, 27. Or, have diligently searched, and
laid away. So digging is used for seeking;
lob. 3, 21. & 39, 32.
V. 8. tumultuous-ruine] calamitie wafting
or desolation that is with noyse and sound as of
waters,
Therefore the Priests were permitted to mourn for such. Lev. 21. 1-3.

V. 15. my halting] that is, my calamity and infirmity, whereby I learned ready to fall. So in Psal. 38. 18. Jer. 16. 10. the smiters] that smote me with the tongue, as Jer. 18. 18. &c. as here followed, they rent &c. The Lxx. in Greek turn it Stourges, alluding (as I think) to the sourgent of the tongue, as Job. 5. 21. and another Greek version, hath plethai, smiters. It may also be read the smitten, that is, objects, vile persons, Job. 30. 8. (as the Chaldee expresseth it, the wicked) or underhand smitten on their feet, as 2 Sam. 4. 4. that is lame, so feigning themselves, or smitten in spirits, as Est. 66. 2. that is, grieved in outward shew. they rent] to weep, me with reproaches, as Math. 7. 6. or rent their garments, counterfeiting sorrow for me, Job. 2. 12.

V. 16. hypocrites] or, close-dissemblers, which outwardly cover and cloke their wickednes, where with inwardly they are defiled, Math. 23. 27. 18. or, which have their hearts covered, Job. 36. 13. The Greek also (from whence our English word hypocrite is borrowed,) signifies an under-judgement, that is, dissimulation, scoffers or, scoffers; that is, men that make scoffs: as in Psal. 36. 12. pride is for proud persons, for a cake of bread, that is, for good cheer, for their bellyes: or, at their belly cheare, at banquets. So Solomon speaketh of some that will transfer a piece of bread, Prov. 28. 21. The original word Magogios, is a cake, 1. King. 17. 12. and as bread is used for all food, Psal. 136. 25. to a cake seemeth to be used for all pencates, or dainty meats; as in Hof. 7. Ephraim is likened to a cake, and their enemies, to banketters, that greedily eat them up; verse 8. 9. so here David matcheth his adversaries, with hypocritical and scoffing parasites; whose God was their belly; as Phil. 3. 19. Or, we may figuratively take this word, for a mock, jest, or merriment, and so read it, with hypocritical jesting scoffers, and this the Greek favoureth, laying, they mocked me with mocks, grasping] or, they grasped. Heb. to grasp.
but a word thus indefinite, following an
other with person, is it self of the same,
by propriety of the Hebrue tongue. So
Psal. 49. 15. *their teeth* the teeth of them
and him, that is, of every of them. See Psal.
13. 3.

V. 17. return or, reduce; restore, lay my
soul on life: so Job 33. 30. *alone* or
solitary; deolate soul: See Psal. 22. 11-13.

V. 18. a mighty people or, a strong, to
weep in number; that is, a great multitude.
The word Gbnadism as it is mighty in
strength, Psal. 135. 10 Prov. 30. 16. so it is ma-
ny in number: Psal. 40. 6. 13. & 105. 14. &
137. 17.

V. 19. enemies with *saltie* that is, for
false cause; or (as the Greek explaineth
it,) unjustly. wink make secret signes
by the winkinge of the eye, which argueth
both privat and scornful gesture; therefore this
always is a signe of evil, Prov. 10. 10. &
6. 13. not peace that is, not peace-
ably, or friendly, which yet some hypocrites
doe, Psal. 8. 3. or, not speak to come to any fould
composition, or peaceable end, which one may
trust into. But God speaketh peace to his peo-
ple. Psal. 85. 9. words of deceits de-
ceful words, or things.

V. 21. hath seen or, seeth; to weep the
evil of David; or, that which we desired. In
speaches of evil cases, often the Hebrue
uthether silence. So after, in Psal. 54. 9. and
59. 11. & 118. 7.

V. 23. to my judgement that is, to judge
and avenge me of mine enemies: so after, to my
plea, is, to plead my cause, as verse 1.

V. 25. aba our soule: that is, aba we
have our desire. Soule, is sometime put for de-
side, Psal. 41. 3.

V. 26. clothed with bafhfulnes] meaning
then confusion on everie side, when nothing
but their shame appeareth and so continu-
eth. So Psal. 109. 29. and 135. 18. Job. 2.
that magnifie] to weet, their mouthes,
as is expressed Hobad. 1. 12. Ezek. 35. 13. that
is, speak great things and boastfully, as the
Greek explaineth. So after, in Psal. 38.
47. and 55. 13. delight my justice] whom my justice and innocencie plea-

Psalme XXXVII.

The grievous estate of the wicked. 6. The
excellencie of Gods merecies to such as tru
him. 11. A prayer for the righteous, 13. and
prophesie of the wickedes fall.

To the mayster of the mufik; a psalme
of David, the servant of Ichovah.

The trespass of the wicked, affu-
redly-fayth, in the inmost of my
harts: no dread of God, is before his
eyes. For he flattereth him-self in his
own eyes: to find, his iniquitie which
he ought to hate. The words of his
mouth, are iniquitie and deceit: he
hath left-off, to be prudent to doe
good. He thinketh iniquitie, upon
his bed: he setteth-himself, on a way
not good: he refuseth not evil. Ich-
vah, thy mercy is in the heavens:
thy faithfulness, unto the skyes. Thy
justice, as the mountaynes of God,
thy judgments, a great depth: Ich-
vah thou savest, man and beast. How
precious is thy mercie, ô God: & the
sonnes of Adam, hope-for-safetie, in
the shadow of thy wings. They shall
be plenteously moistned, with the
fatues of thy house: and the stream
of thy pleasures, thou wilt give them
to drink. Because with thee, is the
well of life: in thy light, wee fee light.
Extend thy mercy, to the that know
thee: and thy justice, to the light of
harts. Let not the foot of pride, come
on me: and the hand of the wicked,
let it not make mee-flee. There have
they fallen, that work painful iniqui-
tie: they have been thrust down, and have not been able to rise.

Annotations.

2 T

He trespass of the wicked] or Trespass sayeth to the wicked; that is persuade, inboldneth, hardneth him, assuredly-sayeth] or, it is an assured saying; a faithful affirmation. This word is peculiar to the oracles of God, which are sure, and faithful, (as the Apostle sometime mentioneth faithful sayings, 1 Tim. 1.15, 3.1, 4.9.) In the new Testament it is interpreted, sayd, Mat. 22.44. from Psal. 110.1. And David by the spirit here testifieth that the wicked mans trespass issuch, as assuredly-sayeth (or avoucheth) even in his heart and conscience, that he dreads not God.

in the inmost of my heart] in the midst, or within my heart: meaning that he certainly knew it; and was much affected with it.

V. 3. to find] that is, to performe, or accomplish; as to find the will, is to perform or do the same, Isa. 58.13. So in Rom. 7.15. Or, to find, that is to obey and get; as Gen. 6.3. Mat. 11.19. Rom. 4.1. Or, to find, that is to invent or devise new mischiefs; as the Apostle speaking of inventors (or finders-out) of evil things, Rom. 1.30, which he ought to hate] or, which is to be hated, is odious. So, to keep, Psal. 119.4. that is, to be kept to: to hold, Psal. 32.9. For, to be stopped: to doe, Ebr. 6.6. for, is to be doon. So Psal. 49.15. Isr. 2.5. See also the verb active, expounded passively, by the Apostles authority, Psal. 51.5. But the Chaldee expoundeth it, he hate th doctrine.

5 V. 5. he seteth himself] namely, to stand or walk continually in a way not good; as Isa. 65.2. or, he standeth still as Exod. 14.13.

V. 6. in the heavens] else where it is sayd, unto the heavens. Psal. 57.11. So here in, may be used for unto: sometime it is, above the heavens, as Psal. 108.5.

V. 7. mountains of God] that is, high, mighty or excellent mountains; The Hebrew ueth to more excellent things, by adding the name of God; as Cedars of God, Psal. 80.11.

Mount of God, Psal 68.16. river of God, Psal. 65.10. wrestlings of God, Gen. 30.5. harps of God, Rev. 15.2. and sundry the like. So the Chaldee here sayth, high are the strong mountaines.

V. 8. How precious] that is, honouable and much to be esteemed; sometime the word signifieth bright and glorious, Job. 31.26. Zach. 14.6. which also agreeeth well here. and the sons] or, when, or therefore the sons, shadow of thy wings] that is, thy protection, to Psal. 63.9. & 91.4. called sometime, the secret of Gods wings. Psal. 61.5.

V. 10. well of life] or, as the Chaldee translateth, well of living waters: that is, an ever springing fountain; from whom life and all graces spring and flow. So God is called the well of living waters, Jer. 2.13. & 17.13. Song. 4.15. wee see light] or enjoy light; that is knowledge, comfort, joy, &c. See Job. 29.3. Isr. 9.2. Lam. 1.17. Psal. 27.1.

V. 11. Extend thy mercy] or draw it; meaning, exercise and shew it; as Psal. 109.12. also prolong, or continue it; as Psal. 85.6. Eccles. 2.3.

V. 12. foot of pride] or of haughtines, that is, (as the Chaldee translateth,) of the proud man, as Jer. 50.31. 32. the thing being put for the person in whom it is. As deceit, for a deceitfull man; Prov. 12.27. Poverty, for poor people, 2 King. 24.14. habitation, for inhabitants; 2 Sam. 9.12. Circumcision, for the circumcision, Ex. 5.26. Helpings, governings; for, helpers, governours, 1 Cor. 12.28. dreams, for dreamers, Jer. 27.9. syn for singer, Prov. 13.6. and many the like. See also Psal. 5.4. and 12.9. and 55.21. and 109.4. and 78.71.

V. 13. There] to weet, in the very enterprise, while they laboured to remove me.

Psalme XXXVI.

David persuadeth to patience and confidence in God, by the different estate of the godly and wicked.

Psalme 37.

David persuadeth to patience and confidence in God, by the different estate of the godly and wicked.
Psalm XXXVII.

1. A Psalm of David;

From not thy self for the evil-doers:
envie not, for them that doe injurious-evil. 2. For they shall soon be

cut-down, as grass: and shall fade,
as the greennes of the budding-herb.

3. Trust thou in Jehovah, & doe
good: dwell in the land, and feed on

faith. 4. And delight thy self in Je¬

ovah: and he will give thee, the peti¬
tions of thy hart.

5. Turn-confidently thy way up¬
on Jehovah: and trust upon him, and
he wil doe. 6. And will bring-forth
thy justice as the light: & thy judge¬
ment as the noon-brightness.

7. Be silent, for Jehovah; & wayt
stil-patiëntly for him: fret not thy self, for him that prospereth in his way; for the man, that effecteth devises.

8. Surerseafe from anger, and leave¬
off wrath: fret not thy self, alfo to
doe evil. 9. For evil-doers, shalbe
cut-down: and they that earnestly¬
wayt on Jehovah, they shal inherit the
land.

10. And yet a little while, and the
wickedshal not be: & thou shalt con¬
sider his place, and he shal not be. 11.
And the meek shall inherit the land:
and shal delight-themselves, in the
multitude of peace.

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 and needy¬
one: to slay, them that be right of way.

15. Their sword,shal enter into their¬
own hart:& their bows,shalbe 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, shalbe broken:
but Jehovah upholdeth the just.

18. Jehovah knoweth, the dayes
of perfect-men: & their inheritance,
shalbe for ever. 19. They shall not
be abashed in time of evil: and in the
dayes of famine, they shall have
ynough.

20. But, the wicked shal be per¬
ished: and the enemies of Jehovah, as the
precious-fat of rammes: they are con¬
fumed, with the smoke they are con¬
fumed.

21. The wicked boroweth, and re¬
payeth not: and the just, sheweth¬
grace and giveth. 22. For his blef¬
fed-ones shal inherit the land: and
his accursed-ones,shalbe cut-off.

23. By Jehovah, the stepps of the
man are establi(shed; and his way he
delyteth. 24. When he shall fall, he
shall not be cast-off: for Jehovah, up¬
holdeth his hand.

25. I have been yong, also I am
wexed-old: and I have not seen, the
just-man forsaken; and his seed, seek¬
ing bread. 26. All the day, he shew¬
eth grace and lendeth: and his feed,
are in the blessing.

27. Eschew evil, and doe good:
and dwel for ever. 28. For Jehovah,
loveth judgement; & will not forsake
his gracious kinëts, they are kept for
ever: and the seed, of the wicked, is
cut-off.

29. Just-men shall inherit the
land: and shall dwell theron, to per¬
petual-acey.

30. The mouth of the just, wil ut¬
ter wisdome: and his tongue, speak judgement. 31. The law of his God is in his hart: it shall not stagger in his steps.

32. The wicked spyeth, for the just: and seeketh to work his death, 33. Jehovah, wil not leave him in his hand: nor condemn him for wicked, when he is judged.

34. Wayst thou earnestly for Jehovah, and keep his way, and he will exalt thee, for to inherit the land: when the wicked are cut-off, thou shalt see it.

35. I have seen, the wicked dasting terrible: and spreading himself bare, as a green self-growing laurel. 36. And he passed away, and loe he was not: and I sought him, and he was not found.

37. Obverse the perfect man, and see the righteous: for the after-end of the man shall be peace. 38. And trespassers, shall be destroyed together: the after-end of the wicked, shall be cut-off.

39. And the salvation of justified men, is of Jehovah: their strength, in time of distress. 40. And Jehovah will help & deliver them: he will deliver the from the wicked, & save them: because they hope for safety in him.

**Annotations:**

This is the third Psalme penned, alphabet-wise: there being two verses allowed to every letter, except four, in verse 7.20.29.34. See Psal.25.1.

Verse 1. Fret not or Inflame not, burn not thy self, with anger, or grief. So after verse 7. & 8. Prov.24.19. evil doers] to be like unto them, as the Chaldee addeth, which accordeth with v.8. inveni not] or, have not envious zeal or emulation. This word is general for all hot and fervent zeal whether good or evil; emulation, greediness, envy and the like. Psal.106.16. & 69.10.

V. 3. Dwel in the land? This may be taken cyther for a commandement, to dwell in the land of Canaan which God had given them to posses, Num.33.53. though troubles and wants should arise therein; as did the Patriarchs by faith: Gen.37.1. and 26. 3. 12. Heb.11.9. Or, for a promise, dwell, that is, thou shalt dwell, that is abide long; as after, in verse 27. So, see, for they shall see, Psal.138.5.6. Seek me, and live, Amos 5. 4. that is, ye shall live. feed on faith; to weet, which shall grow out of the land, Psal. 85. 12. that is, of the fruits which the land truly and faithfully bringeth faith. Or, as a promise, thou shalt feed on faith, that is, on the faithful constant increase; and thus the Greek explyneth it, thou shalt be fed with the riches thereof, meaning, of the land. Or feed on faith, that is, nourish thy self, and live by it, for, the just man liveth, by his faith, Habak.2.4. and walketh by it, not by sight, 2 Cor. 5.7. The Chaldee expoundeth it, Study evry thy self, in the faith, Or, feed in faith; that is, thou shalt be fed faithfully and assuredly. Contrary heretofore, is to feed on the wind; Hos.12.1. and on offes, Isa.44.20.

V. 4. delete thy self] or, thou shalt delite, or shaft your thine: So verse 11. and lob. 22.26.

V. 5. Turn constantly,] Commit of trust: in Hebrue Roll; in Chaldee Revole Before the Lord: See Psal.22.2. So Prov.31.3. Rev (or Comit) thy works unto Jehovah; wil-do] that which thou desirest: or, will execute, to weet, thy judgement, as the next verse sheweth, and as elsewhere is expressed, Mic.7.9.

V. 6. as the light,] to weet, of the morning, or sun; (for so light sometime signifieth, Nehem.8.3. lob.31.26.) that is, clearly, manifestly. So Hos.6.5. Compare also, lob. 11.17.

V. 7. Be silent! or be still, say and say silently. See Psal.4.5. The Greek sayth, be subject. ways, still patiently, or, peynthy.
Psalm XXXVII.

V. 8. Surcease, or Slaue, Let me goe. A word contrary to holding fast, applied here to the flaking or abusing of anger; so Indg. 8. 3. also to doe or which is but to doe, or, at least, to doe evil.

V. 9. inherit or possess. So Isa. 57. 13. He that trusteth in me (layth the Lord) shall inherit the land, and possess my holy mountain.

V. 11. And the meek] or But the meek. From hence our Lord faith, Blessed are the meek, for they shall inherit the land. Mat. 5. 5.

V. 13. his day] that is, his dismal day; the time appointed for his affliction and destruction. 1 Sam. 26. 10. Ezek. 11. 15. 19. So the Chaldee explaineth it, the day of his calamity. Day is often used for the time of punishment, as, The poverty fhalbe afioned at his day; lob. 18. 10. Woe into them, for their day is come; Jer. 50. 27. So, the day of Man-"ian, Isa. 9. 4. the day of Jeconiel, Hos. 1. 11. the day of Jerusalem, Psal. 137. 7.

V. 14. drawn] Hebrew, opened, or los-"ed, meaning out of the head. A like phrase is, the emptying of the sword, Psal. 35. 3.

V. 16. the little of a just man] or, a little (a small portion) to the just. See Prov. 15. 16. and 15. 8. plenteous-mammon] The Hebrew bread signifies multitude, plenty or flore, of riches, or any other thing. Here the Greek translateth it riches. From this H-brue word, riches are called mammon, Euk. 16. 9. 11. 13. many wicked] or great, (mighty) wicked.

V. 17. armis] that is, power, help. See Psal. 10. 15.

V. 18. knoweth] that is, acknowledgeth and regardeth; as Psal. 1. 6. the days] that is, the events, good or evil, estates, calamities that at any time befal them. as verse 13. Psal. 116. 2. and 119. 81. See also Psal. 31. 16. fhalbe for ever] meaning, that they and they after them should inherit the land, 25 Exod. 32. 13. Is. 14. 2. 1 Chron. 28. 8. Prov. 13. 11. Is. 60. 21. and then come to their immortal inheritance, 1 Pet. 1. 4.

V. 20. the precious] that which is precious in the vasses, the best, and that was the falt, all which was the Lords, and might not thencefore be eaten by any man, but was burned upon the altar, and so consumed away in smoke. Lev. 3. 15. 16. 17. So, the precious fruit of the earth, Lam. 5. 7. The Hebrew Carin, everywhere used for fields or pastures, Psal. 65. 14. is here fat pastured vasses or munitions: so Deut. 32. 14. Isai. 34. 6. Amos. 6. 4. with the smoke] which vanisheth in the air; thencefore the Greek sayeth, as the smoke: so Psal. 102. 4. The Chaldee paraphratheth, they fhall be consumed in the smoke of Gehenna; (or of Hell.)

V. 21. repayeth not] shall not, or will not pay again. It may intend both his inhabituility that he can not, and his unconscionableness that he will not pay. Borrowing in the law is noted for a curse; as lending, for a blessing, Deut. 28. 12. 14. for the borrower is servant to the lender, Prov. 22. 7. 

Rheue-grace] or, doeth graciously, that is, is liberal and bountiful. So the Apostle calleth liberalitie, grace. 1 Cor. 16. 3. 2 Cor. 8. 4. 19.

V. 22. his blessed-ones] or they-that are blessed of him; that is, of God. The Chaldee addeth,they that are blessed by his Word: and after, they that are cursed by his oath.

V. 23. steps of the man] the gate, or ways of such a man as he before spoken of, or as after foloweth, whose way God delighteth: called here Geber, a valiant-man. A like phrase is in Eisi. 60. 12. the nations, that is, thef nations; such as are there before mentioned. stablised] or firmly-direcLed and perfected. The word noteith the ordering, perfecting & fast stabilishing of any thing. and his way] or thus, to weet, whose way he delighteth (or affecteth.) So Gedeon and his house, Indg. 8. 27. for, Gedeon, to weet, (or, that is to lay) his hoxfe.

V. 24. shall fall] to weet, into syn, by oc-"ca-"ion or in firmittie; Gal. 6. 1. or into affettion and trouble; Acts. 7. 9. Thus the Chaldee expoundeth it, if he fall into sickness, he shall not dye. For, the just man falleth seven times, and riseth again. Prov. 14. 16. upholdeth his hand] and consequently, rayeth him up. A like phrase is of strengthening the hand,
Psalm XXXVIII.

Ps. 38.

David in sore afflictions, intreateth God not to be angry with him; complaineth of his sins, and chastisements, 11. of his own weakness, 12. of his friends forsaking him, 13. and his enemies malice; 16. yet his faith is in God, whose help he deareth.

A Psalm of David, for to record.

I. 40. Ehovah, rebuke me not in thy fervent-anger: neyer chastifie me in thy wrathful-heat. For thy arrowes, are fluck in me; thou lettest down, thy hand upon me. No soundnes is in my fleth, 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 heavie burden, they are too heavie for mee. My stripes doe flinck, are putrified: because of my foolihnes. I am crooked I am bowed-down very vehemently: all the day, I walk sad. For my flanks are full of partching: and there is no soundnes, in my fleth. I am weakned and crufted very fore: I rore-out for the groning of my hart, before thee is all my defyre: & my sighing, is not hidd from thee. My hart panteth, my able-strength forfaketh me: and the light of myne eyes, even they, are not with me. My lovers, and my nearest friends, stand from before my stroke: & my neighbours, stand a far off. And they that seek my foul, set snares; and they that

Psalm XXXVIII.

Ps. 38.

David in sore afflictions, intreateth God not to be angry with him; complaineth of his sins, and chastisements, 11. of his own weakness, 12. of his friends forsaking him, 13. and his enemies malice; 16. yet his faith is in God, whose help he deareth.

A Psalm of David, for to record.

I. 40. Ehovah, rebuke me not in thy fervent-anger: neyer chastifie me in thy wrathful-heat. For thy arrowes, are fluck in me; thou lettest down, thy hand upon me. No soundnes is in my fleth, 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 heavie burden, they are too heavie for mee. My stripes doe flinck, are putrified: because of my foolihnes. I am crooked I am bowed-down very vehemently: all the day, I walk sad. For my flanks are full of partching: and there is no soundnes, in my fleth. I am weakned and crufted very fore: I rore-out for the groning of my hart, before thee is all my defyre: & my sighing, is not hidd from thee. My hart panteth, my able-strength forfaketh me: and the light of myne eyes, even they, are not with me. My lovers, and my nearest friends, stand from before my stroke: & my neighbours, stand a far off. And they that seek my soul, set snares; and they that
that seek my evil, speak woeful-evils: and all the day, they meditate de-
ciets. And I as a deaf-man, hear not: and as a mute-man, openeth not his
mouth. And I am, as a man which heareth not: and in whose mouth is
no reproofs. Because for thee Jehovah I do hopefully-want: thou wilt
answer, O Lord my God. For I said, lest they rejoice at mee; when my
foot is moved, do magnify against mee. For I ready to halting: and
my plagues, are before mee continually. For I do declare my iniquitie: I am
careful, for my syn. And my enemies, are alive and mighty: and multiplied
are they that hate mee falsely. And they that repay evil, for good: are my
adversaries, for that I follow good. Forsake me not Jehovah: my God, be
not farr-off from mee. Haften to my help; Lord, my salvation,

Annotations.

For to record or to cause remembrance, for commemoration, to wect, of Davids trou-
bles, as Psal.132.1. and of Gods mercies, deliverances, and praises for the same; as Isa.63.7.
The like title is of the 70. Psalm. David appointed before the Ark, singers of the
Levites for to record, and to confess, and to praise Jehovah the God of Israel; 1 Chron.16.4.
The Greek addeth to the title, A Psalm of David for remembrance concerning the Sabbath.
V. 2. neyther] Hebr. and where the word not is again to be repeated, as is noted, Psal. 9.19. and as is expressed, Psalm. 6.2. where the like prayer is made.
V. 3. thy arrows] so Iob sayth, the ar-
rows of the Almighty are in mee, the venom whereof, drinketh up my spirit, Job.6.4. Ar-
rows are sicknings, or plagues of body or mind. Psal.15.15. & 91.5. thy hand] in Chaldee, the stroke of thy band.

V. 4. no foundnes] or, there is nothing found, or whole: so Esa. 1.6. angry threats or, detestation, indignation. See Psal.7.12.
V. 6. my stripes] or skars: properly, such fore marks, wounds or stripes, as wherein the blood and humouris are gathered. & doe appear after beating named in English, wayles, foolishnes. The Hebrue lvvleth, meaneath rash and unadvised folly, through want of prudence. Therefore though commonly in Greek it is turned imprudence, yet sometime it is called unadvised-ralshnes, Prov.14.17. and א vil the Fool, is named rash or heady: Prov. 10.14. And by foolishnes is meant usually vicioufnes or syn, and is so expressed by the Greeks, Prov. 13. 16. & 15.2. and 26.11. and our favour numbreth foolishnes, among other evils that defile a man. Mark. 7.22.
V. 8. my flanks] or loynes. parching] or, burning, roasting: so elswhere he complayneth of the burning of his bones, Psal.102.4. and so the Chaldee Paraphraft here taketh this word, which may also be translated vile-matter: meaning a vile or lothsome dis ease, full of burning pain. The Greek turneth it, mockings.
V. 9. the groning] or rumbling, roaring
V. 11. panteth] throbeth,beareth-about, through trouble and distemperature.
V. 12. my plague] or, stroke, touch, hurt. The Hebrue lvleth touching, for striking or
hurting any manner of way. Psal. 105.11.
V. 13. seek my soule] to kyl me. See Psal. 35. 4. woeful-evils] in Greek, vanities, in Chaldee, falshood.
V. 15. no reprehenfions] no arguments, or convictions.
V. 16. thou wilt answer] or, that thou make
answer; that is, hear and deliver me. Psal.3.5.
V. 17.
V. 17. Sayd, I will take heed to my wayes, from synning with my tongue: I will keep a bridle on my mouth; while the wicked is before me. I was dumb with faines, I was silent from good: and my payn was troubled. Mine hart was hot, within me; in my meditation the fyre burned: I spake, with my tongue. Jehovah, make me to know mine end; and the mesure of my dayes what it is: let me know, how soon ceasing I am. Loe, thou haft given my dayes, of hand breadths; and my worldly-time is as nothing before thee: surely all vanity is every man, though seted Selah. Surely in an image, walketh edh-man, surely in vanity doe they make a flurr: he heapeth-up, and knoweth not who gather them. And now what expecf I Lord? my hopeful-expecfation, it is for thee. Deliver me, from all my trespasses: put me not, the reproch of the fool. I am dumb, I wil not open my mouth: becaufe, thou haft doen it. Turn away thy plague from me; by the striking of thine hand, I am consumed. With reproofs for iniquity, thou chaftifeft a man; and makeft that which is to be desired of his, to melt away as a moth: surely vanity, is every man Selah. Hear my prayer, Jehovah, and mine out-erv, give ear unto my tears; ceafe not as deaf; for a stranger I am with thee; a fojourner, as all my fathers. Stay from me, and let me refreh my self: before, I goe and I be not.

Annotations.

To the mayster of the musik to Iedu-thun; a psalm of David.
Of Jeduthun, or for him: and it may be meant not only for his person, but for his poetrie, as Aaron is put for the Aaronites, 1 Chron. 11.27. This Jeduthun and his sons, were singers in Israel with the harp: he prophesied, for the confessing and giving praise to Jehovah. 1 Chron. 25.3. So Psal. 77.1. The Chaldee addeth to the title thus: To praise, for the keeping of the house of the Sanctuary, by the mouth of Jeduthun.

V. 2. take heed or, beware, observe. The like speech is used, 1 King. 2.4. from sinning that is, as the Greek translates, that I sin not, or my sin. If any man sin not in word, he is a perfect man, and able to bridle all the body. Isam. 3.2. a bridle or mouth: the Greek turneth it a ward: by this the untamedness of the tongue is noted, which must by force and watchfulness be rettreynd. See Isam. 3.3.—8.

V. 3. with flines or slavens, tamed-subjection: as the word often signifies, Psal. 4.5. Wherefore the Greek here turneth it, I was humbled. from good in Greek, from good things, which the Chaldee explaineth, the words of the Law. my feet was troubled] my feet was exulcrate; renewed (as the Greek saith,) and increased.

V. 4. fire burned with this speech of David, we may compare that of Jeremey; And I sayd I will not mention him, nor speak any more in his name: but it was in my heart as a burning fire, shut up in my bones; and I was weary with forbearing, & could no longer. Jer. 20.9.

V. 5. how soon-ceaseth how temporary, say, bitter, and shortlived; as the Chaldee expoundeth it, when I shall cease out of the world: or how destructive I am. So the Greek saith, what I lack, to weet, of 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 world-time] my life-time; my temporary age. The Greek translates it, my substance, the Chaldee, my bodie. The Hebrue Cheled, is the world, Psal. 17.14. used here for mans life-time in this world. So Psal. 89.48. Job. 11.17. fturely] or, but, only. all vanity] or, a mere vapour; all manner vanity & nothing else. Whatsoever vanity is in the world, may all be seen in man. The Hebrue 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, and afterward vaniseth away. Isam. 4.14. every man] or, all mankind. Hebr, all Adam. Adam called his second son Hebel, that is vanity: Gen. 4.2. and here David saith, that all Adam, (every man,) is Hebel, vanity. Solomon in Ecclesiastes declareth this at large. See also Psal. 68.10. though felted] or standing, stoodfast; and in good estate: in Greek, living. The Chaldee layt, but all just ones live for ever.

V. 7. walketh in an image] or in a shadow; that is, obscurely, changeable dayly, leaddeth an imaginary life, rather than a life it self, and so soon perisheth hence. He seeth as a shadow, and abideth not. Job. 14.2. So Paul saith, the fashion (or biew) of this world, goeth away: 1 Cor. 7.31. The Chaldee explaineth it otherwise, walketh in the image of the Lord. make a show] or a tumult, disquieting themselves and one another. he heareth] that is, any one heareth up, to weet, goods; and knowes not who shall enjoy them. See Eccles. 2.18.19.

V. 9. put me not] or, expose, make me not to be the reproch of the fool; of Nabal; whereof see Psal. 14.1.

V. 10. I am dumb] or tongue-tied. This is a profession of his patient sufferance of the things layd upon him by God: And so did David carie himself, 2 Sam. 16.10. and Aaron, Levit. 10.3.

V. 11. the shaking] or buffeting, this noeth the greatness and of repetition of his trouble.

V. 12. melt] that is, consume away. as a moth] to weet, as a moth-worm consumeth, or perisheth, which is sudenly, as Job. 4.19. they are destroyed before the moth.
Or, as the moth consumeth garments, so thou with thy rebukes consumest them: as Hos. i. 12, Job. 13. 28, Isa. 50. 9, and 51. 8, that which is to be desired of him, or his desirable meaning, his bewitching grace, best strength, dignity, and every whit of him, that is amiable, to be desired, or liked; which the Greek expoundeth to be his soule: the Chaldee, his bodie.

V. 13. unto my tears] which cry unto God, (as blood is say'd to cry, Gen. 4.10.) or, which are joyned with earnest prayers, as Heb. 5. 7. a stranger with thee] This is taken from the law, Levit. 15. 23. The land is mine, ye are but strangers and sojourners with me. The like acknowledgment is also in 1 Chro. 29. 15. Hence saith the Apostle, They confessed that they were strangers and pilgrims on the earth; & they say such things, declare plainly that they seek a country; to weet, an heavenly. Heb. 11. 13, 14, 16.

V. 14. Stay] or Leave off, to weet, thyne anger, or affliction: or, Look away, shut the eye; as this word sometime signifyeth, Isa. 6. 10. and let me refresh] or, that I may recover strength. This speech is taken from Job. 10. 22. and 11. 10. [goe] to weet, unto death: see Gen. 15. 2. and 25. 32. and 5. 24.

Psalm 40.

David prophesied of Christ's afflictions and deliverance; 7. the abolishing of legal sacrifices, and the oblation of himself. 10. Whereupon the righteousness of God is preached unto the church. 13. His many troubles, against which he prayeth. 15. The confusion of his enemies, and joy of those that love his salvation.

To the master of the musick; David's Psalm.

Reflections:

David prophesied of Christ's afflictions and deliverance; 7. the abolishing of legal sacrifices, and the oblation of himself. 10. Whereupon the righteousness of God is preached unto the church. 13. His many troubles, against which he prayeth. 15. The confusion of his enemies, and joy of those that love his salvation.

To the master of the musick; David's Psalm.

[Verse 1] Awaiting I wayted for Jehovah: and he bended unto me, and heard my cry. And he brought me up out of the pit of soun-

ding-calamitie, out of the myre of mud: and set-up, my feet upon a rock; he ordered-stedily my steps. And he hath given into my mouth, a new song; a praye to our God: many shall see and fear; and shall truft, in Jehovah. O blessed is the man, that putteth Jehovah, his secure-trust: & respecteth not unto the proud, and the that turn-aside unto a lye. Thou Jehovah my God, hast made many, thy marvelous-work, & thy thoughts, towards us: none can count them in order unto thee; would I declare and speake-of-them; they are mightily-encreast, more then can be told. Sacrifice & oblation, thou wouldest not; mine cars, haft thou dugged-open: burnt-offering and syn-offering, thou askedst not. Then sayd I, loe I come: in the roll of the book, it is written of me. My God I deynte, to doe thy acceptable-will: and thy law, is within my bowels. I have preached-the-gladd-tidings of justice, in the great church, loe I clofe not up my lips: Jehovah, thou knowest. Thy justice I have not covered within my hart, thy faith and thy salvation I have I sayed: I have not concealed thy mercy and thy truth, to the great church. Thou Jehovah, clofe not up thy tender-mercies from me: let thy bounteous-mercie and thy trueth, continually preserve me. For innumerable evils, have assayled me round-about: my iniquities have taken-hold on me, and I am not able to see: they are mightily-increased mroe than the haires of my head; and my hart forfaketh me. Vouchsafe Jehovah, to deliver me: Jehovah, make haft to my help. Let them be abashed,
abashed, and ashamed together, that seek my soul, to make an end of it: let them be turned backward, and blush; that delay, mine evil. Let them be made defolate, for a reward of their shame: that say to me, aha aha. Let all that seek thee, be joyful and rejoice in thee: let them say continually, magnified be Jehovah; they that love, thy salvation. And I, poor-afflicted and needy, the Lord thinketh on me: thou art my help & my deliverer; my God, delay not.

Annotations.

1. D avid's Psalm] or, a Psalm of David, but David's name is here set first, which elswhere commonly is last: or, a Psalm concerning David; that is, Christ, who is called David in the Prophets; Hos. 3.5; Jer. 30.5, Ezek. 34.23 & 37.24. Of him this Psalm intreateth, as the Apostle teacheth, Heb. 10.5. &c.

2. Ver. 2. Wayling] or, expecting; the doubling of this word, noteth earnestiness, constancie, patience, bended to weet, his ear, as is expressed, Psal. 17.6.

3. V. 3. Pit of sounding calamitie] or, dungeon of tumultuous-desolation, which echoed and resounded with dreadful noyses: denoting hereby the greatness of Christ's afflictions. Myre of mudd] that is, muddy (or dirty) myre, or clay; signifying, fast-cleaving afflictions. So Psal. 69.3. set up] or established, set fast my feet on a rock, that is, on firm ground, opposed to the former mudd.

4. V. 5. reflecteth not] or, turneth not the face; which implieth liking, or inclination of the mind and affections. Job. 36.21. the proud] or flows, that confidence of their strength carry themselves infolutely. Turn-aside to a lyce] swarv (or revolt) to descrivabte falshood; meaning heretikis, and Idolaters.

5. V. 6. thy thoughts] thy good-meanings, or purposes. None can count in order] or, they cannot be orderly-counted, or propounded. The Chaldee paraphraseth, it is not possible for to order unto thee, thy praise. Here the word is used for ordering of speech, as in Job. 32.14. Sometimes it is used for matching, or comparing: so the Greek turneth it here, in thy thoughts there is not any that can be likened to thee. Would] or, if I would declare. Mightily increase] or, strong, to weet in number, many: so after in verse 13. see Psal. 35.18. above-telling that is, more than 2 or any can tel; or, more than can be told.

V. 7. thou would'st not] or delayest not: Christ was to cause the sacrifice and oblation to cease; Dan. 9.27. because it was impossible that they should purge fynns, Heb. 10.4. therefor speaketh he thus to God his father, Heb. 10.5. mine ears] or, ears to me: see Psal. 3.1. digged-open] or perfed: that is, thou haft made me obedient to thy voyer; (contrary to which is the stoping of the ear, Psal. 58.5.) So the Chaldee explaineth it, thou haft digged-open mine ears, to hearken unto thy commandements. Or myne ears thou haft bored, as thy fervant for ever, according to the law, Exod. 21.6. The Greek interpreters, to make the senfe playner, lay, but a body haft thou fitted to me; meaning that his body was ordeyned & fitted to be a sacrifice for the syns of the world, when the other legal facriffs were refused as unprofitable. And thus the Apostle allegeth the words, following the Greek, Heb. 10.5.10.

burnt-offring] sacrifice that goeth all up in fire. See Psal. 20.4. syn-offring] or, expiation, oblation for syn, as the Apostle calleth it. Heb. 10. The word Syn, is often in the law, put for the syn-offring, Levit. 4.24. &c. Exod. 29.14. So the Apostle saith, Him that knew no syn, he made syn (that is, a syn-offring) for us, 2 Cor. 5.21.

V. 8. Loe] or, am 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. The Chaldee, not understanding this mysterie, paraphrasethe
phraseth, Loe ? enter into life eternal, when ? have studied (or exercized myself) in the roll of the book of the law, which is written for me: alluding as it feemeth to Deut. 17. v. 13. 19. 20. the roll ] or volume of the book; that is, a book or roll of paper or parchment rolled up. The like phrase is vfed, Jer. 35. 2. &c. Ezek. 2. 9. &c. The Hebrew Sepher, book, is used generally for any writings, evidences, bills, court rolls &c. Deut. 24. 1. 2 Kings. 5. 5. 6. Jer. 32. 11. and the books in Israel were written in long rolls, & folden or wrapped up. Hence is that phrase, the heavens folden up like a book. Isa. 34. 4. Rev. 6. 14. it is written] So Chrifl fayeth, The son of man goeth as it is written of him, Mat. 26. 24. and Moses wrote of me, Tob. 5. 46. See alfo Luk. 24. 44. 46. Act. 13. 29.

V. 9. thy acceptable-will ] by the which will, we are sanctified, even by the offering of the body of Jesus Chrifl once. Heb. 10. 10. See alfo Tob. 6. 38. Luk. 22. 42.

V. 10. if have preached the glad-tidings of] or, if have evangelized justice; of this word, the Evangelie or Gospel hath the name, the Greek signifying Good-tidings and the English alfo to like effeet, made of the Saxon good fel; that is a good speech. And the justice here meant is thus fet forth by the Apostle, Now is the justice of God made manifest without the law, having witnesses of the law and of the Prophets; namely the justice of God, by the faith of Jesus Chrifl, unto all and upon all that believe, &c. Rom. 3. 21. 22. the great church] or, assembly, congregation. So Psal. 22. 23. close not up] restrain not, as in a prifon, that words fhould not be uttered. Jer. 32. 2. 3.

V. 11. if rayd] that is, mentioned, and spoke of, as 2 Sam. 6. 22. to the great church] the word to, is referred to Gods mercy and truth extended to the church. The Greek referreth it to concealed, and translated, from the great church. And the Hebrew elsewhere usually speakeoth. Psal. 69. 6. & 78. 4. & 139. 15.

V. 13. iniquities ] this word, as the former evils, is sometime vfed for syn, sometime for the punishment of syn. See Psal. 31. 11.

V. 14. Vouchsafe ] or, Let it pleafe thee. V. 15. to make an end of it] to consume or destroy it. Compare this conclusion, with the 70. Psal.

V. 16. made desolate ] or, wondrously-waited, unto amazement and astonishment. So after in Psal. 46. 9. & 69. 26. & 73. 19. & 79. 7. for a reward ] or, an end of their blame, that they would bring upon me. End is used for reward, as Psal. 19. 12. or, For because of their blame. The Hebreue word sometime signifieth because. Isa. 5. 23. Gen. 22. 18. Deut. 7. 12. that the Chaldee openeth it with this paraphrase, we are glad at (his) destruction.

V. 18. thinketh on me ] in Greek, hath care of me: in Chaldee, thinketh good for me. delay not ] prolong not the time till the last; and consequently, fayl not. The word, is fo to tary or linger, as to disappoint one of his expectation, as Habak. 2. 3. Though it tary, mayst thou for it shall surely come, and shall not delay; that is, not fayl. And thus may we understand other like scriptures, as Deut. 7. 10. God will not delay, (that is, not fayl) to reward him that hateth him. Deut. 23. 21. when thou voweft a vow to the Lord, thou shalt not delay (that is, not fayl) to pay it. So Exod. 22. 29. and fundry the like.

Psalm XL I.

David propheseth of Chrifls povertie and afflictions, 5. his prayer, and complaint of his enemies, 10. Judas his treacherie. 11. Chrifls resurrection, and glorie, for which he bleffeth God.

To the mayfter of the musick: a Psalm of David.

O Blessed, & he that prudently-attendeth unto the poor-weakening: in the day of evil, Jehovah will deliver him. Jehovah will keep him &
& preserve him alive, he shall be made blessed in the earth: and give thou him not, to the soul of his enemies. Jehovah will uphold him, on the bed of languishing, sorrow all his bed, thou hast turned in his sickness. I did say, Jehovah be gracious to me: heal my soul, for I have sinned against thee. My enemies, say evil of me: when shall he dye, and his name perish? And if he come to see, he speaketh false-vanity, in his heart, he heapeth up painful iniquity to him self: he goeth forth, abroad he speaketh it. Together, against me whifper doe all that hate me: against me, they think evil to me. A mischiefous thing, is fastened in him: and he that lyeth down, shall no more rise up. Also the man of my peace, he whom I trusted in, that esteth my bread: he hath greatly lifted up the heel against me. And thou Jehovah, be gracious to me and raiife me up: and I shall repay them. By this I know, that thou de lyest in me: because my enemy, shall not thou triumphantly over me. And me, thou hast fasten'd me in mine incontinency: and hast fetted me, before thy face for ever. Blessed is Jehovah, the God of Israel, from eternitie, and unto eternitie; Amen, and Amen.

Annotations.

1. Hat prudently attended, or, skilfully carrieth himself: it implieth both a skilful minding or judging, and a carriage according, in word and deed: therefore the Chaldee paraphraeth attended to the affairs of the poor to have pite on him. The poor-weaking] 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 thus called weak, thin or lean, so rich and great men, are called thick on fat. Psal. 78. 31. The poor-weaking treated of here, was David, and his son Christ, as appeareth by the 10. verse, compared with Joh. 13. 18.

V. 3. preserve him alive] preserve his life or health, as Deut. 20. 16. or restore him to health, from sickness, as Hezekiah is laid to live, when he recovered his health, Isa. 38. 9. 21. give thou him not] he turneth his speech to the Lord: & so again in the next verf. to the soul that is, to the body or soul, as Luk. 23. 27. see Psal. 27. 12. The Greek sayth, into the hands: the Chaldee, to the will.

V. 4. languishing-sorrow] or, of sickness, feecleses. The Chaldee expoundeth it thus, The Word of the Lord will help him in his life, and will appear unto him on the bed of his sickness. thou hast turned, I or, hast changed. It may be understood either of making his bed easy, that is comfortable, in his sickness: or, of changing his estate from lying sick, to sitting up in health.

V. 5. heal my soul] that is, heal me, who now am sick: or, heal my soul, of sickness, infirmities &c.: to God healed the people, when he pardoned their incontinencies, 2 Chron. 30. 20. and health the broken hartsed, Psal. 147. 3: And that which the Prophet seeketh of healing of the people: The Evangelist expoundeth, of forgiving them their sins, Isa. 6. 10. Mark. 4. 12. Mat. 15. 15. Heal my soul] or, in the street.

V. 9. A mischiefous thing] or, Some divilish matter: Hebr. a word of Belial. See word for thing, in Psal. 7. 1. and Belial, (which the Chaldee here translatheth per perverse and wicked,) in Psal. 18. 5. And both joined as here, in Psal. 101. 3. Deut. 15. 9. It may be understood, of some odious sin and wicked vice: or, of some grievous punishment for the same, is fastened] or, is
The prophet sheweth his desire to appear before God; 4. his tears for his absence; 5. he check-eth himself for his weaknesses, 6. complaineth of his troubles; 7. and encourageth his soule to trust in God.

To the mayster of the musik; an instructing-psalm, to the tons of Korach.

As the hind, desirously-brayeth for the streams of waters: so my soule desirously-brayeth unto thee O God. My soule thirsteth for God, for the living God; when shall I come, and appear, before the face of God! My tears have been to me bread, day and night: while they say unto me all the day, where is thy God? These-things I remember, and powr-out upon me my soule; because I had passeth with the throng, had resorted with them, unto the house of God: with voice of howling & confession, a multitude keeping-celebration. Why bowest-thou-down thy self, my soule, and makest-thou-a tumultuous-styrr within me? wayt-hopefully for God, for yet I shall confess him: the salvations of his face.

My God; within me, my souleboweth-down it self: for that, I remember thee from the land of Iordan, and Hermonim, from the little mountayn. Deep unto deep calleth, at the voice of thy waters-powts: all thy billowes and thy waves, doe passe over me.
9 By day, Jehovah 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 go I sad, for the oppression of the enemy? With a murdering-weapon in my bones, my detractors do reproach me: when they say unto me all the day, where is thy God? Why buryest thou down thyself, my soul; and why makest thou a tumultuous outcry within me? Wayst-hopefully for God, for yet I shall confess him: the salvation of my face, and my God.

11 This word is vted but here, and in Joel, 2. O Lord, the beasts of the field bray also unto thee.

12 Verf. 1. Konach] This was the Levite that rose up and rebelled against Moses and Aaron, for which God destroyed him and his family, & all that took part with him, Num. 16. Howbeit, there were of his sons, that dyed not, Numb. 25. 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 was a singer, 1 Chron. 6. 33. To these sons of Korah, this & sundry other Psalms are commended; which for the most part, aresongs of comfort, against afflictions and sorrowes. The Chaldee expoundeth the title thus, To lawd with good understanding, by the hands of the sons of Korah.

V. 2. As the Hind,] or the Hart, a beast thirstly by nature, and whose thirst is increased when she is hunted. The Hind, the female is here meant, as the word annexed, she brayeth, and the Greek article he elaphe, manifest. And in females the passions are stronger than in males.

defireth] in Greek, desireth; This word is vted but here, and in Joel, 2. O Lord, the beasts of the field bray also unto thee.

V. 3. thirsteth] that is, earnestly desireth, So Psal. 63. 2. Of thirst for God's grace & spirit, see Isa. 55. 1, 1. 1. 37. Rev. 22. 17. 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. Or, living, is opposed to the dead, that is false Gods, Psal. 106. 28. 1 Thes. 1. 9. ye turned from idols to serve the living and true God. Or, living, that is lively, powerful, effectual; as Psal. 38. 20. Heb. 10. 31. the Chaldee saith, living and permanent: before the face of God] that is, before his Ark, or Tabernacle wherein he dwelt among men. So, that which in 1 Chron. 13. 16. is before God; in 2 Sam. 6. 7. 15. with the ark of God. And there all men were bound to appear (or be seen) before God three times a yere. Exod. 23. 17. & 34. 23. 24. And here the word before or unto, is to be understood, as often in the Hebrue; which sometime is supplied; as may be seen by comparing 2 Sam. 10. 2. with 1 Chron. 15. 2. & 1 King. 12. 29. with 2 Chron. 18. 28. The Chaldee expoundeth it, when shall I goe in to see the brightness of the Majestie (or Divine-presence) of the LORD.

V. 4. to me bread] that is, my bread, my food. So, bread of tears, Psal. 50. 15. they say] my foes, as verfe 11. or while it is said. all the day] or, every day, as the Greek
Greek turneth it.

V. 5. These things] namely my absence from God's face, verse 3. and my adversities reproach, verse 4. The Chaldee addeth, These signs I remember. power out upon me] or shed within me, or by my self. This noteth exceeding sorrow, or, feeling, like that in Job. 30. 16. And now my soule powreth out it upon me, and the dayes of affliction have took hold on me. So 1 Sam. 11. Lam. 2. 12. through] a multitude preaing to goe before God: the Chaldee expoundeth it a bellow, saying, When shall I goe under the shadow, shall I together be strengthened in the tents of the just; in the house of the Sanctuary of the Lord &c. keeping 1 softness] or, with a multitude dancing; or keeping a feast. For at their solemn assemblies, they kept feasts, Exod. 23. 14. with dancing, eating, drinking and joy. Exod. 32. 5. 6. 19. Judg. 21. 19. 21. Deut. 15. 14. 15.

V. 6. Why bowest thou down] to weet, with sorrow, and therefore the, Greek turneth it, why art thou forowful? For sorrow or Care in a mans hart, boweth it down: but a good word, rejoiceth it. Prov. 12. 15.

the saluations] understand, and, or for the saluations, that is the ful salvation, or perfect deliverance: so the Chaldee layth, for the redemption which is from his face. of his face] that is, which his face, favour and gracious presence giveth unto me. The Greek readeth thus; the salvation of my face and my God: transplacing the Hebrew letters, as in the laft verfe. Compare Psal. 59. 10. 18.

V. 7. for that, I remember] and cannot come before thee: as, verfe 3. or, therefore I will mind thee, feing I have no way els to comfort me in my absence from thee. The Chaldee referreth it to others, therefore they remember thee which dwel on the other side of Jordan. the land of Jordan] which lay caft from Jerusalem where God's Sanctuary was. and Hermonim] that is, the inhabitants, (or the mountays) of Hermon, which was a high mount in the North parts of the land called also mount Shiojon; see Psal. 29. 8. the little mount] so is the Greek: others make it a proper name, Mount Misfar. He may mean the southern mountains, that were said in respect of Hermon. Mount being put for mount, as charret, for charretts: Psal. 80. 8. But the Chaldee much differeth, saying, and the people, which received the Law at mount Sinai (which is) low and little. But that feemeth not to be meant here.

V. 8. Deep unto deep calleth] that is, one Affliction (or temptation) soloweth and occasioneth another, without intermiffion of trouble. A deep, abisme, or Gulph, is a place of many waters, signifying of great afflictions. Exek. 26. 19. 1on. 2. 5. The Chaldee translatheth, the higher deep calleth the lower deep. billowes] such are most dangerous to drown: they have their name of breaking as the next word waves, of wallowing or tumbling: both, signifie afflictions. So Psal. 88. 8. Ion. 2. 3.

V. 9. command his mercie] that is, appoint or send it with [feed power & authority: a phrafe taken from the law, and often ued for more vehemencie: or because God by his Angels procureth good to his people. Deut. 28. 8. Levit. 15. 21. 2 Sam. 17. 14. So after, in Psal. 44. 5. & 133. 3. and 71. 3. & 58. 29. 7. 7. & 91. 11. his song] that is, cause and matter for me to sing him praise. So God is sayd, to give songs in the night, Job. 35. 10. See also Isa. 30. 19. a prayer] to weet, shall make a prayer. And some psalms are intituled prayers, as 1 Psal. 17. 1. & 90. 1. & 102. 1. & 142. 1. Habak. 3. 1.

V. 10. sad] mournfully. See Psal. 35. 14. 11. with a murder weapon] Russich, murder, feemeth here to be a sword or weapon of murdering: (as pride is a proud per- son, Psal. 36. 11.) meaning that his adversaries words did sorely affect and grieve him, as if a dagger had been thrust into his bones. For, reproochful words, are peirings like swords: Psal. 57. 5. & 59. 8.

V. 12. salvation of my face] that is, he which giveth me ful manifest and appa- rant salvation, or present deliverance. See before, verfe 6. according to which the Chaldee translatheth it here, for the redemption which is from his face.

Psalme 43.
Psalm 43

He prayeth to be delivered from the wicked and restored to God's sanctuary. He encourages his soul to trust in God.

1. Judge me, O God, and plead my plea; from the nation unmerciful: from the man of deceit, and injurious-evil, do thou deliver me. For thou art the God of my strength; why trustest thou me away? why goest thou sad, for the oppression of the enemy? Send thy light & thy truth, let them lead me: let them bring me unto the mountain of thy holiness, and unto thy dwelling-places. And I will come unto the altar of God; unto God, the joy of my gladness: and confess thee with harp, O God my God.

2. Why bowest thou down thy soul, my soul, and why makest thou a tumultuous-sturr within me? wait-hopefully for God, for yet I shall confess him: the salvations of my face, and my God.

Annotations.

1. Judge me] This meaneth an examination of the cause, giving sentence, and executing of it, by delivering the oppressed: so judging is used for delivering. 1 Sam. 24. 15. 2 Sam. 18. 19. 31. Judg. 3. 10. Pleading also one's plea is of like meaning: see Psal. 35. 1. The Chaldee paraphrased, Judge me, O God with judgment of truth; for it is thy part to plead my plea.

2. My strength] or my strong-fore, as Psal. 28. 8. for which in Psal. 42. 10. he useth the word Rock.

3. Dwelling-places] meaning the holy tabernacle or sanctuary which had several rooms holy and most holy, parted by veiles; as also the Apostle observeth, Heb. 9. 2. 5.

Psalm 44.

The Church in memorie of former favours when they inherited the Land, 10. complaineth of her present evils, being subject to persecutors. 18. Professing her integrity, in greatest afflictions, 24. she fervently prayeth for success.

To the master of the musick; to the sons of Korach, an instructing-salm.

O God, with our ears we have heard, our fathers have told us: the work thou wroughtest in their days, in days of old. Thou with thy hand, didst dispossesse the heathens, & didst plant them: thou didst evil to the peoples, and didst propa-
Gate them. For, not by their own sword inherited they the land, and their arm saved the not; but thy right hand and thy arm, & the light of thy face, because thou didst favour them. Thou art he my King & God: command the salvations of Jakob. In thee, we shall push-with-the-horn our disfressers: in thy name, we shall tread down them that rise up against us. For I will not trust in my bow: & my sword shall not save mee. For thou hast saved us, from our disfressers: & our haters, thou didst make ashamed. In God, wee prayed all the day: and thy name, for ever, wee will confess. Selah.

But now thou thrustest away, and makest us ashamed: & goest not forth with our armies. Thou makest us turn backward, from the disfresser: and they that hate us, doe spoyle for themselves. Thou givest us as sheep for meat: and fannest us, in the nations. Thou selvest thy people for no wealth: and increasest not, by the prises of them. Thou expoefest us a reproch to our neybours: a scoff and a scorn, to them that be round about us. Thou puttest us for a parable, among the heathens: a nodding of the head among the nations. All the day, my ignominie is before me: and the abathing of my face covereth me. For the voice, of the reprocher and raunder: for the face, of the enimie, and self avenger.

All this is come on us, & we have not forgotten thee: not dealt-fally, against thy covenant. Our hart hath not turned backward: nor our stepping swarved, fro thy path. Though thou hast crushed us, in the place of Dragons: and haft covered over us, with the shadow of death. If we have forgotten, the name of our God: and sped out our hands, to a strange God. Shall not God fetch-out this? for he knoweth, the hid-things of the hart. But for thee, we are Kyelled all the day: are counted, as sheep of slaughter. Styr up, why sleepest thou, Lord? awake, thrust not away for ever. Wherefore hidest thou thy face: forgettest thou, our affliction and our oppression? For our foule is bowed down to the dust: our belly, cleaveth unto the earth. Rise-up, for an helpfulnes to us: and redeem us, for thy mercy sake.

Annotations.

D [propofe?] or disinherit the nations, meaning the Canaanites, as the Chaldee expalneth it. Thou by thy strong hand, didst cast out the peoples of Canaan, and plantedst the house of IFrael. See examples herof in the Amorites, Num. 21.32. & the other Kings of Canaan, Jos. 12. seven nations greater & mightier than Israel. Deut. 7.1. planted[st] them] to weet, our fathers, the Israclites, 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. 85.34. didst propagate] or send forth, make speed, as the vine sendeth out or dispredeth the branches, Psal. 80.11. Ezek. 17.6.

V. 4. light of thy face] thy favourable countenance in Christ: See the note on Psal. 4.7. & 89.15.

V. 5. thou art he] that is, Thou art the same my King: (as the Greek expresseth it:) this noteth Gods unchangeablenes. See Psal. 102.28. command] procure by thy commandement, see Psal. 42.9. salvations of Jakob] that is, the ful salvation, (the
Psalm XLV.

6 Of absolute deliverance of thy weak people the polterie of Jakob. See Psal. 14. 7. V. 6. push-with the horn] a speech taken from Moses, Deut. 33. 17. and meaneth a vanishing or subduing, 1 King. 22. 11. Dan. 8. 4. tread-down] or tread-under-foot, which signifies both a subduing or destroying, 2 Chron. 22. 7. and a contempt or setting of them at naught, Prov. 17. 7. and so the Greek here transliterate it, we shall set at naught. So after in Psal. 60. 14. & 108. 14.

V. 9. In God, we prayed] to weet, his actions, Salvations &c. See a like phrase in Psal. 55. 5. 11. and Psal. 71. 6. Or understand, we prayed our selves, that is, glorified, triumphed. And thus the Greek, In God we shall be prayed: the Chaldee fayth, In the word of our God.

V. 12. [Sheep for meat] or, of meat, that is, to be eaten. So after, ver. 23. [Sheep of slaughter, that is to be slain.] fame[f] or dispers[f] Shrove-t day abroad; as the fan that winnoweth. Jer. 4. 11. & 51. 2. So after in Psal. 106. 27.

V. 13. For no wealth] that is, for a vile price, without gyn. God is laid to set his people, when he delivereth them into their enemies hands, as out of his own possession. So Deut. 32. 30. Likewise in Elij. 52. 3. the Lord fayth, ye have been sold for nought; and ye shall be redeemed without money; increased not] or gaine[f] not by the prices of them; takest no other people in their stead: or increased, that is heightenest not their price.

V. 15. a parable] a by word, or proverb. This is often ufed for grave wise and princely sentences; as Psal. 49. 5. here in the yll part for a by word, reproch and fable: So Psal. 69. 12. Job. 17. 6. And thus is fulfilled that which was threatened, Deut. 28. 37. 1 King. 9. 7. Jer. 24. 9. nodding of the head] that is a mockage, Psal. 22. 8.

V. 17. taunter] or blasphemer: Num. 15. 30.

V. 20. of Dragons] or, of whale fishes. For the Hebrue word is common both for land and water-dragons or whales. So Psal. 148. 7. And hereby is meant the place of defolation and affliction as the Greek here transliterate it, See Mal. 1. 3. Isa. 34. 13. Jer. 9. 11. & 10. 12. Job 30. 19. With the shade] or, in the shade; See Psal. 23. 4.

V. 21. [Sbred out our hands] or our paines that is, have prayed unto; for in prayer they spread out the palms of their hands, as to receive a blessing from God. 1 King. 8. 22. Exod. 9. 29. Psal. 143. 6. So the Chaldee explaineth it, [Sbred out our hands in prayer, to the idols of other peoples.

V. 23. But for thee] or For, for thy sake, that is, so far we bee from following strange Gods, as that for thy sake we are kylded daily. And this also is a comfort in affliction, See Rom. 8. 36.

V. 24. Styr up] to weet thy self. These things are spoken of God, after the manner of men, for properly, he that keepeth Israel, slumbreth not nor feepeth. Psal. 121. 4.

V. 26. to the dust] this noteth a base and abject state, Psal. 113. 7. like this, is the foul cleaving to the dust, Psal. 139. 25. and putting the mouth in the dust, Lam. 3. 29.

V. 27. an helpfuites] that is, a ful help. The Hebrue hath a letter more than ordinary, to encrease the significatio. So Psal. 63. 8. & 94. 17. See the notes on Psal. 3. 3.

Psalm 45.

The majestic and grace of Christ and his kingdom. 11. The date of the church and the benefits thereof. 14. The glory of Christians.

To the mayster of the musick, upon Shosannim, to the sons of Korach: an instructing psalm; a song of the wellbeloved virgins.

M Ine hart, hath boiled a good word; I doe say, my works to the King: my tongue the pen of a speecie writer. Thou art much-
Psalm XLV.

4. fairer than the sons of Adam; grace is poured out in thy lips: therefore God hath blessed thee forever. Gird thy sword, upon the thigh, o mighty one: thy glorious majesty, & thy comely-honour. And in thy comely-honour, prosper ride. on word of truth, and of meekness and of justice: and thy right hand, shall teach thee fearful-things. Thy arrowes, are sharp: peoples, shall fall under thee: in the harts, of the Kings enemies. Thy throne o God, is ever and perpetual: the scepter of thy kingdom, is a scepter of righteousness. Thou lovest justice, and hatest wickednes: therefore, God thy God hath anoynted thee, with oil of joyfulnes, above thy fellowes. Myrrh and Aloes Caffia, all thy garments; out of the yovric palaces, more-than they that make thee joyfull. Kings daughters, are among thy precious-ones: let is the Queen, at thy right hand, in fine-gold of Ophir. Hear o daughter and see, and bend thine ear: and forget thy people, and thy fathers house. And the King will covet thy bewtie: for he is thy Lord, and bow-down thy self to him: And the daughter of Tyrus, with oblation, shall earnestly-beekeek thy face, even the rich of the people. The kings daughter is all glorious within: her clothing is of purled-works of gold. In embroderies, thee shalt be led along, to the King: virgins after her, her fellow-friendes; brought in to thee. They shalt be led along, with joyes and gladnes: they shall enter, into the Kings pallice. In stead of thy fathers, shalt thy sons: thou shalt put them for princes, in all the earth. I will make memorie of thy name, in every generation and generation: therefore peoples shall confess thee, for ever and aye.

Annotations.

6. Six-stringed instru-ments: for so by comparision with other titles it seemeth here to be ment of musical instruments: as Shofanim, be three stringed instruments 1 Sam. 18. 6. Else where it signifieth Six-leaved-flowres; that is Lilies; as Song. 2. 6. which may also be mynded here. The Hebrew word is derived of Sheph, that is, Six. Like title is in Ps. 69. 1. & 80. 1. The Chaldean expoundeth it for them that sit in the Synedrio (or Council) of Moses, which was spoken in prophese by the sons of Korah, of the wellbeloved-virgins] Kings daughters, and other honourable damosels attending upon and coming with the Queen; the friends of the bridegroom and bride: verfe 10. who should sing this marriage fong in prais of them. Therfore this Hymne letteth forth Christ in his glorie, and his spouse the Church in her bewtie. For Christ is the Bridegroom, & Jerusalem the Bride, Joh. 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 odour of his Name or Gospel, Song. 1. 2. and are beloved of him, & have this new song of praisy, put into their mouths. Of him is this Palsme as the Apostle expoundeth it, Heb. 1. 8.

V. 2. hath boyled] or fyeth, boileth as in a fying pan; that is, hath stidied & prepared by fervent meditation: A similitude taken from the Minchah or meat offering, in the law, which was dresse in the frying pan; Levit 7. 9. and there boyled in oil, being made of fine flour unleavened, mingled with oil, Levit. 2. 5. and after was presented to the Lord by the Priest, verfe 8. &c. Here the matter of this Palsme is as the Minchah or oblation, which with the oil, the grace of the Spirit, was boyled & prepared.
Psalm XLV.

prepared in the Prophets heart; and now presented. So the Psalm 141. is like-wise compared to the Minchab or oblation presented at evening, Psal. 141. 2. This word is not elsewhere read in the scripture.

A good word is an excellent, sweet and pleasant matter. A word is used often for a thing or matter, Psal. 41. 9. here it is for the whole argument of this Psalm. I do say or, I am saying, that which sover-eign boyleth in me. For of the abundance of the heart the mouth speaketh, my works to the King or my poems of the King, that is of Christ, concerning him, and dedicated to him is this Psalm, or Dittic. my tongue shall speak swiftly, as the pen &c. of a speedie writer, or, of a swift, (a ready) Scribe. So Efra was called not onely for writing, but also for interpreting the law, Ex. 7.6. Scribes were both Scrivener's or Notaries, x. King. 12. 10. & 22. 3. and expostors of the Law; Counselors: Mat. 23. 2.1. Chron. 27. 32.

V. 3. Thou art much speaker] the Hebrue word is of double form, to note out double that is of very excellent bewtie. This sayrines is not of body onely, but of mind, in wildom, holynes, &c. as in Ezek. 28. 7. there is mentioned bewtie of wildom. Here the Psalmitt beginneth his speech to Christ & of his prayses: which the Chaldee paraphrast explaynest thus, thy sayrines o King Christ, exceedeth the sons of men. See the description of Chritts spiritual bewtie in Song. 5. 10. - 16. grace is pour-ed out in thy lips that is, thou speakest gracious words abundantly. Christ's lips were like lilies dropping down pure myrrh, Song. 5. 13. all that heard him speak, wondered at the words of grace that proceed out of his mouth, Luk. 4. 21. The Chaldee expoundeth it, The Spirit of prophesie, is gaven into thy lips, therefore to the end that thou shouldest pow'r out thy gracious words to men: or because God hath blessed thee.

V. 4. Gird thy sword] that is, make rea-

dy to the fight, Exod. 32. 27. 1 Sam. 25. 13. Song. 3. 8. The spiritual sword, is the word of God, Eph. 6. 17. Therfore Chrits sword properly commeth out of his mouth, Rev. 1. 16. and with the breath of his lips, shall he slay the wicked, Isa. 11. 4. upon the thigh] understand, thy thigh. The Hebrue often omitteoth words of this fort, eazy to be understood: so the Greek in the new testament, 28 mending the nets, Mark. 1. 19. For, mending their nets, Mat. 4. 21. to put away, Mark. 10. 4. for, to put her away; Mat. 19. 7. and many the like. o mighty one] or Champion: Heb. Gibbor, one of the titles of Chrit, Isa. 9. 6. The Chaldee paraphra-feth, as a mighty one, to kill kings and rulers. thy glorious Majestie]. this sheweth of what manner sword he speakeith, called glory and comlynes or magnificece, because of the powrful effects. Of these words see Ptal. 8. 2. 6.

V. 5. prosper ride] that is ride prosperous: see the like phrafe, Psal. 51. 4. The Chaldee openeth it thus, Thine honour is great, therefore thou shalt prosper, to ride upon the throne of the kingdome, on word of truth which is the Gospel of our salvation, Eph. 1. 13. the white Horfe & Sonic Chri$t ride-th, Rev. 19. 11. or, because of truth; for the truth is fake. The Hebrue al debar is often used for because, Ptal. 79. 9. Gen 43. 18. Deut. 21. 24. and so the Greek version hath it here. of meeknes] so Chrit came riding meek, Mat. 21. 5. and his word, is both to be taught, and to be received with meeknes. 2 Tim. 2. 25. 1 sam. 1. 21. and of justice or, meeknes of justice that is, justice meekly administred: but the Greek supplieth the word and: shall teach thee] or, let it teach thee fearful things. In the Greek it is, thy right hand will guide thee marvellously.

V. 6. Thy arrows] that is, thy words whereby thou convincest & bearest down syn and synners. So the rider on the white Horfe, hath a bow, when he goeth to conquer, Rev. 6. 2. Arrows, or words, Ptal. 64. 4. or judgments, Deut. 32. 23. and the Chaldee here addeth, Thine arrows are...
drawn out to kill multitudes, in the hart, understand, they pierce the hart of the kings enemies. And this noteth the efficacite of these words, or judgments, as else where he sayth, I will send all my plagues upon thy hart, Exod. 9. 14. also their inward operation which is mighty, dividing under the soul and the spirit, discerning the intents of the hart, calling down imaginations, and bringing into captivity every thought. Heb. 4. 12. 2 Cor. 10. 4. 5.

V. 7. Thy throne & God.] The Chaldee addeth, in heaven. Here Christ our King is magnified as God, above the Angels, as the Apostle sheweth, Heb. 1. 8. But unto the son he sayth, thy throne & God is for ever &c. Hereby also is meant the perpetuity of Christs kingdom. So 1 Chro. 22. 10. 2 Sam. 7. 16. [a scepter of righteousnes] or, a rod (a mace) of equity, playn and righteous in administration, hath anoynted thee of this Hebrue Masbach, hath anoynted, our Lord is called Masbiach or Messias, and in Greek Christ, that is, Anointed, see Psalm. 2. 2. oil of joy] the holy Gholt, which joyeth the hart. Luk. 4. 18. 1 Thes. 1. 6. above thy fellows] that is, above all Christians who are thy fellows, conforts, & partners in the anoynting, 1 Thes. 2. 20. 27. who are also made Kings & preists, Rev. 5. 10. and with whom thou hast taken part of flesh and blood; Heb 2. 14. Or by fellows may be meant all kings and potentates, whom he excelleth; Psalm. 89. 18.

V. 9. Myrrh] named of the Hebrue word Mor, and is the gummi or liquor of a tree, in taf t bitter, in smel odoriferous: therefore it was used in the precious ointment of the high preif, and tabernacle, Exod. 30. 23. and in other sweet perfumes. Est. 2. 12. Prov. 7. 17. See Song. 4. 14. 5, 13. Aloe] of the Hebrue name Abaloth, a sweet wood wherewith perfumes were also made. Num. 2. 7. Song. 4. 14. The Arabians call it, sandal, Caffia] or Cassia, also of the Hebrue Ketisio, else where it is not found in scripture. It feemeeth to be the barks or skynnss of that sweet shrub Casia, mentioned in Plinie, 1. 11. 20. all thy garments] that is, they be of them, or smell of them, or are anoynted with them: or, as the Chaldee paraphrasteth, are perfected with them. out of the yvorie pallaces or pallaces of Elephants tooth; as the Chaldee here addeth the name of the Elephant, meaning that eyther the King cometh out of them, or, the garments were taken out of luch pallaces or coffers. Kings pallaces were sometime made of yvorie or tooth; 2 King. 23. 39. more than they that make thee joyful] or, than theirs that make thee glad: that is, thy garments are more odoriferous, then the garments of thy fellows, forementioned verse 8. For though the spoule or church, hath the favour of her odors, better than all perfumes, and the smel of her garments, as the odour of Lebanon, thee being perfumed with myrrh and incense; or all perfumes of the merchant, Song. 4. 10. 11. 3. 6. yet Christ himself is more odoriferous, even wholly delectable, for God hath not given him the spirit by meafure, Song. 1. 2. 5. 16. Job. 3. 34. And the Saints are sayd to make Christ joyful, for all his delites is in them, Psalm. 16. 3. Song. 7. 6.

V. 10. kings daughters] These the Chaldee interpreteth Countries of Kingdomes, among thy precious ones] that is, with thy honourable women: or, in thy preciousnesses, that is, are in thy precious honourable ornaments, or pallaces. set is the Queen] or, married. Queen, (the wife) is placed at thy right hand, that is, in the most honourable place. 1 King. 2. 19. The Chaldee referreth this, to the Book of the Law, at the right hand of the King. The word Shegal is used here, and Nehem. 1. Dan. 5. 23. for the Kings wife: the Queen, in fine gold] that is, as the Greek explaineth it, clath of fine (or glittering) gold, called Cethem; a special name for the most pure splendid gold, Job. 28. 16. 19. 31. 24. Song. 5. 11. Daniel. 10. 5. Hereof is Mitham, Psalm. 16. 1. of Ophir] that is, out of the land of Ophir, who was the son of Tekiah, the son of She, the son of Noach, Gen. 10. 29. who dwelt in a part of India, and of him the country was
was called Ophir. from thence was much Cæthum or fine gold brought to Ludea and other coasts, as appeareth 1 King 9, 28. & 10, 11. & 22, 48. 1 Chr. 29, 4. The gold it self was called by his name Ophir: Job.

V. 11. Hear the daughter He speaketh to the Queen fore-mentioned, figuring the church, or heavenly Jerusalem, the Lamb's wife. Rev. 11, 9, 10. &c. And to the Chaldee paraphrasing. Hear the congregation of Israel, the law of his mouth, and see his marvelous works: and bow thine ear to the words of the Law, and forget the evil works of the wicked of thy people, &c. the house of Idols whom thou servest in thy fathers house. and thy fathers house: as man and wife must leave their parents, to cleave each to other, Gen. 4, 24. & 31, 14. &c. must we leave all, to cleave unto Christ. Matt. 10, 37. Luke. 14, 16.

V. 12. will covet thy beauty will delight himself in thy saynnes, (thy sat. Critic;) let forth in Song, 1, 14. & 2, 14. & 4, 1. &c. So, the King is tyed in the rafters: Song 7, 5. and bow down or, therefore worship thou him.

V. 13. the daughter of Tyrus that is, the people, or Common wealth of Tyre; as daughter of Sion, Psal 9, 15. So the Chaldee expoundeth it. They that dwell in the fort of Tyrus. Tyre or Tyrus (in Hebrue Tfor, which signifies a Rock or Fortrefs;) was a strong city apperteyning to the tribe of Aser, I. S. 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 Kings, 5, 11. &c. yet afterwards Tyrus remembred not the brotherly coventant, Amos 1, 9. but rejoyned at the desolation of Jerusalem, Ezek. 26, 2. banded it self, with other enemics against Israel, Psal. 83, 8. and was wafted of Nebuchadnezar King of Babel, by God's judgement, 70. years. Ezra 23, 15. Ezek. 26, 7. It continued under idols til the Maccabees tim's, and then had still Hercules for their chief God; 1 Maccab. 4, 18, 19. This one city Tyre, is here named in stead of other nations, because it was the chief citie of traffique, in the word; being an yle in the sea, whose merchandize and magnificence the Prophet largely describeth, Ezek. 27. her merchants were Princes; her chapmen the nobles of the world, Esa. 23, 8. she heaped up silver as dust, and gold as the more of the streets; Zach. 9, 3. Of the subjection here prophesied, which they should yield unto the Church, wee may see it fulfilled in the new Testament, where many that dwelt about Tyre and Sidon flocked after Christ, Mark. 3, 8. and he reforted into their borders, Mark. 7, 24. and by their readynes, he upbraided the backwardnes of the Ieues, Mat. 11, 19, 20, 21. and afterwards in the Apostles dayes there was a Church of zelous Christians in that citie; Acts. 21, 3, 45. &c. See also Psal. 87, 4. earnestly befeech thy face I shall instantly pray (or sue) unto thee o Queen. The original word naturally signifies to make sick or sorry; 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 suit 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 Esa. 60, 1, 5, 5, 11. & 49, 23. Rev. 21, 24, 26. where the riches and honour of the Gentiles, are brought to the Church.

V. 14. glorious within or, honourable inward, in the hart adorned with faith, hope, love &c. or in the inner man: as Ephes. 3, 16. Here the Chaldee make this parapl rafe; Every thing that is praiseworthy, sayth, and to be defied, the wealth of countries and treasures of Kings, which are laid up within; shall they offer for oblations before the King, and gifts unto the Priests, whose garments are woven with fine gold. punctured works] or grounds, clofures of gold, such as precious stones are set in. Exod. 28, 11, 14. Compare also herewith, Ezek. 16, 13.

V. 15. in embroidery] with broys derc (or needle-wrought) garments. Hereby is meant the variety of graces, and imbro-
Psalme XLVI.

17 derie of the spirit. So Ezek. 16, 10.
V. 17. In led of thy fathers' Here the Hebrue is of the masculine gender: so these words are spoken to the King. Though sometime the masculine is used in speech of women, as Num. 27, 7. So lachem 1 King. 22, 17, lachem 2 Chron. 18, 16.

[shal be thy sons] thy children shall succeed; meaning eit her all Christians, that by the immortal seed of the word are begotten to Christ and his Church, he being the father, this the mother of us all, Isa. 9, 6. Gal. 4, 26. or in special, the Apostles may be intended. See Heb. 2, 13.

[shal put them] shall place, constute, or appoint them for Princes: As all Christians, are called Kings, Rev. 1, 6. & 5, 10. Or 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 Lambs 11. Apostles, Rev. 21, 12, 14. which Apostles were sent into all the nations of the world, Mat. 28, 19. to goe & bring forth fruit, and their fruit to remain: Job. 15, 16. Like this is the promise made for Sarah, that Kings of peoples should come of her. Gen. 17, 16.

V. 18. [will make memorie] will mention and make to be remembered. The inditer of this Psalm, speaketh this to Christ, and of his eternal kingdom and glory.

[shal confess thee] shall celebrate, or praise thee. The Hebrue is [ebodu], of it [ebudah] had his name, Gen. 29, 35. from which name his blessing was derived, thou art [judah], thy brethren [odu] shall confess thee. Gen. 49, 8. This here is firly applied to Christ the Lion of the tribe of [Judah], Rev. 5, 5. and ay [or, and to perpetuity.

Psalme 46.

The confidence which the Church hath in God. 6. His presence and help from enemies. 9. An exhortation to behold his works.

To the mayster of the music, to the sons of Korach: upon Alamoth a song.

GOD wilbe to us, an hopfulshelter and a strength: a help in distresses, we shall find very-great. Therfore we wil not fear, though the earth change: and though the mountains be moved, into the hart of the seas. Though the waters thereof make a noyse, be muddy: though the mountains quake, for the haughtynes thereof Selah. A river, the streams thereof, shall make- glad the citie of God: the holy, the dwelling-places of the most-high. God in the mids of it, it shall not be moved: God will help it, at the looking-forth of the morning. The nations made a noyse, the kingdoms were moved: he gave his voice, the earth melted. Jehovah of hofts is with us: the God of Iacob, a hye-refuge for us Selah.

Come on behold, the works of Jehovah: who putteth wondrous- desolations in the earth. He maketh warrs to cease, unto the utmost-end of the earth: he breaketh the bow, and cutreth the spear; the charrets, he burneth in fyre. Surcease & know, that I am God: I will be exalted in the nations, I will be exalted in the earth. Jehovah of hofts is with us: the God of Iacob, a hye-refuge for us Selah.

Annotations.

ON Alamoth ] This seemeth to be some musical instrument, or tune, 1 Chro. 15, 20. We may call it Virginals, or Virgin-tunes.
Virgin-tunes, having high and shrill voices
or notes; for Alalmon signifies also Vir-
gins, Song. 1. 2. The original word Alal-
mon signifies Had: whereupon the Greek
translates it here, kypshion, hidden-ones,
or hid-things. And the Chaldee after men-
tion of the found of Kaaph, addeth,
by their hand was it spoken in prophetic,
at what time their father was hidde from them: but they were
delivered, and sayd this song. If it be not re-
ferred to the musick, it seemeth rather to
intend the hid counsells of God, apper-
teyning to his Church in Christ.

V. 2. we shall find, to weet, an help; or
in diffresents that we shall find; as in Psal. 116.
3. diffresents and sorrows did find, that is did feel,
or fell into. And thus the Greek saith
here, in tribulation, that have found us vehe-
mently,

Or wee may rreflate it, he is-

and that is, God is present, at hand; as
in Gen. 19. 15. thy daughters which are found;
that is, which are present, very-mighty,
or very-mighty, vehement.

V. 3. though the earth] or, when the earth
change, to weet, her place. By the chang-
ing of the earth, and removing of the
mounts, are often meant the alteration-
of states and polities. Hag. 2. 22. 23. Rev. 6.
14. Jer. 51. 25. hart of the seas that
is, the middest, or deepest bottoms of them,
as the Chaldee expoundeth it, the gulf of
the great sea. The like phrase is in Exod.
15. 8. Isa. 2. 3. Prov. 23. 34.

V. 4. be muddy] or cast up mud, that is
rage, or be troubled, as the Greek transla-
teth it, Waters, ar peoples, Rev. 17. 15. Jer.
47. 2. and their reftless flyr, is likened to
the seas that cast up myre and dyrst, and some out
for the haughtynes] the proud swelling
rage, and surges.

V. 5. A river, the streams thereof,] or,
There is a flood, whose riverets, (or freames.)
In the earthily Jerusalem this may be
meant of the river Kidron, 2 Sam. 15. 23.
Isa. 18. 1. and the freames or lesser rivers of
Gihon and Shileah, 2 Chron. 32. 4. 30. Isa.
8. 6. 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. See also loc. 1. 18. Gen.
2. 10. Psal. 65. 10. But as waters sometime
signifyeth peoples, so here the Chaldee pa-
raphraffeth, peoples as floods and the freams
of them fhall come and make glad the city
of God, and fhall pray in the houfe of the fanctu-
ary of the Lord, in the tabernacles of the most
high, the city of God] that is, Jerusalem,
called also the city of the great King, Psal. 48.
3. the city of Jehovah, Isa. 60. 14. the holy city.
Ezra. 52. 1. Matt. 4. 5. the holy] meaning
the holy place Sion, or the fanctuary there,

dwelling places] or habitacles; see Psal.
43. 3. Ezra. 4. 5.

V. 6. the looking forth of the morning]
that is, as the Greek explains it, very
early, when the morning peepheth, or the fhe-
eth the face. The like phrase is in Exod.
14. 27. Judg. 19. 25. and fo, of the looking
forth of the evening, Gen. 24. 63. Deut. 23. 11.

V. 7. gave his voice] that is, made aloud,
or thundreds; see Psal. 18. 14. or, gave with
his voice; but the word with or in, leemeth
to be superfluous in the Hebrew; as else-
where, Jer. 12. 8. Psal. 68. 34. So to seek in
Jehovah. 2 Chron. 34. 23. is to seek Jehovah.
2 Kings. 21. 18. The Chaldee referrareth it to
Gods voice on mount Sinai; when he gave
the law to his people, the nations were troubled,
the kingdoms trembled. And melted] that is,
was dismayed with fear. So Psal. 77. 4. &
107. 25. Exod. 15. 15. Amos. 9. 9. 13. Pss. 2. 9.
V. 10. charrets] or round-shields; as both
the Greek, and Chaldee paraphraff here
rakeath it; but elsewhere it is not so found,
but for wagons very often.

V. 11. Succafe] or, Leave-off: see Psal.
37. 8. The Chaldee expounds it of Sur-
ceasing from warrs.

---

Psalm 47

The nations are exhorted cheerfully to enter-
teyning the kingdome of Christ.
Psalm XLVII.

To the musician of the musick, to the sons of Korach a Psalm.

All peoples, clap ye hands; show your triumph to God, with voice of shouting. For Jehovah is high, fearful: a great king, over all the earth. He hath subdued peoples under us: and nations, under our feet. He hath chosen for us our inheritance: the high-excellency of Jacob, whom he loveth. Selah. God is gone up, with triumph: Jehovah, with voice of trumpet, Sing psalms to God (ing-psalms to our king sing-psalms. For God is king, of all the earth: sing an instructing-psalm. God reigneth over the heathens: God, sitteth on the throne of his holiness. The bounteous-princes of the peoples are gathered, the people of the God of Abraham: for the shields of the earth are Gods; vehemently is he exalted.

Annotations.

1. 'Clap ye hands,' or the palms, Hebrew is 'the psalm: a sign of joyful approbation, used as at other times, so at the coronation of Kings. '2 Kings 11:12. So after Psal. 5:8, 8. voice of shouting] that is, a shrill voice, and joyful. See the notes on Psal. 5:12. & 4:12.

2. 'He hath subdued'] or, will subdue, So in the next verse, 'He will choose: 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. 18:48. the Chaldee here translateth it, kill.


4. 'High-excellency'] or glorious-highness: meaning the kingdom, priesthood, temple &c. (as the Chaldee mentioneth the house of the sanctuary:) whereby Jacob's posterity excelled, Ezek. 24:21. Amos 6:8. & 8:7. Nahum 2:2. and all the heavenly promises given to the Church in Christ.

5. '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. 20. when Christ ascended with triumph into heaven; Luke 24:51.52. and with like glory shall he come again, 1 Thes. 4:16. Acts 1:9.11. The Chaldee rendereth this Going up, to the Exalting of God's name.

6. 'An instructing-psalm] Maschil; the title of Psal. 32. and many others; here used in like sense for a psalm to give instruction: or, as in Psal. 14:2. For a prudent understanding person; in this sense, sing psalms every one that is prudent: or as the Greek explyareth it, sing prudently; the Chaldee, with good understanding.

7. 'Throne of his holiness'] Greek his holy throne. See Psal. 9.5. Rev. 4:2. The Chaldee calleth it, the throne of his glory.

8. 'The bounteous-Princes] or, The voluntaries; Nobles; A name given to the liberal and free harted, Isa. 32:5.8. Exod. 35:21. 29. and to Princes or Nobles; Num. 21:18. Psal. 113:8. & 118:8. lob. 12. 21. So here the Greek hath Princes. are Gods] or, to God (belong) the shields of the earth: He is the great conquerour & protector of all: Gen. 15:1. Shields also are Magistrates, and governors, that protect the common weals, Hos. 4:18. Psal. 89:19. So the Greek here hath, the strong-men of the earth.

Psalm 48.

God is magnified for the ornaments privileges and protection of the Church.

Along a psalm, to the sons of Korach.
Great is Jehovah, and prayed vehemently in the city of our God, the mountayn of his holynes.

Fayr in situation, the joy of all the earth; it is mount Sion, in the sides of the North: it is the City of the great King.

God in the lofty-palaces thereof: known he is for an hye-refuge. For loe the kings were assembled: they went together. Themselves saw, so they wondered: they were so-dainly-troubled they were frighted away. Trembling took-hold on them there: payn, as other that traveleth with-child. With an east wind, thou wilt break-afunder the ships of Tarshi

Fayr in situation, the joy of all the earth: mount Sion, in the sides of the North; the City the great King. God in the lofty-palaces thereof: known he is for an-hye-refuge. For loe the kings were assembled: they went together. Themselves saw, so they wondered: they were so-dainly-troubled they were frighted-away. Trembling took-hold on them there: payn, as other that travelleth with-child. With an east wind, thou wilt break-afunder the ships of Tarshi...

Annotations.

1. Ons of Korach]. See the notes on Psal. 44. 1. Here the Greek addeth, for the second (day) of the Week; that this psalm was then to be sung in the Temple; as is before noted on Psal. 14. 1.

2. V. 2. the mountaines] in the Greek, his holy mountaine; in Chaldec, the mount of the house of his Sanctuary. This was mount Sion, verse 3. a figure of the church of Christ, Heb. 12. 22. Rev. 14. 1.

V. 3. Fayr in situation] or, Beatufull of coast, or climate: sittuate in a Fayr climate or region. The Chaldee expounds it, Fayr as a Bridegroom, the joy of all that dwell on the earth, the sides of the north] the place where the Temple was builded. So Isa. 14. 13. of the great King] that is of God; who dwelt in this city, verse 9. Zach. 8. 3. Hereupon Christ sayd, swear not by Jerusalem, for it is the city of the great King. Mat. 5. 35.

V. 4. lofty-palaces] or, high bowres, or byples. So verse 14. & Psal. 122. 7.

V. 5. the Kings] we may refer this eyther to the Kings of Moab & Ammon, in the days of Iothaphat, 2 Chron. 20. or to Sanacherib & his captayns in the days of Ezekiah, 2 King. 18. 19. or to the Philittian Princes: 2 Sam. 5. were assembled] or came together, to weet by agreement, at an appointed time and place: so the original word importeth.

V. 7. that travelleth with child] or, that bringeth forth. And this payn is great, and fuddain, and inevitable. See Mic. 4. 9. 1 Thr. 5. 5.

V. 8. an east wind] which is strong & boyltrois; also drye and parching; Isa. 27. 8. Jer. 18. 17. Exod. 14. 21. & 10. 13. Gen. 41. 7. Ezek. 13. 12. Ion. 4. 8. Hereupon the Greek tranlateth it, violent wind: and the Chaldee, a strong East wind, as a frye from before the Lord, of Tarbiff] or, of the Ocean sea. Tarbiff was the name of the son of Iavan, the son of Tapheth, the son of Noah, Gen. 10. 4. of whom Tarbis (mentioned in Act. 21. 34.) the chief city of Cilicia in Syria, had the name. From thence they went by shipping into farr countries, Africa, India, Ophir, &c. 1. King. 22. 48. & 10. 22. Hereupon that Sea was called Tarbiff; & generally the name is applied to every Ocean, or main sea.

V. 10. we have quietly-minded] or: inference-thought upon; and consequently, wert for.
Psalm XLIX.

Ver. 12. daughters of [Judah], the lesser cities of that tribe, which were as daughters to the mother city Jerusalem: as the lesser cities of the Ammonites, were daughters to Rabbah; Jer. 49. 3. So Ebron with her daughters, 1 Sam. 15. 45. and many the like.

V. 13. tel the number, count them.

These things seem to intend not only a taking notice, but also a care & fortification of Jerusalem, against all enemies. See Esa. 33. 18.

V. 14. Set your hart mind earnestly, set your affections on: as Psal. 62. 11.

King. 21. 23. 2 Sam. 20. 15. So Psal. 122. 7. The Chaldee understands it of the strength of people, the multitude, distinctly viewed, or lift up, meaning the eyes to behold: or rear up the banks or buildings. The Hebrew Paseg, is here only used of it is Pisgah, the name of an hill or mount, Num. 21. 20. & 23. 14. Deut. 3. 17. & 34. 1. The Greek translatheth here, distinguish or distribute: following the Chaldee Paseg which is to distribute or divide.

V. 15. ever and yet, to eternity and perpetuities.

will guide us] or lead us, to meet as a rock of sheepe; Psal. 78. 52. 72. therefore the Greek turneth it, poimane, he will feed, or rule as a shepherd. A like phrase is also used in speech of confidence, or enemies, 2 Chron. 32. 21. until death, in Greek, for ever. The Chaldee paraphrasteth thus, For this God is our God, his divine majesty is within it, & his dwelling is in the heavens for ever and ever; he will lead us in the days of our youth.

Psalm XL.

All are exhorted to Christ's wisdom & parables. To build the faith of Resurrection from the dead, not on worldly power, but on God. 17. Worldly prosperity is not to be admired, for man without understanding perishes like the beast.

To the master of the musick; to the sons of Korach a Psalm.

Hear ye this all peoples: hearken, ye, all inhabitants of the transitorie world. Both sons of base man, and sons of noble man: together rich and poor. My mouth shall speak wisdoms: and the meditation of my heart, prudences. I will incline myne ear to a parable: I will open with harp, mine hidden matter. Why should I fear, in the days of evill: when the iniquity of my footsteps shall compass me? They that trust in their wealthy power & glory, in the multitude of their riches. A man shall not redeeming redemp, his brother shall not give, to God his ransom. So precious shalbe, the redemption of their foule: and it shal cease for ever. That he may live yet to continual-aye: may not see the pit of corruption. For he feedeth the wife doe dye; together the unconfiat-fool and brutifh doe perish, and leave to others their wealthy-power. Their inward thought, is that their houses, shalbe for ever; their dwelling-places, to generation & generation: they proclaim their names, on lands. But man in honour, doeth not lodge at nights he is likened to beafls that are silenced. This their way is unconfiant folly to them: and their posteritie, like well of their mouth Selah. As sheep they are pur in hell, death shall feed them; and righteous men shall have rule over them at the morning: and their form wear-away in hell, from his dwelling-place. But God, will redeem my soule, from the hand of hell: for, he will receive me Selah.
Selah. Fear thou not, when a man shall grow rich: when the glory of his house, shall be multiplied. For he shall not when he dy, take anything; his glory shall not descend after him. Though in his life, he blessed his soul: & they will confess thee, when thou dost good to thy self. It shall come, unto the generation of his fathers: unto conditional day, they shall not see the light. Man in honour, & understanding not: he is likened, to beasts, when silenced.

Annotations. The transtone world See Ps. 17.14. V. 3. base-man in Hebrue Adam, who was so called of Adamah the earth, whereon this title is given to the baser sort of people. The Greek translatheth it here earth-borne. So the Apollie saith, the man of the earth, earthly, I Cor.11.47. noble-man in Hebrue Ish, which is the name of man in respect of heat, valour, nobleness and dignitie, whereby man is, and excellent, and in opposition to the former word Adam, it meaneth the great or nobler sort of people. The Chaldee paraphratheth thus, Both sons of Adam the first, and sons of Jakob; together righteous and symner.

V. 4. widows that is, excellent and manifold wisdom; so after, prudenties, for very excellent prudence, and of sundry sortes. So Solomon calleth the chief and most excellent wisdom, Prov.1.20. & 9.1.

V. 5. parable or a proverb; in Hebrue Mahal, which denoth rule, superiority or excellencie; because such speeches prevaile much, in the minde of men, and are in effect. The new Testament in Greek translatheth it, a parable, Math. 13.38, tr6 Psal. 78.2. of the Latin, wec name it a Proverb, in old English or Saxon, it was called a biggest. Sometime it is used in the evil part, for a by-word. Psal. 44.11. & 69.12. mine hidden matter my dark question, or grave doctrine, my riddih. The Hebrue Chidah, riddle, hath the name of sharpnes, as proceeding from a sharp wit, and needing the like to expound it. See Judg. 14.12,13. Numb. 12.8. 1 King. 10.8. The holy Ghost explicant it in Greek by hidden things. Mat. 13.31. tr6 Psal. 78.2.

V. 6. Why should I fear? This is the hidde doctrine or riddle, which the Prophet propoundeth, as in his own name, and therfore also called it a parable. By fear, he meaneth dismay or discouragement. See verse 17. the iniquity that is, punishment, or death; which is the wages of lyne; see Psal. 31.11. and by foot-steps or foot-stoles, he meaneth his ways or works. Or, he may call death the punishment of his heels or feet, because the serpent bruised Christ and his people, but in the heel, Gen. 3.15. the fling of death being doon away, & it made a passage into life and glory. 1 Cor. 15.55.57.

V. 7. their wealthy power their riches; which are thus called, because they are gotten by power given of God, Deutero.8.16. with labour and industry; & to the rich, their goods are their strong-sicry. Prov.10.15. therefore here they are layd to trust in them: contrary to 1 Tim.6.17. Job.31.24. Mark.10.15. glory or prayse themselves, vaunt, contrary to Jer. 9.13.

V. 8. not redeeming redeem his captivated brother. V. 9. So precious chalke or, and dear (costly) is: and consequently rare and hard to obtain: as Dan.2.11. i Sam.3.1. of their soule that is, of their life. So Exod. 21.30. cease for ever that is, it shall never be accomplished. So ceasing is used for the not doing of a thing. Zech. 11.12.

V. 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. The Chaldee expoundeth live, to be the life eternal, and the pit, to be the judgment of Gehenna (or hell.)
V. 11. the wife] The Chaldee sayth, For he shall see wicked wife men that dye the second death, and are adjudged to Gehenna.

unconstant fool and brutish] these two names are often joyned together, as Psal. 95. 7. & 94. 8. the one noting sickenes & mutability, called Cefil which is both the name of a fool, and of a star that causeth change of wether and tempests: (whereupon Solomon speaketh of the reft of sions of this kind of folly, Eccles. 7. 17. and of the tumultuousnes, & light behaviour of such fools, as having their eyes wandring into the ends of the earth, Prov. 9. 13. & 17. 24.) the other, noting want of discretion, as brutifers led with sensuality, & caried with ardent affections. 2 Pet. 2. 12. Jude 10. See Psal. 73. 22.

V. 12. Their inward-thought] or, their meaning, purpose. This word signifieth the nearest and most secret thought or purpose: the hart. See Psal. 5. 10. & 55. 5. & 64. 7.

their houses for ever] to weet, shall continue by houses, meaning their children or posterity, as Psal. 115. 12. which they that want, are sayd to be barren of house. Psal. 113. 9. they proclaym their names, on lands] or, they call lands, (their lands as the Greek explyaneth it) by their own names. As, the land of Canaan, of Mitsrim, (that is Egypt,) of Ahabur. &c. So Aba'alom called his pillar by his own name. 2 Sam. 18. 18.

Cain, his city by his sons name, Gen. 4. 17. thus thinking to make their memorable everlafting. Or, they proclaym their names (seeking to be famous) throughout the lands, or countries. The Chaldee expoundeth it, they were proud, and got themselves an evil name on earth.

V. 13. But man] or, And Adam: &c this may be minded both for the first man Adam, who continued not in his dignity; and fo for all his children: as the Chaldee sayth, And the son of man a sinner, abode not in honour. in honour] being in honour, dignity or estimation. not lodge- 
a-night] or, not continue. The word though it properly signifieth a nights-lodging, or abiding, Gen. 28. 11. Exod. 33. 18. yet is used also for longer continuance. Psal. 24. 13. & 55. 8. Zach. 5. 4. The Greek translateth, understandeth not; as the Hebrew also is in ver. 21. are cut off, dye, or perish: the Greek translateth, are like unto them. The Hebrue word signifieth silence or filenc; not onely in speech, but in motion: as the Sun was still, or silent, when it moved not, Is. 10. 12. 13. and people destroyed, are sayd to be silenced. Isa. 15. 1. and the grave or death is called silence, Psal. 115. 19. and things without life, are in the Hebrue phrase, dam, or silent. Hab. 2. 19. Exod. 15. 16.

V. 14. unconstant-solly to them] that is, is their folly: or a constant hope to them, that is, is their confidence. The original word hath contrary signification: unconstant-solly; Eccles. 7. 27. and constant-hope, Psal. 78. 7. Job. 31. 24. both ways it may here be taken; constant-hope, in their own conceyt; but in deed solly. The Greek turneth it a scandal (or stumbling block) to them.

and their posteritie] or, yet those after them, their successors. The mouth] that is, their words, doctrine, counsel, precepts. The mouth is figuratively used for whatsoever cometh out of the same; as, word, or comendement. 1 Sam. 12. 15. Job. 39. 30. Num. 9. 20. Deut. 26. Mat. 18. 16. Luk. 19. 22. The Chaldee here differeth much, laying, This is their way occasioneth folly to them; and in their end, with their mouth they shall manifest their synns, to the world that is to come.

V. 15. they are put] or laid: or, they put, that is, men put them. An Hebrue phrase, as Luk. 12. 20. they shall fetch away thy soule, that is, it shall fetched away. The like is often used, Psal. 105. 18. & 141. 5. The Hebrue text it self, sometime explyaneth this; as, they had anoynted David, 2 Sam. 5. 17. that is, David was anoynted. 1 Chron. 14. 8. Howbeit the Chaldee taketh it Qively, saying, Like sheep they put the just to death and kill them; &crs the Saints &c. in hell] into a ditch: to the lowest grave or state of death, called Sheol. See the notes on Psal. 16. 10. death shall feed them.] doth he feed shall feed and rule them.
Psalms XLIX.

16. from the hand of hell [that is, for the power of the grave, death, and damnation. So of all the faithfull, 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, & redemption of body and soul from damnation by Christ.

17. Fear thou not [that is, be not dismayed, or overcome with fear. The Hebrew phrase usually when it counseleth or prayeth against a thing, meaneth the height and full measure of it. So, fear not, Gen. 50. 19. and Grieve not, Gen. 45. 5. that is, be not overcome with grief. So, lead us not into temptation, Matt. 6. 13. that is, let us not be overcome with temptation, 1 Cor. 10. 13. Therefore that which one Evangelist writeth Fear not, Matt. 28. 5. another writeth, be not afraid, Mark 16. 6. noting the excess of fear.

18. Take any thing [Hebr. 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.

19. Though in his life [that is, whilst he liveth. So Psal. 63. 5. & 104. 33. & 146. 2. he blesteth his soule] that is, himself; as it is written, Soul, thou hast much goods laid up for many yeeres, live at ease, eat, drink, and take thy pastime. Luk. 12. 19. will confirme thee [will commend, lawd, and celebrate thee, doest good to thy self] that is, makest much of, cherishst, pamperest thy self. So good is used for worldly pleasure and emoluments. Psal. 4. 7.

20. It shall come] to weet, the soule forespoken of, or the person: or, Thou shalt come: to the generation of his fathers] that is, to his wicked predecessors that are dead and gone: as the godly also at their death are gathered to their fathers and people, Judg. 2. 10. Deut. 32. 50. Or, to the habitation of his fathers; their house, or lodge: for so Dor is used for an habitation. Esa 38. 11. The Chaldee applieth this first branch to the just, the latter to the wicked; The memorie of the just shall come to the generation of
of their fathers; but the wicked, for ever and ever shall not see the light. 22. to continually say they shall not see; or, which for ever shall not see the light: to weet, the light of the living here on earth, as Psal. 56.14. Job. 33.28.30. nor the light of joy in the world to come; being call out into the utter darkness. Math. 8.15.

V. 21. understand not,] or differeth not, wanting prudence. A repetition of the 13. verse, with a little change of plain, lodgeth; into jabin, understandeth; which the Chaldee openeth thus; A man a sinner, when he is in honour and understandeth not; when his honour is taken away, he is like a beast, and brought to nothing.

Psalme 50.
The Majestie of God in the church. 5. His order to gather Saints. 7. The pleasure of God is not in legal sacrifices; 14. but in sincerity of obedience. 16. The wicked are shut out from Gods Covenant. 21. They abuse Gods patience to their destruction. 23. but the godly shall see his salvation.

A Psalm of Asaph: The God of Gods, Ichovah; speaketh, and calleth the earth: from the rising-up of the Sun, unto the going-down thereof. Out of Sion the whole-perfection of beauty, God shineth clearly. Our God come, and not keep-silence: a fyre shall eat before him; and round about him, shall a storm-be-moved vehemently. He will call to the heavens from above: and to the earth, to judge his people. Gather ye to me my gracious-saints: that have striken my covenant, with sacrifice. And the heavens shall openly-shew his justice: for God, he is judge Se- lah. Hear o my people, and I will speak; o Israel, and I will testify to thee: I am God, thy God. I will not reproove thee; for thy sacrifices: for thy burnt-offerings, are before me continually. I will not take a bullock out of thine house: gote-bucks, out of thy folds. For every wild-beast of the wood is myne: the beasts, that be on a thousand mountayns. I know all the fowl of the mountayns: & the store-of-beasts of the field, is with mee. If I were hungry, I would not tell it thee: for mine is the world, and the plenty thereof. Will I eat, the flesh of mighty-bulls: and drink, the blood of goat-bucks? Sacrifice thou to God a confession: and pay, thy vows to the Most-hye. And call on mee, in day of diffires: I will release thee, and thou shalt glorifie mee. But to the wicked saith God; what haft thou to doe to tell my statutes: and that thou shouldest take-up, my covenant on thy mouth. And thou, hastest nurture: & callest my words behind thee. If thou feest a thief, then thou runnest with him: and thy part is with the adulterers. Thy mouth, thou sendest-out in evil: and thy tongue, joyneth together deceit. Thou sittest, thou speakest against thy brother: against thy mothers son, thou givest ill-report. These things thou hast done, and I kept-silence, thou didst think, that I was surely like thee: I will reproove thee, and set-in-order to thyne eyes. O now consider this, ye that forget God; left I tear, and there be no reskewer. He that sacrificeth confession, honoureth mee: and he that disposeth his way; I will cause him to see, the salvation of God.
Psalm of Saph [that is, made by him, as the Chaldee faith, An hymne by the hand of Saph: or, to Saph, that is, committed unto him to sing. For Saph was a Seer or Prophet, which made Psalms as did David, 1 Chron. 29. 30.] Also he and his sons, were singers in Israel. 1 Chron. 25. 1. The God of Gods] that is, God of all Angels, Judges and Rulers of the world: or as the Chaldee faith, The mighty (God) the God Jehovah. Three titles of God here used together, Elohim, Jehovah. So in Isob. 22. 12. the going-down] that is, the West, where the Sun sets, or (after the Hebrue phrafe, teth, or the like prayer of Sion, Psal. 48. 3. Lam. 2. 16. [hineh-clearly] as the Sun shineth in his strength: that is, appeareth in the heavens, in glorious majesty. This also is a sign of favour, Job. 10. 3. Psal. 80. 1. So God shined from mount Paran. Deut. 33. 3.

V. 3. Our God come] a prayer to hasten his coming, as in Rev. 12. 10. or, as the former, Our God will come. So the Chaldee paraphrasteth, The just shall say, In the day of the great judgment, our God will come, and not be silent, to execute the vengeance of his people. [fire shall eat] that is, consume, devour. So God is called an eating fire, Deut. 4. 34. that is as the Apostle expoundeth it, a consuming fire, Heb. 12. 29. and the sight of his glory on mount Sinai, was like eating (consuming) fire, Exod. 14. 17. and fire out of his mouth catcheth, Psal. 18. 9. [a storm be moved] a tempest rased: which maketh fire, the more fierce and forcible. And these things signify Christ's judgments against hypocritical carnal worshippers, see Mal. 3. 1. 2. 3. Mat. 3. 12.

Ver. 4. call to the heavens &c. that heaven and earth may bear record; as in Deut. 31. 18. & 32. 1. Isa. 1. 2. The Chaldee expoundeth it, He will call the high Angels from above, and the just of the earth from beneath.

V. 5. have pricked my covenant] or have cut, that is, made covenant with me with sacrifices. For at holy covenants, the sacrifices were cut asunder, & they went between the parts. Gen. 15. 10, 13. 18. Jeremiah 34. 18. See Psal. 25. 10. See also a covenant between God and his people with sacrifice, Exod. 24. 4. — 8. The Chaldee openeth it thus, which have pricked the covenant, and confirmed the Law, or been buried in prayer, which is like to sacrifices.

V. 6. And the heavens] hereby may be meant the heavenly Angels, as in Job. 15. 15, and so the Chaldee translatheth, high Angels: or the meteors in the aier, thunder, lightning & c. Exod. 19. 16. 18. See also Psal. 77. 6. & 89. 6. he is judge] himself in his own person; and not by his servants onely, as afore time, Heb. 1. 1. 2. Tim. 4. 1.

V. 7. testify to thee] that is, give thee testimonials, admonitions, charges, &c. to cause the more obedience, as Nehem. 9. 19. 2. King. 17. 15. Exod. 19. 21. 23. Or, testify against thee, (as this phrafe sometime signifieth, Deut. 4. 26. & 31. 18.) that is, convince thee of disobedience: Both these are done in this Psalm, ver. 14. 15. 18. 19. &c.

V. 8. for thy sacrifices] to els where thy sacrifice, I speak not to your fathers, &c. concerning sacrifices, Isa. 7. 22. are before me, so the Greek explyaneth it; and so Israel used to weary God with outward offerings, Isa. 1. 11. 14. Micah 6. 6. 7. Amos 4. 4. 5. V. 9. goat-bucks] the bee goats; such, with bullocks, were principal in the sacrifices. Num. 7. 17. 23. &c. Psal. 66. 15.

V. 11. hose of beasts] all sorts of beasts that range about, So Psal 50. 14.

V. 12. If we were hungry] This the Chaldee expoundeth, if the time come of the continual
Psalms

David prayeth for remission of sins, whereof he makest a deep confession. 8. He prayeth for sanctification. 18. God delieth not in sacrifice, but in a broken spirit. 20. A prayer for the church.

To the mayster of the musick, a Psalm of David. When Nathan the Prophet came unto him: after he had gone in, unto Bathsheba.

Be gracious to me, O God according to thy kind-mercies: according to the multitude of thy tendermercies, wipe away my trespasses. Much wash mee from my iniquitie: and cleanse me from my syn. For I know my trespasses: and my syn, is before me continually. Against thee against thee onely, have I sinned; and have done, that which is evil in thine eyes:

thy syns before thy face. The Chaldee gi
g this paraphrase, Thou thoughtest to be
ever; thou saidst in thy heart, I shall be
god: but I in powerful wrath will take venge-
an on thee, I will rebuke thee in thy world,
and order the judgement of Gehenna, in the
world to come, before thee.

V. 22. no resker ] or no deliverer. A si-
militude taken from Lions, which catch
and tear their prey, from whose jaws none can reske. See the like in Hos. 5. 14.

V. 23. He that sacrificeth confession] that
is, which giveth confession (or thanks),
as a sacrifice: the Greek tranflateth, The
sacrifice of praise shall glorify me, the Chaldee,
He that sacrificeth evil concupiscence, and subdue
it, it shalbe counted to him, as a sacrifice of con.
fession. dispose[f his way] compose[f and
ordereth it, according to these directions:
or, he that putteth this way, before him.
to see, the salvation] that is, to joye it; or,
I will shew it them. In Hebrue the word in
redoundeth. See Psal. 27. 4. So Psal. 91.
16. & 85. 8.

Psalm 51

David prayeth for remission of synnes, whereof he makest a deep confession. 8. He prayeth for sanctification. 18. God delighteth not in sacrifice, but in a broken spirit. 20. A prayer for the church.

To the mayster of the musick, a Psalm of David. When Nathan the Prophet came unto him: after he had gone in, unto Bathsheba.

Be gracious to me, O God according to thy kind-mercies: according to the multitude of thy tendermercies, wipe away my trespasses. Much wash mee from my iniquitie: and cleanse me from my syn. For I know, my trespasses: and my syn, is before me continually. Against thee against thee onely, have I sinned: and have done, that which is evil in thine eyes:
Psalms

Verse 6: He had gone in to weep into the chamber, as Judg. 15. 1. that is, bad lain with, as the phrase importeth, Gen. 6. 4. and is expressed, 2 Sam. 11. 4. Bath-sheba, the daughter of Eliam, 2 Sam. 11. 3. called also Bath-sheba, daughter of Ammiel, 1 Chron. 3. 5. She was wife to Captain Uriah the Hittite, and whiles her husband was at the leager of Rabbah, David lay with her: and fled being with child, he first sought to cover his fault, by sending for Uriah home, that he might be esteemed the father; which not succeeding, he sent him back with privie letters to Joab the General, for to procure his death. Which being done, David married his wife Bath-sheba, thinking to cloak his sin. But God was displeased, and sent Nathan to reprove David, wherupon he repented, and made this Psalm, for an example unto, and comfort of sinners. See the historical large, 2 Sam. 11. 27. 12.

Verse 4: much wash mee, or, Multiply wash mee, that is, thoroughly wash mee, agayne and agayne. He appliceth the washings used in the law, (Lev. 11. 5. 32. Exod. 19. 10. Numb. 19. 19.) to the spiritual washing from sin, in the blood of Christ. Rev. 7. 14. 1 John. 1. 7. So after, in verse 9. & Jer. 4. 14. The Hebrew Hebch (or Harbeh,) multiply, is used for Much, as 2 Kings. 10. 18. where it is opposed to little. And that which in one place is written Harbeh, multiply: in another is la-rob, and rabbah, much: as 1 Kings. 10. 10. with 2 Chron. 9. 9. 2 Sam. 8. 8. with 1 Chron. 18. 8. 9.


Verse 6: Against thee, or, Unto thee only. This is eyther because he concealed his sin from men, but could not from God, 2 Sam. 12. 12. or, that only God could remit the punishment of his sin. Isai. 43. 25. So Psal. 41. 5. Have mercy upon me, and I am deprived of the glory of God: as Rom. 5. 23. that which is evil &c. which displeaseth thee. This hath reference to 2 Sam. 11. 9. 

Verse 1: eyes: that thou mayst be just when thou speakest, mayst be pure when thou judgest. Loe in iniquitie was painfully brought-forth: and in syn, my mother conceived mee. Loe the truth thou delyst, in the inward parts: & in the secreat, thou haft made mee know widom. Thou wilt purge mee from syn with eizop, and I shall be clean: wilt -wash mee, and I shall be whiter than snow. Thou wilt make mee to hear, joy and gladnes: the bones that thou hast crushed, shall be gladdom. Hide thy face, from my synns: and wipe-away, all my iniquities. A clean hart, create thou to mee o God: and a firm (pirit, renew thou within mee. Caft me not from thy face: and take not from me thy spirit of holynes. Restore to mee, the Joy of thy sal vation: and firmly-susteyn mee, with a free spirit. I will teach trespassers thy wayes: and iny¬ners, (hall convert unto thee. Deliver me from bloods, o God, the God of my sal vatid: my tongue shall shew thy justice. Lord, thou shalt open my lipps: & my mouth, shall shew-forth thy praiie. For thou delyst not sacrifice, else would I give it: burnt offering, thou wilt not contentedly-accept. The sacrifices of God, are a broken (pirit: a hart broken and con trite: o God, thou wilt not despise. Doe well in thy good pleasure, unto Sion: build thou, the walls of Jeru salem. 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.
Psalm 51

V. 9. Thou wilt purge me from sin, or prayer while, Purg thou me from sin; or make me sinless. Expiate or purify my sin. Prayers are often made in this manner, as with assurance that they shall be performed. See the note on Psal. 17. 8. or hyssop, of the Hebrue Exod. and Greek hyssopos; an herb or tree growing out of the wall, 1 King. 4. 33. appointed in the law, for to sprinkle and cleanse with, Exod. 22. Num. 19. 6. 18. Levit. 14. 4. 49. Heb. 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 ephedra, or no; is uncertain. The Chaldee paraphrasteth, Thou wilt sprinkle me like a Priest, which sprinkleth the unclean with the purifying waters, with hyssop, with the ashes of an heifer, and shall be clean.

V. 10. to hear joy] the joyful tidings of the forgiveness of my sins. bones that thou hast crushed] or brayed; noting hereby the greatness of his grief & affliction. Job. 2. 2. 5. Psal. 33. 17. Psal. 33. 4.

V. 11. Hide thy face] that is, regard not my sins to visit them on me. See the contrary, Psal. 90. 5. Psal. 109. 14. 15. Jer. 16. 17.

V. 12. firm] a spirit ready prepared, stedfast, and certain. The like is applied to the heart, 1 Pet. 1. 2. 5. Psal. 33. 17. Psal. 33. 4.

V. 13. from thy face] or from thy presence: This was an effect of God's utmost anger against sinners, 1 King. 24. 20. Jer. 7. 14. Psal. 32. 3. Gen. 4. 16. thy holy Ghost: which the Chaldee expoundeth, thy holy Spirit of Prophecy.

V. 14. the joy of thy salvation] the joy which proceedeth from thy salvation & deliverance of me from sin. a free] a voluntary, free willing spirit, or a prince-like, ruling spirit, as the Greek turneth it. See
Psalm 51

David condemning the sinfulness of Doeg, propheseth his destruction. 8. at which the priest shall rejoice. 10. David upon confidence of God's mercy, giveth thanks.
To the master of the music; an instructing Psalm of David. When Doeg the Adomite came, and shewed to Saul, & sayd to him: David came, unto the house of Achimelech.

Why boastest thou in evil, 0 mighty-man? the mercy of God endureth all the day. Thy tongue thinketh woe ful-evils: as a sharp ra-four, doing deceit. Thou lov eft evil more-than good: falshood, more-than to speak justice Selah. Thou lovest all words of swallowing; the tongue of deceit. Also God, will destroy thee to perpetuitie: he will pull thee away and pluck thee out of the rent: and will root thee up, out of the land of the living Selah. And the just shall see, and fear: and shall laugh at him. 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. I will confess thee for ever, for thou hast done this: and will patiently-expect thy name for it is good, before thy gracious-saints.

Annotations.

Doeg a servant of King Saul, and master of his heirdmen. I Sam. 21.7. the Adomite that is, an Adomite, or Idumean, as the Greek here translates: or a man of Adamah, a citie of the tribe of Naphtali, Job 19.36. of Achimelech. David fleing from Sauls tyranny came for comfort to the house of God in Nob, where Achimelech the priest administered. He gave unto David & his company, the shew bread to eat: armed him with the sword of Goljath the Philitian, & asked counsel of the Lord for him. Doeg saw this, and told King Saul: and after (when no other man would,) himself at the Kings commandement, ... to Achimelech and the Priests, and kylled 85 persons: and Nob the citie of the Priests he smote with the edge of the sword, both man, woman, child and beast. But Abijah Achimelechs son escaped unto David, and told him: who therupon made this Psalm. See Isa. 21. & 12. Mat. 12.3.4.

V. 3. in evil] the Chaldee expounds it, in an evil tongue. 0 mighty-man] or, Potentate, Doeg is thus named, for his chief place over K. Sauls heirdmen, I Sam. 21.7. and his kyllying of so many Priests of the Lord, I Sam. 22.18. in which mischievous prowses he vaunted himself.

V. 4. thinketh] or understand, Why thinketh thy tongue? that is, uttereth the evils thought of & premeditated. doing deceit] that is, as a rafoar, which in stead of cutting the hayr, cutreth the throat. Or it may be referred to the man, a doer of deceit: as the Greek sayth, thou hast done deceit.

V. 5. justice] that is truth or faithfulness.

V. 6. words of swallowing or of devouring, of pernicious words which cause destruction.

V. 7. destroy or pull the down: a similitude taken frō buildings pulled down: Levit. 14.45. applied here to mans overthrow. So Job. 19.10 pull thee away] or take thee hence, as a cole of fyre is taken with the tongs Esa. 30.4. pluck thee] as the stalkes are plucked up when the tent is remooved. This is applied to expulsio on of ones settled place; and is opposed to establishing. Deuterom. 28.63. Prov. 2.12. 15 25. root the up] as a tree plucked up by the roots: Jude. 12. So Job. 31.12. land of the living] that is, this world. See Psal. 27.13.

V. 8. shall see thy punishment and fear before the Lord.

V. 9. the man] the mighty-man. It hath reference to verse 3. he was strong, would
would be strong, and pray; as Psal. 9. 10. or, strengthened, and hardened himself. but we: full evil or, in that he hath, that is, his substance: the Greek sayth in his vanity.


V. 11. hast done ] the Chaldee addeth, hast done the vengeance of my judgment.

**Psalm 53.**

David describeth the corruption of a natural man, and convinceth them by the light of their consciences. He glorifieth in the salvation of God.

To the majesty of the music on Machelath; an instructing psalm of David.

He fool saith, in his heart there is no God: they have corrupted, & have made themselves abominable with injurious evil; there is none that doeth good. God, from the heavens, looked down upon the sons of Adam: to see, if there were any that understandeth; that seeketh God. Every one is gone back, together they are become unprofitable: they is none that doeth good; none, not one. Do they not know, that work painful iniquity: that eat my people as they eat bread; they call not upon God. There they dreaded a dread, wher no dread was: for God hath scarted the bones of him that besiegeth thee: thou hast made them abashed, for God hath contemptuously cast them off. Who will give out of Sion, the salinations of Israel? when God returneth, the captivity of his people: let all be glad, Israel shall rejoice.

**Annotations.**

Ahabath] this seemeth to be a kind of instrument, much like Nechloth, Psal. 5. 1. It may also be interpreted Sicknes or Infirmity. So in the title of Psal 88. an instructing psalm. Maskil: see Psal. 32. 1. This psalm is the same in effect, and almost in words with the 14. Psalme, some few things changed. See the notes there.

V. 2. with injurious evil] so the Greek sayth, with iniquities they are made abominable. Or, we may read, they have done abominable iniquity.

V. 4. every one is gone back] Hebr. All he, that is, Eeb one, or whosoever he be: in particular. In Psal. 14. 3. he speaketh generally, all is departed.

V. 5. where no dread was,] that is, no cause of dread. God giveth to the wicked, a trembling hart, Deut. 28. 65. and a sound of fear in their ears, Job. 15. 21. yea the sound of a leaf, chaseth them, & they see when none pursueth. Levit. 16. 36. Prov. 28. 1.

V. 7. who will give] a wish, O that there were given &c. See the notes on Psal. 14. 7. salinations] that is, full salvation, health or deliverance.

**Psalm 54.**

David complaining of the Ziphims, prayeth for salvation. On his confidence in God's help, he promiseth sacrifice.

To the majesty of the music on Neginoth; an instructing psalm of David. When the Ziphims came, and sayd unto Saul, doeth not David hide himself with us?
Psalm LIII. LV.

O God, in thy name save me: and in thy power judge me. O God, hear my prayer: hearken, to the words of my mouth. For strangers, are risen up against me; and daunting-tyrants, seek my soul: they have not set God, before them Selah. Loe God is mine helper: the Lord, with them that uphold my soul. He will turn the evil, to my enviers in thy truth, suppress thou them. With voluntarines I will sacrifice unto thee: I will confess thy name Jehovah, because it is good. For he hath freely-ridd me, out of all distress: & mine eye hath seen, on mine enemies.

Annotations.

2 Ziphims] or Ziphians, the inhabitants of Ziph, a city in the tribe of Judah, 1 Chr. 15.24. by which there was a wilderness and wood, wherein David hid himself when he fled from Keilah for fear of K. Saul: and was bewrayed by these Ziphims unto the King, once and the second time; whereupon he made this Psalm. See the historie, 1 Sam. 23. 14. 15. 19. 2 Chr. 26. 1. 2.

5 strangers] the Ziphims, estranged from God, and alienated from his people. Psal. 58.4. Is. 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 Zodem, proud, daunting-tyrants], terrible-dispayers, as Saul and his reinue, whose terror daunted many. See Psal. 10. 18. seek my soul] my life, to take it away: see the note on Psal. 35. 4.

6 with them that uphold] or, 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.

7 return the evil] to weet, which they intend against me. For the righteous escapeth out of trouble, & the wicked shall come in his stead, Prov. 11. 8. suppress them] revenge them, or cut them off. Compare Psal. 143. 11.

8 With voluntarines] or, in scenes; that is, freely, liberally, of a willing minde. Such sacrifices the law mentioneth, Levit.

9 eye hath seen] to weet, the work, or reward of God; in Chaldee, the vengeance, 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. & 91. 11. or hath viewed them with delight.

Psalm 55.

David in his prayer complaineth of his fearsome case. 10. He prayeth against his enemies, of whose wickednes and treacherie he complaineth.

17. He comforteth himself in Gods preservation of him, and confusion of his enemies.

To the mafter of the musick on Neginioth, an instructing-psalm of David.

Hear thou o God, my prayer: & hide not thyself, from my supplication-for-grace. Attend to me, and answer me: I mourn, in my meditation, & make-a-troubled noyse. For the voice of the enemy, because of the vexation of the wicked: for they bring upon me painful-iniquitie, and in anger they spyfully-hate me. My hart, is pained within me: and the terrorrs of death, are fallen upon me. Fear and trembling, is come into me: and horror, hath covered me. So that I say, who will give me a wing, as a dove: that I might fly and dwell. Loe, I would make far off my wandring-flight: I would lodge, in the wilderness Selah.
I would haften my safe-escaping: from the wind of driving forward, from the tempest. Swallow them Lord, divide their tongue: for I see, violent-wrong, & strife in the city. Day and night, they compass it upon the walls thereof: & painful-iniquity and molestation are within it. Wofeful-evils are within it: and fraud and guile, departeth not from the street thereof.

For, not an enemy reproched me; for I could beare it: not my hater, magnified against me; for I could be hidden from him. But it thou o man esteemed of as myself: my guide, and my known-acquaintance. Wee which together, made sweet concourse went into Gods house, with the societie. Let death seize, upon them; let them goe downe quick to hell: for evil, are in their dwelling-place in their inmost-part. I will call unto God: & Jehovah, will save mee. Evening and morning and at noon, will I meditate and make a noyse: & hee heard my voice. He hath redeemed, my soule in peace, from the battel against mee: for with many, were they with mee. God will hear, and affliate them, even he that sitteth from antiquitie Selah: for that they have no changes; neyther fear they God. He sent-forth his hand, on his peaceable friends: he profaned his covenant. The words of his mouth were smoother than-butter, but battel was in his hart: his words, were softer thà oil; but they were drawn-swords. Cast thou, thy careful-burden upon Jehovah; and hee will susteyn thee: he will not give the just-man, for ever to be moved. But thou o God, wilt make them goe down, to the pit of corruption: men of bloods and of deceit, shall not live-half their dayes: but I, will trust in thee.

**Annotations.**

V. 3. I mourn] as one cast down with sorrow, making a deoleful noyse. meditation || or, discoursing || talk, prayer, complaint. The Hebrew Siach, signifieth any large discourse or exercise of the mind or mouth; by busy making, talking, praying, conversing with ones self or others.

V. 4. they bring] they make move or turn upon me iniquity; both by unjust imputatio of evil, and inflicting of punishment. For the word is used both for iniquity and the punishment thereof; as is noted, Psalm. 5.6. The Chaldee fayth they testify falsehood against mee. [spitefully-bate mee ] or, bear mee a privy grudge, with a purpose to revenge; as the word signifieth, Ge. 27.41. &r 50.15.

V. 5. is payned || or, trembling with payn. The word usually meaneth such pains as a woman feeleth in her travel.

V. 6. horror || or, amazèd || quaking; when the senses are stufted with alarmment. Therefore the Greek turns it, darkness.

V. 7. who will give || a wish, o that I had; or o that some would give. See Psal. 14.7. wing as a dove || which being a fearful bird, flyeth fast to deserts and rocks to hide it self, Jer. 48.28. wing is put for wings: as fowl for fowles: Psal. 8.9. that I might-sy] or, I would-sy, and dwel, to weet, somewhere, where I can find safety: but no place is named, to note the more uncertainty.

V. 8. in the wilderness] the place whither the woman (the Church) also fyeth in her perfecution. Rev. 12.6.14.

V. 9. haften safe escaping ||&c.] or, I would speed my evasion: hasten my deliverance. So David hastened his flight from Absalom; 2 Sa. 15.14.&c. from wind of driving forward] that is, from the driving (stormy) wind, that beareth al things away before it: meaning the form of perfecution: which forced him
to die. The Greek turneth it, from pusilla-partned, intimating his inly fears driving him to this flight.

V. 10. Swall]) that is, destroy. It hath respect to Dathan and Abiram; death; who with thare company were swallowed alive into the earth, Numb. 16. 32. as after in the 16. verfe here is explained. divide their tongue for, their tongues, that is their language, counsels, plots &c. as at Babel tongues were confounded; Gen. 11. 7. So the tongues of Absaloms counsellors (that persecuted David) were divided,

2 Sam. 15. 1. 2. 3. 10. and often in the Psalms. The Chaldee addeth, But thou Achiphol a man like to me &c.

V. 11. They compass it] to weep, violent wrong and strife before mentioned; which were as walls about the town: or they, that is, those wicked persons.

V. 13. For, not an enemy] or, Because, it was no enemie that reproached me: the Greek turneth it thus, For, if an enemie reproached me, I could suffer it, &c. for I could bear Hebrew, and I could bear it: and, being in fled of for, or otherwife, as in Psalm 60. 13. and 51. 18. magnified] that is, spake great and bafiful words; see before Psalm 35. 26.

V. 14. But thou] Hebrew. And thou; and is often used for but; as Gen. 42. 10. Isa. 10. 20. So in Greek, Rom. 1. 13. and often in the Psalms. The Chaldee addeth, But thou Achiphol a man like to me &c.

[ esteemed of as my self] or, according to mine order, or estimation: that is, my very equall, my peer; of as much regard and worth as my self. The Greek turneth it, like-minded: a word which th' Apostle ufeth, Phil. 2. 20. my guide] or, my Duke, my Chiefcy, or maifter. So the Hebrew Alluph is ufed generally for a Duke or Chief governour; Gen. 36. 15. &c. and so the Greek turneth it here. It is also ufed in special for a Chief friend; Prov. 16. 28. & 17. 9. Mic. 7. 5. which fense is good in this place. Achiphol may be the man here aymed at, as the Chaldee nameth him: who was one of Davids princes, and freinds, even his chief counsellor, and became a trauytor.

2 Sam. 15. 12. 21. & 16. 23. my known acquaintance or, my familiar, whom I acquainted with my counsels, purposes &c. as Psalm 31. 12.

V. 15. made sweet secret counsel] that is sweetly communicated our secret affayres, ecb to other; or the mystery of godlynes: whereof see Psalm 25. 14. These were fulfilled between David and Achitophel; Christ & Judas the trauiytor. with the society] or in the concourse, company, that is, the multitude that run together, frequenting the publick assemblies. And this was done with outward haft and hurtings togither; and with concordant minds: wherfore the Greek here turneth it vnanimity or concord. This word is after ufed for a company or concourse, Psalm 64. 3. and hath the name of tumultuous-running together, Psalm 2. 1.

V. 16. Let death seize] or Death shall seize; exact his due as a creditor on his debtor. The Chaldee expoundeth it, Let sentence of death make them guilty. upon them] and, on him; as the Hebrew forme note, that is, on every of them. to hell] to the place and state of death; Psalm 16. 10. as the conspirators with Korah went down quick into hell, Numb. 16. 30. 33. in their dwelling place] or, in their sojourning-place; for this life is a pilgrimage; wher men are but guests. in their inmost-part] or, within them: in the mids of them: meaning their hart.

V. 18. and at noon] These three times in the day, they ufed to pray in Israel; as David here practifed, and Daniel afterwards, Dan. 6. 10. and at the fixt howre, (which was their noon-tide) Peter went to prayer, Act. 10. 9. Though the day was then divided into twelve howres, Job. 11. 9. yet of old, they had but these three times or howres. meditate or pray; see the note on verfe 3. and Psalm 77. 4.

V. 19. from the battle against me] from the near-fight (the conflict) with me: the Greek fayth, from them that draw near to me, meaning his foes, as Psalm 17. 2. with many] or in many, were they with me. This is doubtfull whether it be meant of foes, or freinds. If of foes, it may be resolved this, for with
many, (with a great multitude) they were fighters with me. If of friends; it may be understood of God's Angels, that in a great number were with him, pitching camp for his aid, Psal. 34. 8. as Eliiah layd, many more are with us, than with them, 2 King. 6. 16. 17. The Chaldee explaineth it, for in many afflictions his word was for my help.

V. 20. even he that sitteth that is, the eternal, that abideth one and the same, in counsel, power &c. no changes] or alterations from evil to good, and are not bettered. Thus the Chaldee paraphrast taketh it, of sinners which change not their evil way. It may also be meant, no alterations of their good estate; that is, no adversities, as Job. 10. 17. V. 21. He sent forth his hand] that is, layd violent hands: as Nechem. 13. 21. his peaceable friends] or, them that were at peace with him.

V. 22. drawn-swords] that is, wounding deadly. A like similitude Solomon ufeth, Prov. 12. 18. There is that speaketh words like the prickings of a sword. See also Psal. 57. 5.

V. 23. thy careful-burden] or thy gift, that is, whatsoever thou art careful to have given thee, in all thy wants & need; or, whatsoever he giveth thee, to exercise thy faith & patience, by adversities. The Greek well turneth it thy care: which phrase the Apostle ufeth, 1 Pet. 5. 7. Cast all your care upon him &c. The Chaldee fayth, Cast thy hope on the Lord. Compare alfo herewith, Mat. 6. 15. Luk. 12. 22. Psal. 37. 5. cast thy care] or, softer and nourish thee; with food and all other necessaries. The word though it be general, yet is often used for nourishing, Gen. 45. 11. and 47. 12. 1 King. 18. 4. So the Greek also turneth it here, not give] that is, not suffer, as Psal. 16. 10.

V. 24. pit of corruption] the Chaldee expoundeth it, the deep Gehenna. men of bloods &c.] that is, bloody men: as Psal. 5. 7. not live-half] Hebr. not bafen their days; that is, not come to half the days of their life: but be cut off by untimely
death. So Job. 15. 32.

David praying to God in confidence of his word, complaineth of his enemies. 10. He professeth his confidence in God's word, and pro- mised to praise him.

To the master of the musick, concerning the dumb dove in farr-places, Michtam of David: when the Philistims took him in Gath.

Be gracious to me ô God, for sory-man would swallow me up: all the day, warring he opprefteth me. Mine enviers would swallow me up, all the day: for many, doe war with me ô moft-hyce: In the day I shall fear: I, wil trust unto thee. In God, I wil praye his word: in God doe I trust, I wil not fear, what flesh can doe vnto me. All the day, my words they grievously-wret: against me, all their thoughts be for evil. They draw togethér, they keep close themsevles, they doe observe my steps: because, they earnestly-espect my soule. For painful-iniquitie shall they escape-fale? in angered, cast down the peoples ô God. Thou haft counted my wandring; put thou my tears in thy bot-tel: are they not in thy registre? Then shall mine enemies turn back, in the day that I call: this I know, that God wilbe for mee. In God, I will praye the word: in Jehovah, I will praye the word. In God doe I trust, I will not fear: what earthly-man, can doe unto mee. Thy vows, are upon mee ô God: I will pay, confessions unto thee. For thou haft delivered my soule, from death, hal: thou not also my
feet, from sliding, for to walk-on, before God, in the light, of the living.

Annotations:

Concerning the dumb dove] or, after the Hebrue phrase, the dove of dumbness; thus David speaketh of himself, as of a dove subject to vexation among the ravenous kites the Philistims, which were far difroyed from God's people in faith; though near in habitation: as the Greek translates it, the people far off for the saints. Or, Elem, interpreted dumbness, may also be turned, a Congregation, as in Psa. 88. &c. So the meaning is, the dove of the Congregation of them that are far off, that is, of the Philistims. And thus the Chaldee expoundeth it. To praise for the Congregation, which is like to a silent dove, in the time when they are driven far from their cities, &c. 

Michamit a jewel, or golden Psalms: See Psa. 16. 1. took him in Gath.] David fleeing from Saul to Achish King of Gath, and being there known: changed his behaviour, and fained himself foolish, and was so dismissed, 1 Sam. 21. 10. &c. wherenupon he made the 34. Psalm. After that he fled again to K. Achish, and dwelt there with him, hee & his company. 1 Sam. 27. 1. 2. 3. &c.

V. 2. would swallow me up] or, breathe after mee, to take and devour mee. The word Shaaph is used for spoiling in of drink; Job. 5. 5. also of the wind or breath, Is. 2. 24. & 14. 6. and so for breathing after any thing to come therto: Job. 7. 2. Eccles. 1. 5. So after, in Psa. 57. 4. & 119. 131. o most bye:] o bye God, as the Chaldee explaineth it. The Greek fayth, from the height, wee may also translate it, in height, that is, high-ly, (proudly) they war against mee. But Menon, Heigh, is sometime Gods attribute, as Mich. 6. 6. Psa. 91. 9.

V. 4. In the day] or, what day: that is, whensoever I shalbe afraid.

V. 5. what flesh can doe] or, question weile, what can flesh doe unto mee? by flesh, meaning corrupt and weak man, as is expreßed, vers. 12. The like title is given to men, in Psa. 78. 39. Gen. 6. 3. Esa. 40. 6. V. 6. they grievously-wref] they painfully form, and frame my words (or my matters:) perverting them, and giving them another figure or fashion. So the Hebrue word is used for fashioning: Job. 10. 8. It signifies also, grieveing, Esa. 63. 9.

V. 7. They draw together] or, gather, that is, converge and combine together: or, gather warres, as is expressed; Psa. 140. 3. So Psa. 59. 4. my steppes] or my heels, or footsteps, after the manner of that old ferpent. Gen. 3. 15.

V. 8. cast down] or make descend, to weet, to the pit of corruption, as Psa. 55. 24. or neither parts of the earth, as Ezek. 32. 18.

V. 9. my wandring] my fittings to and fro: as from Sauls presence to Gath, 1 Sam. 10. from thence to the cave of Adullam; 1 Sam. 22. 1. from thence to Milpeh in Moab, vers. 3. then to the foreft of Hareth in Judah; vers. 5. then to Keilah, 1 Sam. 33. 5. the wildernes of Ziph, vers. 14. then to the wildernes of Maon, vers. 25. then to Engedi, 1 Sam. 24. 1. 2. and so fro place to place, as a partrich on the mountaines: in all which David acknowledg'd Gods care and providence towards him: in thy bottel] that is, reserve them diligently. Bottels were used to put in milk and wine, Judg. 4. 19. 1 Sam. 15. 20. In the Hebrue there is an allusion to the former word wandring, called Nod: a bottel being also in that tongue called Nod: having difference in writing, but none in sound: are they not in thy register? or, in thy book and reckoning? meaning, doubtlesly they are. A question is oft use for an earneft affimation or denial: As, when one Evangelist sayth, Doce ye not erre? Matt. 12. 24. an other sayth, ye do erre. Matt. 22. 29.

V. 10. that God will be for mee] or, with mee, or, that God is mine: as the Greek fayth, thou art my God.

V. 13. Thy vowes are upon mee] that is, I have thank-offerings ready, wherewith to pay my vowes which I made unto thee. A like phrase is in Prov. 7. 14. Upon mee are peace-offerings. See also how vowes were payd with
Psalm 57.

David in prayer flying unto God, complaineth of his dangerous case. 8. He encourageth himself to praise God.

To the musician of the muse, Corrupt not, Michtam of David: when he fled from the face of Saul, into the cave.

Be gracious to me, O God; be gracious to me; for in thee, my soul hopeth for safety: and in the shadow of thy wings will I hope for safety;

till the woeful evils passeth over. I will call unto God most-high: to the God, that perfectly accomplisheth towards me. Hee will send from heavens, and save mee; he hath put-to-reproch, him that would swallow mee up Selah: God will send, his mercy & his truth. My soul is among Lions; I lye among inflammers: the sons of Adam; their teeth, are spears and arrows; and their tongue, a harpy sword. Be exalted over the heavens of God: over all the earth, be thy glory. They prepared a net for my steps, he bowed down my soule: they digged a pit before mee; they are fallen, into the midds of it Selah. Firmly-prepared is my hart of God, firmly-prepared is my hart: I will sing, and praise with psalm. Raise up my glory; raise up psalterie and harp: I will raise up at the day dawning. I will confess thee, among the peoples, O Lord: I will praise thee with psalm, among the nations. That thy mercy is great unto the heavens: and thy truth unto the skyes: Be exalted over the heavens of God: over all the earth, be thy glorie.

Annotations:

Corrupt not] or, Bring not to corruption, or perdition. This word sometime importeth corruption of faith and manners, by syn; as is noted on Psal. 14:1. sometime, perdition, or utter destruction, the punishment of syn; Psal. 78:38.45. Gen. 6:13. 

Michtam] a golden song. See Psal. 16:1. 

R 3. vid
vixl ill che wilderncs of Engedi, upon the rocks, among the wild goats: and being there in a cave, David cutt off the lip of Sauls cote, and would not kyll him. Which when Saul after perceived, his hart relented for Davids kindnes, and he wept, acknowledging his fault. And taking an oth of David that hee fliould not deffroy his feed; he ceafed his petfecuting for a time. i. Sam. 24. David in that di¬stress, made this Pfalm.

V. 2. evils paffeth ] that is, every evil; or, the whol-heap of evils, paffeth.

V. 3. perfectly accomplisheth] or performeth, to weet, his grace, or his promife; or my affayrs, bringing them to a full end and stay. So Psal.138.8. A like speech the A-posfle useth, Phil 1.5.

V. 4. He will fend ] or usually fendeth; to weet, his hand, as Psal.144.7. or, by Angel, as Dan. 3.27. and so the Chaldee explaineth it; or, bis mercy and truth, as after here followeth. swallow mee ] or, breatheth after mee. See Psal.56.2.

V. 5. Lions ] called here Lebaim,harty, (bows, courageous-Lions; of Leb, that is, hart, courage. As there be sundry forts of Lions, so have they sundry names; see Psal.7.3. Lions are mentioned in the scripturies, for the founes of their hart, 2. Sam.17.10. goldnes,Prov.28.1. & grimes of their countenance, r. Chron.12.8. Saul and his courtiers are here Lions to David, as were the Kings of Ashfur and Babel after unto Israel, Jer.50.17. the Roman Emperour to Paul,2. Tim.4.17.and all wicked rulers,over the poor people, Prov.28.15. inflamers] boute¬feus; meaning, lyrie fierce and raging per¬sons, that flamed with wrath and envie, and inflamed others. Of such, David did complaine to Saul, 1 Sam.24.10. [sears] Hebr. the shear; as charret for charretts, Psal.68.18. So Agag speakeith of a generation whose teeth are words, and their jaws, knives; to eat up the afflicted out of the earth, Prov.30.14. See also Psal 55.22. & 59.8.

V. 6. over the heavens] the Chaldee expoundeth it, over the Angels of heaven: so in verse 12.
ble: even alive even in wrath, he will tempestuously whirl it away. The just shall rejoice, when he seeth the vengeance: he shall wash his feet, in the blood of the wicked. And earthly-man shall say, Surely there is fruit for the just: surely there is a God, that judge in the earth.

Annotations.


2. Ver. 2. & assembly] or band, Company, or Congregation. The Hebrew Σεβασμός, which hath the signification of binding as in a sheaf or bundle; seemeth here to be a company that are combined, and confederate. Or, it may be taken for the binding of the tongue; that is, dumbness; (as before in Ps. 61.) and be read thus: Of a truth, do ye speak dumbly, or, muteness of justice: As blaming them for speaking and boasting of justice; when in deed justice was dumb, & opened not her mouth, but they gave most unjust sentence.

3. V. 3. ye weigh] or, ye balas (of the Hebrew פלוס) ye peise. A similitude taken from the weighing of things which should be in even peife and proportion: Prov. 16. 11. so justice should weigh all words and works in equity, & it ward them accordingly: but these weighed out wrong for right.

4. V. 4. from the womb] that is, even from their mothers womb, the wicked are estranged, (doe alienate themselves) from God, justice, and vertue. This noteth mans natural corruption. So in Isa. 48. 8.

5. V. 5. Hot-poyson they have] or, Hotwrath is to them. The Hebrew Chamath signifies both poyson and rage or furie, each of them being hot. The Greek here turneth it rage: the similitude of a serpent, rather given to it to be poison, as Ps. 140. 3. Rom. 3. 13. Deut. 32. 24. Though both are fitly applied to the wicked, who like serpents in furie spit out their venin, and malice. like as] or, according to the likeness: It maketh an exact comparison, as no whit inferior to the serpent, which was the instrument to poyson mankind. Gen. 3. serpent] or snake, called in Hebrew נחש, of expiriment, for it was more subtle than any beast of the field. Gen. 3. 1. deaf asp] or, cockatrice; or the serpent Python; called in Hebrew פתירה, which name noteth (by the contrary) the unperwadednes which this Psalm sheweth to be naturally in that beast. And to the wicked have the title of Απέθετος, Viper-was-waded, or Disobedient. Tit. 1. 16. Eph. 2. 2. stoppeth] Hebr. will stop; that is, usually stoppeth his ear, with his tayl (as humane writers report) whiles the other he layeth on the ground; or, is naturally deaf of it.

6. V. 6. the voice of charmers] which with words use to charm serpents, that they can neither bite nor sting: as may be gathered both by this place, and by Eccles. 10. 11. Isr. 8. 17. And these Charmers have their name in Hebrue of רעפנת, whispering, or soft sweet and eloquent speaking, Ps. 41. 8. of him that enchanteth] or that conjureth; conjointeth: associateth. Enchanters have this title here, and in Deut. 18. 11. eyther because by sorcery they associate serpents making them tame and familiar, that they hurt not; or because such persons use to bind and yie bands or things about the body, to heal or hurt by sorcery: or because by their conjuring art, they have societie and fellowship with Devils. And that these evil arts are not here approved, the law sheweth Deut. 18. Onely similitudes are taken from them, as elfwhere from the thief, Rev. 16. 15. the unrighteous Judge, Luk. 18. 12. 6. 7. the unjust steward, Luk. 16. &c. of him that is made wise] of the wised, that is, the learned, expert, the cunning mage.
Psalm LIx.

Verf. 8. refused as waters] that is, (as the Greek explyaneth,) set at naught; nothing esteemed; as waters that pass away and are not regarded. bend he his arrows] or, his arrow, (for the Hebrew hath a double reading,) that is, every of his arrows. And this may be meant of the wicked man, whose arrows bent at the just, shall be broken; or, of God, who shooteth at the wicked, and cutteth them off. be they as cutt off] or, let them be as if they were cutt off, or, even as strawes: meaning it of the wicked arrows; or if of their own persons, let them be even cutt off as the Greek sayth, until they beweaken.

V. 9. snail that melteth] or, snail of melting; that is, a consuming snail, which creeping out of the shell, calleth her mollusques, and so wasteth to death. Also with salt, a snail melteth into water. let him goe away] or, walk; meaning, let him dye. So where one Prophet sayth, to goe with thy fathers; 1 Chron. 17. 17, another saith for it, sleep, that is dye. 2 Sam. 7. 12.

the untimely birth] or, fallen birth, meaning fallen before due time. So Job. 3. 19. Eccles. 6. 3, 5.

V. 10. Ere that they shall perceive] or, Before men shall understand. He speaketh to the wicked, of their sudden destruction. The meaning seemeth to be this: Ere men shall perceive (or feel,) the pricking of your thorns which are thorns of the Bramble; God will as with a whirlwind destroy every of them. The bramble or brier (mentioned also in Lothams parable, Judg. 9. 14. 15.) hath strong and sharp thorns, fit to resemble the evil counsels and deeds of the wicked. The Hebrew Sir is used both for a thorn, and a pot; wherefor, some here translate pots; yet yeilding the same sense. The Greek turneth it thorns, as alive] or even quick; which noteth sudden destruction; as Psal. 55. 16. let them goe down to hell alive: or their lively vigour, which made them fear no destruction, as Psal. 18. 20. my enemies are alive are mighty. This word is sometime used for raw flesh; 1 Sam. 2. 15. which some that translate the for-

mer word pots, retyne also here. even in wrath] or as with burning anger. Wee may also understand the word thorns, thus: as with the living thorn, (that is fresh & green,) as the thorn of burning, that is, the burnt or fear thorn: because on the bramble, some of the thorns are parched and dry, when others are yonge and green. he will tempestuously whirlit away] God will take away, (or scare away,) it, that is every thorn, as with a whirlwind, or tempest. For, as with a whirlwind that passeth, the wicked is no more, Prov. 10. 25.

V. 11. his feet in blood] This noteth both the greatness of the slaughter; and comfortable use which the just shall make hereof. Compare Psal. 68. 24. Esai. 63. 3. Rev. 14. 20.

V. 12. earthly-man] Hebr. Adam; put here for men in general: as for sons, 2 King. 21. 6. with 2 Chron. 53. 6. See also Psalm. 8. 9. fruit] that is, a comfortable reward; after their labours and troubles. As Heb. 12. 11, 17. Pant. 3. 18. So the Chaldee tranlateth it, a good reward. God, that judge] or Gods judging. A mystery of the holy Trinitie, used sundry times in the scripture, as Gods caufed me to wander, Gen. 20. 13. he is holy Gods, Jer. 10. 12. he a living Gods, Jer. 10. 10. though most commonly it is otherwise. See the note on Psal. 3. 3.

Psalm LIX.

David prayeth to be delivered from his enemies. 7. He complainteth of their cruelty. 9. He trusteth in God. 12. He prayeth against them. 17. He praiseth God.

To the maifter of the musik, Corrupt nor; Michtam of David: when Saul sent, and they kept the house, for to kyll him.

Deliver mee, from mine enemies, do my God: fro them that rise up against me, settou me on hye. Deliver me,
ver me fro the workers of painful-in-
iquities & save thou mee, fro the men
of bloods. For loe they lay-wayt
for my soul, the strong doe draw-to-
gither against mee: not for my trel-
pas, nor for my syn Iehovah. With-
out iniquitie in mee, they run & make-
ready: rayf thee up, to meet mee,&
see. And thou Iehovah God of hofts,
God of Israel: awake, to visitte all the
heathens: be not gracious to any that
unfaythfully-work iniquitie Selah.
They return at evening, they make
noife as a dog: and compafs the citie.
Loe, they utter with their mouth:
wor(l are in their lips: for who hear-
eth? But thou Iehovah, wilt laugh
at them: thou wilt mock, at all the
heathens. His strength, unto thee
wil I take-heed: for God, is mine hye-
defense. The God of my mercie will
prevent mee: God, will let me see
on mine enviers. Slay them not, lest my
people forget; make them wander-
abroad in thy power, and bring them
down; our shield, Lord. The syn of
their mouth, the word of their lipps;
wh[e they shalbe take in their haugh-
tynes: and of cursing and of false-de-
neyal, let them tell. Consume in
wrath, consume and let them be no
more: and let them know, that God,
ruleth in Jakob: to the ends of the
earth Selah. And they shall return at
evening, make-noise as a dog; and
compas(t the citie. Th[ey,shal wander-
abroad for to eat: and shall howl, if
they be not satisfyed. But I, wil sing
thy strength, and will show at morn-
ing, thy mercie: for thou haft been
an hye-defense to mee; and a refuge,
in day of my distreß. My strength,
onto thee will I sing-psalm: for God
is mine hye-defense, the God of my
mercie.

Annotations.

Corrupt not ) or bring not to perdition.
See Psal. 57.1. [Micham] a nota-
bile song: see Psal. 10.4. to kill him]
or to doe him dye Saul having call his fpeark
at David, & myfled him; fent messengers
after unto Davids house, for to keep (or
watch) him, and to kill him. But his wife
Michel [Sauls daughter,] bewrayed the
matter, let David down at a window, and
so he escaped. [1 Sam. 19.10,11,12. Hereup-
on he made this Psalm.

V. 1. [set mee on hye ] set mee aloft, where
I may be safe, that my foes reach not to
mee.

V. 4. not for my trepafs to weet, against
them: as else where David professeth, [1 Sam.
24.10,12.

V. 5. without iniquitie ] to weet, of mee,
or on my part, understanding it of syn, as
in the former verfe: or without punishment
(understanding it of the enemies) they run
&c. Iniquitie is often used for punishment:
see Psal. 69.28. Or, without iniquitie (with-
out blame) in their own conceyt: as in Jer.
50.7. their enemies sayd wee offend not, becaus
they have fynned &c. to meet mee ] mean-
ing, for good, that is, so affi.m mee. For fom-
time, meeting, is to oppose and rceift; Psal. 35.3.

V. 6. to visite] namely, with punishment,
as Exod. 20.5. See otherw(e, in Psal. 8.5.
the heathens ] that is, the wicked mine
enemies, called here heathens, as else where
strangers; Psal. 54.5. unfaithfully-work] or,
disloyally-commit. See this word, Psal.
25.3.

V. 7. They return at evening ] The ene-
mics like hungry dogs, come at evening,
secrely to furprife and devoure mee. So
wicked perfeetors,are likened to dogs;
Psal. 22.17. or it may be a prophesie of
their extreme povertie, that when others
goe to rest, they goe about howling for
meat. make noife as a dogs barking, scrin-
ing.
PSALME LIIX.

V. 8. utter or well-out, as from a fountain; belch or babble, as Prov. 15. 23. This similitude is explained, Jer. 6. 7. As the fountain casteth out her waters, so she casteth out her malice. swords &c.] that is, they speak sharp devouning words. So the Chaldee interpreteth it, words that are sharp like a sword. See Psal. 57. 5. who heareth] These are the adversaries words, who thought that none did hear, or (as the Chaldee addeth) would punish them.

V. 10. His [strength] understanding, O God that art his strength: And it may be meant of himself, though he speak as of another; 1. because in the Hebrue ther is sometime a sudden change of the person, as Dan. 9. 4. thou keepest covenant towards them which love him, that is, which love thee. Deut. 5. 10. that love me, and keep my commandments; for, my command; Mic. 1. 2. Hear ye people all they, for all yee. 2. Because in the last verse of this Psalm, it is repeated My strength. 3. also in this place, both the Greek & Chaldee turne it my strength. 4. Because in the next verse it is written in the Hebrue text letters, his mercie, but by the vowels and margine, redd, my mercie; which giveth occasion to suppose the like meaning here. Howbeit the sense is good if we understand it of the enemy Saul, thus: O God that art his strength, and haft given him the kingdom, and this power. For even wicked rulers have no power, except it be given them from above; Job. 19. 11. And David much respected Saul, as Gods Adoynted. 1 Sam. 26. 11. 2 Sam. 1. 14. [take heed] or, wilt keep, observ: that is, way up thee: or keep thanks & prayers for thee; as verse 18.

V. 11. God of my mercy] or, of his mercie, (as is observed on the former verse;) or, God of mercy; that is, my merciful God. prevent me] to weet, with mercy, or blessings, as Psal. 21. 4. let me fee] to weet vengeance: Psal. 54. 9. as the Chaldee also here explyaneth it.

V. 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 whiles they live, is the more memorable. make them wander] to weet, as vagabounds. The word hath reference to Cains judgment, who was not Kylded, but marked for a vagabound; Gen. 4. 14. 15. Some punishments are less tolerable than death it self. Rev. 9. 6.

V. 13. The [syn of their mouth &c.] This sentence is difficult; for 1. it may have reference to the former, that my people forget not their syns and punishments, but may tel of them: or 2. it may respect them selves; let them tel (or confess) their own syns and punishments, as did Cain, Judas &c. Gen. 4. 13. 14. Mat. 27. 4. Or 3. it may shew the caufe of their judgments, For the syn of their mouth &c. and to the Chaldee expoundeth it: when they [shall] or, and let them be taken. and of cursing] or, for the curse, (the exsecration,) which may be underflood of the syn, according to Psal. 10. 7. or, of the punishment therof, as Deut. 30. 7. of false deneyal] of their lying, or of their leannya.: The original signifies ye thet: and may also be meant of syn; or the punishment therof. let them tel] or, they [shall] tel. speaking of his people, or of the wicked themselves.


V. 15. And they [shall return] or, let them return &c. a prophefie of, or prayer for their punishment answerable to their syn: as before, verse 7.

V. 16. They, [shall wander] or, make themselves wander, scatter themselves abroad. The Hebrue hath a double reading, to include both thefe: so 2 Sam. 15. 20. See a like punishment of the wicked, Job. 15. 23. The Chaldee addeth, They shall wander abroad, that they may take a prey for to eat. shall howl] or, shall tary all night, to weet, hungry and unfaftified. The Hebrue signifies ye thet: but the Greek choogeth the former, they shall murmur: howling for hunger.
Psalm LX.

To the master of the musick, upon Shushan eduth: Michtam, of David; to teach. When he fought with Aram of Mefopotamia; and with Aram of Zobah: and Joab turned; and smote Edom in the vally of salt; twelve thousand.

O God, thou didst cast us away; thou didst break us: thou wast angry; turn again unto us. Thou didst make the lad to quake; didst rive it; heal thou the breaches thereof; for it is moved. Thou didst chew thy people a hard thing; thou didst give us to drink, the wine of astonishment; thou hast given, to them that fear thee, a banner to be hasty-displayed: because of the certayn-truth of Solomon. That thy beloved may be delivered: save thou with thy right-hand, and answer me. God spake by his holynes; I will be glad: I shall divide Shechem, & measure the vally of Succoth. Gilead shall be mine, and Manasseth mine; and Ephraim the strength of mine head; Judah shall be my law-giver. Moab my watching pot: over Edom I shall cast my shoe: Palestine shott thou, over mee. Who wil lead mee-along, to the citie of strong-defense; who wil lead me unto Edom? O God, thou didst cast us away: and wouldest not goe-forth, o God, in our hoffs? O give thou us help from distress: for vayn-fallhood, is the salvation of earthly-man.

Annotations.

Hushan] that is, the six-stringed instrument; (or Lute,) see Psal. 45.1. eduth] that is, the testimonie; which here either belongeth to the musick, now unknown to us; or meaneth, the Psalm to be a testimonie of Davids faith & thankfulness; or to be sung by the Priests before the Ark of God in the sanctuarie; which Ark and Tables of the covenant in it, was called the Testimonie. Exo. 40.5.10. Michtam] a golden song; see Psal. 16.1. 

V. 2. Aram] that is, the Aramites, or Syrians: the posteritie of Aram, the son of Shem, the son of Noah; Gen. 10.22. Mefopotamia] a country so commonly called of the Greek, Act. 7.2. in Hebrue Naharajim, that is of (or between) the two rivers; meaning Tygris and Euphrates, between which this land lay. So the Chaldee expoundeth it, Aram which is by Euphrates. Zobah] a countrey near the other, called of Greek writers Syria Sapheuna. Edom in the vally of salt] that is, the Edomites, or Idumecans in the salt valley; a place in that countrey, whereof mention is also made, 2 King. 14.7. twelve thousand] in the historie 2 Sam. 8.13. this victorie is ascribed to David; in 1 Chron. 18.11. it is ascribed to Abiathai, Joabs brother; & there also the number is eighteen thousand. It seemeth that Captayn Abi-shai first set on them, and flew 6000, after him folowed Joab and slew 11000. mee, here mentioned. And to David is this victorie attributed, because he was King.

V. 3. cast us away]This complaint seemeth to have reference unto that miserable
Psalm LX

V. 1. Moab,) the land or people of the Moabites, near to the land of Israel; these were the posterity of Lot, Abraham's nephew; begotten by Lot in his drunkenness, of his own daughters; Gen. 19.33.-36.37. they had now forsaken the true God, and worshiped Baal-peor and Chemosh; Num. 25.1.3. & 21.29. were enemies to Israel, Num. 22. Judg. 3.12. & subdued by David; 1 Sam. 8.2. washing pot] that is, used for base services; as a vessel to wash your feet in.

V. 2. over Edom shall I cast my shoe that is, I shall walk through, possefs, and tread down the land of Edom; or Idumea, whose inhabitants were Edomites, the posterity of Edom, that is, Esau the elder brother of Jacob, who profanely fell his birthright for a meane of red pottage, (called in Hebrew Edom,) had his name thenceforth Edom, to the perpetual shame of him and his seed; Gen. 25.30. & 36.8.9. Heb. 12.16 as Job, by faith obtained the glorious name of Israel; see Psal. 14.7. Palestina showeth this, in Psal. 108.10. it is said, over Palestina I will show. So here it seemeth to be spoken in mockage, intimating that howsoever the Philistines domined and triumphed for a while, (as appears in Judg. 10.7. & 13.1. 1 Sam. 4.10. & 31.1.) yet should they by David be subdued, as came to pass, 2 Sam. 8.1. Therefore the Greek turneth it, the aliens are subject to me; the Chaldees thus concerning the Philistines showeth and be strong & congregation of Israel Palestina (called in Hebrew Peleseh,) was a part of the land of Canaan, westward by the sea; inhabited by the Philistines which came of the Caaluims, nephews of Mirdam the son of Chem the son of Noah; Gen. 10.14. These with the Caphtorims first inhabited Caphtor, and from thence came to Palestina; Am. 9.7. where they drove out the Aims, (the ancient inhabitants of the land,) and dwelt in their stead, Deut. 2.23. And this seemeth to be the reason, why usually the Philistines are called in Greek, All-phyloi, Aliens, (of an other tribe or nation;) because they were
P S A L M E L X I.

Psalm 61

David fleeth to God upon his former experience.

Hear thou o God, my howling: attend, to my prayer. From the end of the land, unto thee do I call. For thou hast been a safe-hope to me: a tour of strength, from the face of the enemie. I will sojourn in thy tent for ever: I will hope for safety, in the secret of thy wings Selah.

For thou o God, hast heard my vows: hast given inheritance, to the that fear thy name. Thou wilt add dayes unto the dayes of the king: his yeres, shalbe as generation and generation. He shall sit for ever before God: prepare thou mercy and truth, which may keep him. So will I sing psalm to thy name, unto perpetuitie: that I may pay my vowes, day by day.

Annotations.

Von Neginath] or with neginath, that is, the playing on the strings of the instrument: meaning that this psalm was to be sung with musick of stringed instruments. See Psal. 41.

V. 3. end of the land] the utmost border of the land of Canaan, where David sometime was draven to abide. 2 Sam. 17. 24. or, end of the earth, is overwhelmed] or covered over, to weet, with grief, (as the Greek explaineth it,) whereby it fainteth; oppret with sorrow. So Psal. 102. 1. & 77. 4. & 107. 5. & 142. 4. Lead thou] or, thou wilt lead: a speech of faith, from former deliverances, as the next verse sheweth.

higher then] which I cannot get vp on, unless thou lead me.

V. 4. a safe-hope] or, shrowding-place: where he hoped for, and had found safe shelter.

V. 5. I will sojourn] or shall abide. See Psal. 15. 1. "in the secret] or, the hiding-place, called el where the shadow of his wings." Psal. 36. 8. & 63. 8. See Psal. 91. 1.-4.

V. 6. my vowes] that is, my prayers made with vowes, as the saints ufed, Gen. 28. 20. "spREAD, 11. 50. 31. Hereupon, prayer is called in Greek Præsenç, of pouring out vowes to God, inherittance to them] to the Greek also hath it: or, given me the inherittance of them: that is, such a blessing as usually thou bellowest on such as fear thee. The Chaldee paraphrasth, thou hast given an inherittance in the world to come, to them that fear thy name.

V. 7. Thou wilt add] or, prayerweise, add thou e. to the rest. dayes unto dayes] or, upon dayes; that is, a long life. of the King] meaning himself, and specially
PSALME LXII.

ally Christ, who was to be his son after the flesh. So the Chaldee sayth, of the King Christ. See Psal. 72, & 89. 21.30.37.38.

V. 8. He shall [s] to weet, on the throne, that is, reign: or [l], that is, dwell, or abide; as Psal. 140.14. prepare, or, appoint, as his due and ready portion, The Hebr. is Man, a name whereby that prepared meat was called, which God gave his people from heaven. Psal. 78.24.

V. 9. day by day | or day and day: that is, dayly. The Hebrue usual phrase is, day day; so Psal. 68.10. Gen. 39.10. Isa. 58.2. Exod. 16.5. some time, day and day, as Hebr. 3.14. 2 Cor. 4.16. So two two, Mark 6.7. for, two and two. The Chaldee maketh this paraphrase, when I pay my vows in the day of the redemption of Israel, and in the day when the King Christ shall be anointed to reign.

PSALME 62.

David professing his confidence in God, discourageth his enemies, 6. repeateth his assured confidence. 9. Teacheth the people to trust in God, not in worldly things. 12. Power and mercy belong to God.

To the mayster of the music over Jeduthun, a psalm of David.

1. Yet-surely unto God, my soule keepeth silence: from him, is my salvation. Surely he is my rock, and my salvation: mine hye-defence, I shall not be moved much. How long will yee indeavour-mischief against a man? ye shall be kylled, all of yow: ye shall be as a bowed wall, as a sense, that is shooved at. Surely they consult to thrust him down, from his hye-dignity; they delight in a lye: with his mouth ech of them blesseth; and with their inward-part, they curse Selah. Yet unto God, my soule keep thou silence: for from him, is my expectation.

2. Surely he is my rock, & my salvation: mine hye-defence, I shall not be moved. In God, is my salvation and my glory: the rock of my strength, my safe-hope, is in God. Trust ye in him in all times, 6 people; powr-out your hart before him: God, is a safe-hope for us Selah. Surely the sons of baleman are vanity, the sons of nobleman are a lye: in balances to mount up, they, together are lighter than vanity. Trust not ye in oppression, and in robberie become not vain: if powrful-wealth doe increase, set not the hant theron. Once did God speak, twice heard I this same; that strenght pereymeth to God. And to thee, Lord mercie: for thou, wilt pay to man, according-to his work.

Annotations.

O Ver Jeduthun] that is, over Jeduthun's posterity; who was a finger in Israel. 1 Chron. 5.3. or, to Jeduthun: See also Psal. 39.1.

V. 2. Yet-surely] or Only. It is an earnest affirmation, against some contrary tentation or speech; and excludeth also other things. So ver. 3.5.7.10. keepeth silence or is silent, or still; that is, quiet, submissive, and (as the Greek explaineth it) subject; the rebellious affections being named and subdued. See also Psal. 4. 5.

V. 3. moved much] or, moved with a great moving. Persecuted, but not forsaken; cast down, but I persist not, as 2 Cor. 4.9. for God giveth the yssue with the tentation. 1 Cor. 16.13. The Chaldee expounds it, I shall not be moved in the day of great affliction.

V. 4. indeavour-mischief] this word is not found elsewhere in the scripture. It denoteth both a purpose in mind, and a thrusting forward in act of any mischevous deed.

against a man] in Chald. against a gracious man. So man here is used as in Jer. 5.1. if ye can find a man: that is, a just and godly man.
Psalm LXII. LXIII.

man. ye [shaal be kylled] or wil ye be murdered? violently killed. Some Hebrue copies varying a point or vowel, give it an active signification, wil ye murder? This the Greek followeth: but the former sense here fitted best. - a sensible wall, or mure: another word then the former. [booned at] or thrust, namely for to fall, as is expressed, Psal. 118. 13. Hereby is meant a great and sudden ruine.

W/, or murder: another word then the former. [shoo-ijedy at] or through, namely for to shed, as is expressed, Psal. 118. 13. Hereby is meant a great and sudden ruine.

Psal. 118. 13. Hereby is meant a great and sudden ruine.

V. 10. noble-man] hereby is meant men of all degrees; hye and low. See the notes on Psal. 49. 3. - in ballances to mount up.] or, to ascend: meaning that all men together, if they be put in one balance and vanity in another, they will mount up, that is, be lighter, than vanity it self. And the word hebzel, vanity here used, denoteth a vain light thing, as the breath of ones mouth, or bubble on the water.

V. 11. in oppression] that is in goods gotten by oppression, extortions or fraudulent injuries. this word importeth guilty: wrong, as the next, more open violence or robbery. See also Isa. 30. 12. - become not van] that is foolish and vile in respect of others; and deceiving your selves. For to make van, is to deceive, Jer. 23. 16. and to vex, van, is to be vile and come to nothing, Job. 27. 11. Jer. 2. 5. Rom. 1. 21. This instruction which concerneth all men, David applieth to his soldiers, that they should not give themselves to the spoil. Compare Luk. 3. 14.

V. 6. my expectation] that is, my salvation expected and hoped for: as verie 2.

V. 9. in all time] that is, always. See Psal. 34. 2. - pour out your hart] that is, the desires of your hart; your prayers, with tears. A similitude taken from pouring out of waters, as is expressed, Lam. 2. 19. pour out thy hart like water before the face of the Lord. This was practised in Israel, when they drew water (from their hart) and powered it out (by their eyes) before the Lord, 1 Sam. 7. 6. A like phrase is of pouring out the soul, Psal. 42. 1. 1 Sam. 1. 13. The Chaldee maketh this paraphrase, Cast down before him the prides of your hart, and pray before him with all your hart, and say, God is our hope for ever.

V. 10. noble-man] hereby is meant men of all degrees; hye and low. See the notes on Psal. 49. 3. - in ballances to mount up.] or, to ascend: meaning that all men together, if they be put in one balance and vanity in another, they will mount up, that is, be lighter, than vanity it self. And the word hebzel, vanity here used, denoteth a vain light thing, as the breath of ones mouth, or bubble on the water.

V. 11. in oppression] that is in goods gotten by oppression, extortions or fraudulent injuries. this word importeth guilty: wrong, as the next, more open violence or robbery. See also Isa. 30. 12. - become not van] that is foolish and vile in respect of others; and deceiving your selves. For to make van, is to deceive, Jer. 23. 16. and to vex, van, is to be vile and come to nothing, Job. 27. 11. Jer. 2. 5. Rom. 1. 21. This instruction which concerneth all men, David applieth to his soldiers, that they should not give themselves to the spoil. Compare Luk. 3. 14.

V. 6. my expectation] that is, my salvation expected and hoped for: as verie 2.

V. 9. in all time] that is, always. See Psal. 34. 2. - pour out your hart] that is, the desires of your hart; your prayers, with tears. A similitude taken from pouring out of waters, as is expressed, Lam. 2. 19. pour out thy hart like water before the face of the Lord. This was practised in Israel, when they drew water (from their hart) and powered it out (by their eyes) before the Lord, 1 Sam. 7. 6. A like phrase is of pouring out the soul, Psal. 42. 1. 1 Sam. 1. 13. The Chaldee maketh this paraphrase, Cast down before him the prides of your hart, and pray before him with all your hart, and say, God is our hope for ever.

V. 10. noble-man] hereby is meant men of all degrees; hye and low. See the notes on Psal. 49. 3. - in ballances to mount up.] or, to ascend: meaning that all men together, if they be put in one balance and vanity in another, they will mount up, that is, be lighter, than vanity it self. And the word hebzel, vanity here used, denoteth a vain light thing, as the breath of ones mouth, or bubble on the water.

V. 11. in oppression] that is in goods gotten by oppression, extortions or fraudulent injuries. this word importeth guilty: wrong, as the next, more open violence or robbery. See also Isa. 30. 12. - become not van] that is foolish and vile in respect of others; and deceiving your selves. For to make van, is to deceive, Jer. 23. 16. and to vex, van, is to be vile and come to nothing, Job. 27. 11. Jer. 2. 5. Rom. 1. 21. This instruction which concerneth all men, David applieth to his soldiers, that they should not give themselves to the spoil. Compare Luk. 3. 14.

V. 6. my expectation] that is, my salvation expected and hoped for: as verie 2.

V. 9. in all time] that is, always. See Psal. 34. 2. - pour out your hart] that is, the desires of your hart; your prayers, with tears. A similitude taken from pouring out of waters, as is expressed, Lam. 2. 19. pour out thy hart like water before the face of the Lord. This was practised in Israel, when they drew water (from their hart) and powered it out (by their eyes) before the Lord, 1 Sam. 7. 6. A like phrase is of pouring out the soul, Psal. 42. 1. 1 Sam. 1. 13. The Chaldee maketh this paraphrase, Cast down before him the prides of your hart, and pray before him with all your hart, and say, God is our hope for ever.

V. 10. noble-man] hereby is meant men of all degrees; hye and low. See the notes on Psal. 49. 3. - in ballances to mount up.] or, to ascend: meaning that all men together, if they be put in one balance and vanity in another, they will mount up, that is, be lighter, than vanity it self. And the word hebzel, vanity here
eth for thee, my flesh longeth-ardently for thee, in a land of drought, and weary without waters. So as I did view thee in the sanctuary; for to see thy strength and thy glory. Because thy mercie, is better than life: my lips shall celebrate thee. So will I bless thee in thy name, will I lift up my palmes. My soule shalbe satisfied, as fat and fatnes; and my mouth shall praise, with lips of showing joy. When I remember thee on my bedds: meditate on thee, in the watches. That thou hast been a nelpfulnesto me: and in the shadow of thy wings, I shrowted. My soule cleaveth after thee: thy right-hand upholdeth me. But they, seek my soule for tumultuous-ruine: shall goe, into the lower parts of the earth. They shall make him run out by the hands of the sword; they shall be the portion of foxes. But the king, shall rejoice in God: every-one that sweareth by him, shall glorifie: but stopped halbe, the mouth of them that speak a lye.

Annotations.

1. V. 1. early] this noteeth care & diligence, Iob. 8.5, Hof. 5.15, Psal. 78.34, Prov. 1.18, Luk. 21.38. longeth-ardently] this word (which is here onely found) semeth to denote an earneft or hot appetite for meat, as the former thinke is for drink. Land of drought] that is, dry land, for so the wilds or deserts, were usually waterles. Psal. 107.33, 35. Exod. 17.1. Num. 20.13. Jer. 1.6.

2. V. 2. Iudah] the forrest of Harsheth, 1 Sam. 22.5. or, the wildernes of Ziph, 1 Sam. 23.14. both which were in the tribe of Iudah.

3. V. 3. the sanctuary] or the sanctiye, the holy place, so called for the more reverence, and because holynes became that house, Psal. 93.5. for to see] this may be meant of his present desire to behold it as in time past: or as a continued speech of his past comfort, when did behold thy strength.

4. V. 4. celebrate] lawd, or glorifie thee. The Chaldee paraphrafeth on this verfe thus; because thy mercie, which thou wilt doe to the juft in the world to come, is better then the life which thou haft given to the wicked in this world: therfore my lips shall lawd thee.

5. V. 5. So will I bless thee] to weet, when thou reflorest me again unto thy sanctuary: therfore also it my be taken for a prayer, So let me bless thee, in my life] that is, whiles I live, here on earth: as the Chaldee fayth, in my life in this world. So Psal. 49.19. or 104.33. or 146.2. lift up my hands] that is, pray: which was with this gesture of holding up the palmes of the hands towards heaven, as looking to receive a blessing. So Iob. 11.13. Lam. 2.19. and 3.41. Psal. 141.2. It is called also the lifting up of the hands, Psal. 28.2. and spreading out of the palmes. Psal. 44.21. or 88.10.


7. V. 7. when I remember] or If I remember; that is, so oft as. The Hebrue imis, is here used for when, as also I Sam. 15.17. So in Greek, ean, if. Math. 6.22. is botan, when. Luk. 14.34. watches,] or custodies, observations, which were in the night, as is expressed, Psal. 90.4. See the notes there. V.8.
V. 8. [helpful] that is, a full help; as Psal. 44. 27. of thy wings that the Chaldee translates of thy divine majesty. So Psal. 57. 2.

V. 9. cleaveth after thee this noteeth love, constancy, and humility: and union in the spirit: for as man and wife cleaving together, are one flesh, Gen. 2. 24. so see that cleaveth to the Lord, is one spirit, 1 Cor. 6. 17. And this union cometh of the Lord, who saith by the Prophet, as the girdle cleaveth to the loines of a man, so have I tied to meet the whole house of Israel, that they might be my people; Jer. 3. 11.

V. 10. for tumultuous-ruine that is, to bring my soul unto destruction or ruine. See this word Psalm 35. 8.

V. 11. They shall make him run out or, They (the enemies) shall pour out him, meaning some principal, as Saul, or every of his foes: or He (every one that seeks my soul) shall be made run out, that is, his blood shall be shed: as waters, Psal. 79. 3. A like phrase is used Iere. 18. 21. Ezek. 35. 5. The Greek translates, They shall be delivered unto the bands of the sword. Bands that is, the edge, or force of the sword. as Job 5. 20. Jer. 18. 21. portion of foxes] that is, left unburied, for foxes and other wild beasts to prey upon and devour. So Sauls blood flowed out by the sword, and his company slayne on mount Gilboa, lay for a prey to the beasts, 1. Sam. 31. So Christs enemies slayn with the sword, are eaten of ravenous foules; Rev. 19. 12.

V. 12. But the King that is, I who am King by Gods anointing. 1. Sam. 16. 12. 13. & Christ the Son of David. [sweareth by him] that is, by God; the Chaldee sayth, by his word; by swearing, meaning Gods whole worship, whereof swearing was a part. Deut. 6. 13. Esa. 45. 13. & 61. 16. Jer. 4. 2. Therefore, that which the Prophet calleth Swearing, Esa. 45. 23. the Apostle calleth Conspiring to God; Rom. 14. 11.

 Annotations.

Prayer or meditation: see Psal. 55. 3. the Greek sayth, when I pray unto thee.

V. 3. the secret ] or secrecie, mysterie, that is, Council, or assembly of evil-doers; that is, the malignant church; as the holy Church, is called the secrecie (or mysterie) of the righteous, Psal. 111. 1.

V. 4. bent their arrow that is, laid their arrow
The arrow ready on their bended bow. The like phrase was in Psal. 8.8. See also Psal. 11.2. bitter word or bitter thing; as the Greek explains it. So after in ver. 6. an evil word, or thing. See the notes on Psal. 7.1. A bitter word, is here called an arrow; and in Is. 9.3, their tongue is called their bow.

V. 6. they tel, to hide] or, of hiding; that is, impart their counsel one to another, how to hide snares. they accomplish an exquisite search or, a search searched-out, that is, a curious diligent search. The Greek translateth, they are consumed searching out searches, meaning that they spend both their time and themselves, in searching out evils against the jult. It may also be read, we are consumed by the search searched out, meaning that in their judgment, we can not escape their snares, even the inmost] Hebr. and the inmost; that is, whatsoever any mans wit and deep heart can find out; or, So deep (is) the inward part and heart of man.

V. 8. have been] or assuredly [shall be: the time past being used for more certainty; as in [Isa. 9.6. And by have been, is meant the sure event and accomplishment of Gods judgments on them; with the continuance of the same. As the Hebrue word of being, signifies to come to pass or have event, 1 Sam. 4.1. Job. 37.6. and to continue to be, Dan. 1.21. Is. 66.2. Rvth. 1. 2.

V. 9. they have caused them-every-one ] Hebr. caused him: which being spoken of many, as in this place, meaneth them all severally, to one man.

To the mayster of the music a psalm, a song of David.

P Rayfe, silent watch for thee; ô God, in Sion: and to thee, shall the vow be payed. Thou hearst prayer: unto thee, all flesh shall come. Words of iniquities, have prevailed against me: our trespasses, thou wilt mercifully-cover them. Ô blessed is he, whom thou choosest and takest-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. Fearful-things, in justice thou wilt answer us; ô God of our salvation: the hope of all the ends of the earth, and of those far off by sea. Ô he that establisheth the mountains by his able-might: is girded about, with strength. Which appeareth, the noise of the seas, the noise of their waves; and the tumultuous-noise of the peoples. And fear doeth they, that dwell in the utmost-parts; for thy signs: the out-goings of morning and evening, thou maketh showt. Thou visitest the land, and plentifully-moistnest it; very much thou inriest it; with the stream of God, full of waters: thou preparest their corn, when so thou hast prepared it. Thou waterest abundantly the ridges of it, thou settest the furrowes of it: thou makest it soft with showers, thou blestest the bud of it. Thou crownest, the year of thy goodnes: and thy pathes, drop fatnes. They drop, on the pastures of the wildernes: and the hylls are girded-about, with gladnes. The pastures are clad, with sheep; and the
Psalm LXV.

the valleys are covered with corn: they shew, they also sing.

Annotations

2. Rayse, silent wayteeth] or, is silent, that is, submissively and quietly expecteth thee; see Psal. 62. 2. or, Vnto thee ther is silence, & prayse: that is, silence looking to receiv mercies, and prayse for them being received. The Greek layth, prayse becometh thee. The Hebrue also may imply the same; though it be more significant. The Chaldee paraphræfeth thus, The prayse of the Angels is counted as silence before thee & God whose majesty (is) in Sion.

V. 3. Thou hearest] or, O thou that hearest; see after in verse 7. all fets] that is, all sorts of men; as Gen. 6. 12. Psal. 145. 21. Acts. 2. 17. This is a prophesie of all nations converted unto Chrit.

V. 4. words of iniquities] or, of perversities; that is, perverse things, or words, unrighteous deeds. Words, are often put for things; as Psal. 7. 1. mercifully-cover] or expiate, propitiate, purge away; and fo cover, and forgive. Of the Hebrue Capar, which signifieth to cover; the Cover of the Ark, was called Caporeth, Exod. 25. 17. in Greek hilasteron, that is the propitiatory, or mercy seat; Heb. 9. 5. which name Paul giveth to Chrit, Rom. 3. 26. who is the true propitiation for our sins: 1 John 2. 2.

V. 5. takest-unter] or causeth to approach, to weet unto thy self; the Greek layth, takest unto thee, thy courts] or, court yards, the open-places of the tabernacle and temple. Ther was an inner court and an outward, 1 Kings 7. 12. one for the priests, another for the people, called the great court, 2. Chron. 4. 9. 2. King. 21. 5. good-things] so the Greek explayneth it well: the Hebrue 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 followeth; 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.

V. 6. Fearful 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; Psal. 3. 5. he answered always things reverend and fearful.

those farr off by sea] whereby is meant, not only the sea itself, but those also that dwell afar under disjouyned by the sea, as in Islands, which wayt for his law, Isa. 42. 4. So the Chaldee interpreteth it, and of the flees of the sea, which are disjouyned from the dry land (or continent.)

V. 7. O he that establisheth] or, which setteth fast: it is a continued speech to God, as the words before and after manifest, but the person changed for more passion; like that in Job. 18. 4. O he that teareth his foule, for O thou that teareth thy soule. See the notes on Psal. 59. 10. mountayns] hereby is often meant, kingdoms, polities, and common-weales, ler. 51. 25. See Psal 30. 8. The Chaldee understands it here, of Gods preparing food for the wild-goats of the mountayns.

V. 8. of the seas] waters signify peoples, Rev. 17. 15. and seas, are the huge armies of peoples, ler. 51. 42. Esai. 17. 12. 13. All such, as wel as the natural seas, God affwageth. See also Psal. 46. 7.

V. 9. And they] or, When they fear. utmost-parts] or borders, to weet, of the earth: as is expressed, Isa. 41. 5. the out goings of morning &c. This may be meant, both of the succesful 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 shewed, Psal. 104. 26. 27. and of people, inhabiting the East and West parts of the world.

V. 10. plentifully-mostenyes it] This sense the Greek yieldeth: the Hebrue also may be turned, when thou hadst made it to desire rayn: or, & giveth it the desire there-
These things are spoken first of the land of Canaan, (as the Chaldee expoundeth, thou rememberest the land of Israel;) which God visited and blessed continually, as Moses telleth, Deut. ii. 12. and spiritually are meant of Christ's Church; Ezek. 36. 8. 9. &c., very much; or, with multitude, to weet, of riches (or good things.) the stream or, brook, riveret. See Psal. 13. & 46. 5. The Chaldee paraphraseth, from the fountain of God, which is in heaven, which is full of the showers of blessing of God; that is, with heavenly sweet and wholesome streams of waters; not as gyp watered with man's labour, but drinking waters of the rayn of heaven. Deuter. ii. 10. 11. The stream of God, may here be taken for an excellent stream, as mountains of God, Psal. 36. 7. and the word with is to be supplied. Compare herewith Joel 3. 18. Rev. 22. 1., when a fountain, or pure river of water of life, come forth from the Lords house and throne, their corn; theirs that dwell in thy land, and house; after that thou hast thus prepared the land, and watered it, thou makest it fruitful.

V. 11. setest the furrowes; or, the clods, that is, with rayn; thou cauest the clods to ly close to cover the seed. The Hebrue words being indefinite, to sete &c. have like signification with the former. See Psal. 49. 15. 27. 2. Or 103. 20.; makest it soft; or melteth, resolved, makest it moist, with drops of rayn; that fall many. See Psal. 72. 6. the bud, or branch, that which springeth up, out of the earth. This name is given to Christ himself. Esa. 4. 2. Zech. 3. 8. & 6. 12.

V. 12. yere of thy goodness; that is, thy good yere, which thou honourest with singular blessings. So God commanding the sabbath yere, promised to bless the sixth 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 preached, Esa. 61. 12. Luk. 4. 19.

thy pathes drop; the clouds which are Gods charret; Psal. 104. 3. in which water is bound; Job. 26. 8. and from which rayn is dropped, to cause the earth to fructify; Job. 36. 18. & 38. 16. 27. And pathes here, are properly such-tracks, as are made by charret wheels.

V. 13. of the wildernes, there is no man; Job. 38. 25. that grass may grow for beasts. Psal. 104. 14. Though sometime shepherds there feed their flockes, as Esa. 34. 1. girded with gladnes; rejoicing 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; so light is said to rejoice, when it shineth clear and continually; Prover. 13. 9.

V. 14. the pastures; or fields, are clothed, that is, covered, abundantly flour with flockes of sheep. For fields, the Greek putteth rammes of the sheep: the Hebrue cartm, signifies both. Esa. 30. 23. & 34. 6. but the grammatical construction, and coherence here, sheweth it rather to be fields or pastures.

Psalm 66.

An exhortation to praise God. 5. to observe his works. 8. to bless him for his gracious benefits. 13. The prophet voweth religious service to God. 16. He declareth Gods special goodness to himself.

To the mayster of the musike, along a psalm.

Show ye unto God, all the earth. With psalm singing the glorie of his name: put glorie to his prais. Say unto God, how fearful is every of thy works, through the greatnes of thy strength, thine enemies that falsly-decey to thee. Let all the earth, bow-down themselves to thee, and sing psalm to thee; let them sing psalm, to thy name Selah. Come and see, the works of God: he is fearful in his doing, toward the sons of Adam. He turned sea, to drie-land; they passed through
through the river on foot: there did wee rejoice in him. He ruleth with his power, for ever; his eyes; and among the nations: the rebellious, let them not exalt themselves Selah. Ye peoples, bless our God: and make the voice of his praise to be heard. That puttest our soule, in life: and hath not given; our foot to be moved. For thou God, hast proved us: thou hast tried us, as silver is tried: Thou hast brought us into the net: thou hast laid snares, on our loyncs. Thou hast causeth, men to ride, upon our head; wee came into the, waters and thou hast brought us out, to an abundant . I will come into thine house with burnt-offerings: I will pay to thee my vowes, which my lips have opened: & my mouth hath spoken, in the distreffe, upon thee. Burnt-offerings, of marowed rams I will offer-up to thee, with incense: I will make ready beeves, with goat-bucks Selah. Come hear ye and I will tel, all ye that fear God: what he hath done to my soule. Unto him, I called with my mouth: and he was exalted under my tongue. If I had seen in my hart, painful-iniquitie: the Lord would not have heard. But surely, God hath heard: hath attended, to the voice of my prayer. Blessed be God: which hath not turned away my prayer, and his mercie, from mee.

Annotations.

V. 1. [speie] that is, wastefully view in the nations; that is, (as Solomon expounded it) in every place, both the evil (persons) and the good, Prov. 15. 3. the rebellious] or, the off fallen, forward and refractory persons; which exalperate and provoke the Lord to bitterness: as the Greek here tetralatheth, or he exalted, (puffi up) in themselves.

V. 8. peoples ] tribes of Israel: called also peoples: Acts. 4. 27. make to be heard ] or, cause (men) to hear; sound forth, audibly: See Psal. 16:7.

V. 9. That puttest our soule in life, that
is, first giveth, then preserveth life, and finally restoreth our dead soules unto life. Saving from dangers of death, Psal. 30. 4. quickening them that were dead in synns. Ephes. 2. 1. The Chaldee expounds it, the life of the world to come. 

V. 10. as silver is tried] Hebr. as to trie silver: and this meaneth, for afflictions: as at large is shewed, Ezek. 22. 19. 10. 11. 22. wherefore when God mentioneth lesser trials, he sayth, Loe I have tried thee, but not as silver. Isa. 48. 10. Hereby also is meant, a purifying from dross and corruption by afflictions. See Med. 3. Zac. 13. 9. 1 Pet. 1. 7.

V. 11. streightens,] or affliction, as the Greek also turneth it: but hereby a firey-chaine or wringing-girt may be meant, such as burdens are, tied with to bear backs.

V. 12. upon our head] to use us as beasts for to carry them: it meaneth servile subjection. See the like in Isa. 53. 23. come into fyre and into waters] that is, pased through afflictions of sundry sorts: Psal. 32. 6. Ezek. 15. 6. 7. Also in Num. 31. 23. those things are sayd to come into (or pass through) fyre, which would abide the same, without being consumed, as metals. That sentence hath also here use, as after is shewed, an abundant-place] or, a moist, a well-watered-land: wher we may drink our fill. The Greek calleth it a refreshing: which well fitteth with the comforts of the gospel, as Med. 3. 19.

V. 14. opened] that is, uttered, or promifed distinctly and seriously, as the Greek sayth, distinguished: for the mouth being opened in vowes, signifieth that they may not be called back. Judg. 11. 35. 36. distress upon me] or in my distress: so Psal. 18. 7. 8. 

V. 15. marrowed rammis] that is, fat & lusty. The word rammis is in Hebrue set after the word incense: which may therefore be read, the incense (or perfume) of rammis.

meaning the fag which was burned on the altar. And so it may intend peace offerings, as before he mentioned burnt offerings. See Levit. 3. 9. 10. 14. compared with Levit. 1. 10. 13. The Chaldee expoundeth it, incense of spieces, and sacrifices of rammis. make ready] or offer, as the Greek interpreteth it. The Hebrue word to make or doe, is used for dressing or making ready of meat, or sacrifices, Gen. 18. 8. Judg. 6. 19. Exod. 10. 25. & 29. 36. Levit. 16. 24. & 22. 23. 

beers] the Hebrue bakar is the Beast generally, one for many, as in Psal. 3. 3. These were the principal sacrifices, Lev. 1. 10. 

V. 17. under my tongue] that is, with my tongue: or it may be meant of the hart and inward parts, which are under the tongue.

V. 18. if I had seen in my hart] that is, had regarded with it: so to see, is to behold with a corrupt affection. Job. 31. 26. Thus God cannot see evil, Habak. 1. 13. would not have heard] for, God heareth not sinners: John 9. 31. nor hypocrites, Job 27. 8. 9. Prov. 15. 29. The Greek makest it a wish, Let not the Lord hear me.

Psalme 67.

A prayer for the inlargement of Gods kingdom, to the joy of all peoples, and increase of Gods blessings.

To the mayster of the musik on Neginoth; a psalm a song.

GOD, be gracious unto us and bless us: he make his face to shine, with us Selah. That they may know in the earth thy way: thy salvation among all the herens. Peoples shall confess thee, 6 God: peoples all of them, shall confess thee. The nations, shall rejoice and shout: for thou wilt judge the peoples with righteousnes: and the nations, in the earth, thou wilt guide them Selah. Peoples
Psalm LXVII. LXVIII.

People shall confess thee, 0 God: peoples all of them, shall confess thee.
The earth, yiledth her increase: God our God, will blest us: and all the ends of the earth, shall fear him.

Annotations.

Verse 3. That they may know, indefinitely; or, that thy way may be known. God's way is generally his administration in the world; specially his gospel. Acts 18. 25. 26. as his salvation, is Christ. Luke 2. 30.

Verse 4. shall confess: and so after.

Verse 7. The earth, or land of Canaan, (as the Chaldee explains it, the land of Israel,) the seat of God's church; whose fruitful increase God promised in the Law, Lev. 25. 19. & 26. 4. and the Prophets apply it to the spiritual graces of the gospel. Ezek. 34. 27. Zech. 8. 12. Esa 45. 8. and our land or earth, is our harts regenerate, to bear fruits to the Lord. Math. 13. 19-23. Heb. 6. 7.

Psalm 68.

A prayer at the removing of the Ark, with a prophesy of Christ's resurrection. 1. An exhortation to praise God for his mercies, 8. and for his care of the church. 19. A prophesy of Christ's ascension & benefits following for which God is to be blessed; 32. and of the conversion of the Gentiles, unto his further praise.

1. To the master of the musick, a psalm a song, of David.

Let God arise, let his enemies be scattered: and they that hate him, flee from his face. 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. And let the just rejoice, let the new-gladhommnes, before the face of God; & let them joy with rejoicing. Sing ye to God, sing psalm to his name: make-an-hye-way, for him that rideth in the deserts, in Jah his name; & theew gladnes before his face. He is a father of the fatherless, and a judge of the widows: every God, in the mansion of his holyes. God featheth, the solitary, in house; bringeth forth those that are bound in chaynes: but the rebellious, dwell in a dry-land. 0 God; when thou wentest forth, before thy people: when thou marchedst, in the wilderness Selah. The earth quaked, also the heavens dropped, at the face of God: Sinai it self, at the face of God; the God of Israel.

A rayn of liberalities, thou didst shake-out 0 God: thine inheritance when it was wearied, thou didst confirm it. Thy company doe dwelt in it: thou dost prepare in thy goodness, for the poor-afflicted 0 God. The Lord wil giye the speech: of those that publish glad-tidings, to the great armie. The kings of the armies, shall flee shall flee: and she that remayneth in the house, shall divide the spoyle. Though ye lie, between the pot-raun-ges: ye shalbe as the wings of a dove, which is decked with silver; and her fathers, with yelow gold. When the Almighty scattreth-abroad, kings in it, it shallbe snow-white in Tsalmon. A mountaine of God, mount Bashian is: an hilly mountain, mount Bashan.

Why leap ye 0 hilly mountains? this is the mountayn, God desireth for his seat; yea Ichovah, wil dwel in it to per-
Psalm LXVIII

18. Petual-aye. Gods charret, twice-tenthousand, thousands of Angels: the Lord is with them, as in Sinai in the sanctuary. Thou art ascended to on high, thou hast led-captive a captivation, thou hast taken gifts unto men: and also the rebellious, to dwell, 19. Iah God. Blessed be the Lord, which day by day lodeth us: the God, our salvation Selah. Our God, is a God of salvation: & to Jehovah the Lord, belong the yslues of death. But surely God, will wound the head of his enemies: the hayrie scalp, of him that goeth on, in his guiltinesse. The Lord hath sayd, I will bring-agayn from Babylon: I will bring-again, from the guls of the sea. That, thy foot may embrew je self, in blood: the tongue of thy doggs, in blood of thine enemies even of every of them. They have seen thy goings, 20. I God: the goings, of my God,my king in the sanctuary. The fingers went before, the players-on-instruments after: among the damofels, beating-on-tymbrels. In the churches, blefs ye God: even the Lord, ye of the fo- tayn of Israel. There little Benjamin, with their ruler, the princes of Judah, with their assembly: the princes of Zebulun, the princes of Naphtali. Thy God hath commanded, thy strength: strength he God, that thou haft wrought for us. For thy palace, in Jerusalem: kings shall bring thee a present. Rebuke, the company of spear-men; the congregation of mighty-bulls; with the calves of the peoples, and him that submitteth him self with pieces of silver: he hath scat-tered-abroad the peoples, that delight

as warrs. Princely-ambaffadors shall come out of Egypt: Ethioopia shall hastily-stretch her hands, unto God. Sing unto God, ye kingdome of the earth: sing-psalm, to the Lord Selah. To him that rideth, in the heavens of antiquitie: he he will give his voice, a voice of strength. Give the strength, to God: his hye-majesty is upon Israel; and his strength, in the skyes. Fearful are thou 22. I God, out of thy sancturies: the God of Israel, he giveth strength and forces to the people; blessed be God.

Annotations.

Let God arise] or stand up. By God, here is meant Christ our Lord; for of him is this psalm interpreted by the Apostle, Ephes. 4. 8, 9, 10. This entrance is taken from Moles, Num. 10. 35. where when the hoif of Israel rose up from mount Sinai to journey towards Canaan, the Ark of the covenant of the Lord went before them three days journey, to fetch out a re- 24. tinge place for them. And when the Ark went forwa.d, Moses sayd, Rive up Jehovah, and let thine enemies be scattered &c. where Moses respected not only the Ark (the figure of Christ:) but the promise of God, Behold I fed an Angel before thee to keep thee in the way, and to bring thee to the place which I have prepared; beware of him, and hear his voice &c. for my name is in him &c. Exod. 13. 20, 21. This was the Angel of the covenant; Mal. 3, 1. the Angel of Gods face, or presence, which saved the people, Ex. 63. 9. even Christ, whom they tempted in the widernes, 1 Cor. 10. 9. in whom God was, 2 Cor. 5. 19. and who himself is God our all, blessed for ever Amen. Rom. 9. 5. David appilicth these things to his own time and action of bringing home the Ark, 1 Chron. 13, and prophesie th all of things to come: as Acts. 2. 30, 31. V. 4. let them joy] to weet, inwardly, with
Psalm LXVIII.

with delight (as the Greek explyareth it:) as the former word signifieth outward joyful carriage, and exultation.

V. 5. make-an-hye way] or, excite: but that this is meant of a way, or cause, first the Hebre word Solla, naturally beareth; as Isa.62.10. & 57.14. Secondly the Greek version hadopoius, make-way, confirmeth it; thirdly the scope of this place sheweth it; compared with Isai.40.3. when the Voice in the wildernes cryeth to prepare the way of the Lord Christ, Mat.3.2. deserts] places where things are mixed and confused, as the word Ghnarboth, properly signifieth. So Ghnarabah, is a desert or wildernes, Isai.40.2. and there is a declaration of this place, that valleys should be exalted, mountayns debated, crooked things made straight; and rough places, smooth. Isai.40.3. Luke.3.8. The Greek version here, cpi dusmoon, meaneth also the same: for though the word be ambiguous, and signifieth the west-parts; yet it is often used for the deserts or playns of the wildernes. Num.33.48. & 36.13. Deut.1.1. Job.5.10. 2. Sam.4.7. in [or his name]: or by [or his name, to weet, sing & praise him. [or is the proper name of God in respect of being or existence, for he is of himself, Exo.3.14. giveeth to all, life and breath and all things, and in him, we live, and move, and have our being; Act.17.25. 28. It is the same in effect with [or rather]; but more seldom used: of which see Psal.83.19.

V. 6. a judge] that is, a definee, and avenger of their wrongs. See Exod.22.22.23.24. [or his holy mansion] or his holy house; whereof see Psal.26.8.

V. 7. the [or] their hands] them which are alone, or defolate: meaning without children.

in house] that is, giveth them children. See Psal.113.9. in chaunes]. or, in conveniences, that is, in convenient and commodious forts; or, into fit (and commodious) places.

The Greek sayeth, in fortitude. The Chaldee thus, he brought forth the sons of [or rather,] which were bound in Egypt.

dry-land] or, barren ground, named in the original of the bleaknes or whitenes, as wheron nothing growth. This the Chaldee referreth to Pharaoh and his host, which were obstinate and would not send away Israel, that they dwelt in a dry land.

V. 9. Sinai is self] or, this Sinai to weet, quaked, when God came down upon it to give his law: see Exod.19.16.18. Heb.12.18. The Chaldee sayth, Sinai, the smoke thereof ascended like the smoke of a fornace, because the majesty of God the God of Israel, was revealed upon it. These words David borrowed from Deborahs song, Judg.4.1. Sinai is a mountayn in Arabia, Gal.4.25. in the wildernes through which Israel passed, Exod.19.1. It was called also Horeb. See Psal.106.19.

V. 10. rayn of liberalities] that is, a liberal, plentiful, free and bountiful rayn, proceeding of Gods free grace. So elsewhere is mentioned, the rayn of blessing; Ezek.34.26. Spiritually this meaneth the doctrine of the gospel; Deut.32.2. Isai.45. 8. Hos.14.6. 7. & 6. 3. Heb.6.7. See Psal.65.10.

[or shed] or shed and [shrink] abroad as with the waving of the hand, the Greek turneth it separate. God divideth the showts for the rayn, Job.38.25.28.26.28. & 37.6. when it &c.] Hebr, and weared, that is drye, fainting for want of water: as Psal.63.2.

V. 11. Thy company] the host of Israel, feated in Canaan. The Hebre word Chajah signifying-Life, is used for all living creatures, comonly beasts, and among them wild beasts, in which most life appeareth, Gen.1.24.25. &c. also for fishes, Psal.104.25. Applied to men, it meaneth a Company or societie, eyther good, as in this place, or evil, as after in verse 31. It is used for an host of men, as 2 Sam.23.13. in fled wherof, in 1 Chron.11.15. is written Mathaneh, a Camp, or Leager. The Greek here turneth it Zoa, Living-wights: which word is used in Rev.4.6. & 5.8.9. Where mystical speech is of Christs church, prepare to weet thine inheritance, (or fruitful blessings therein,) for the poor, (or afflicted,) that is, the church. This every man was to acknowledge, when he brought the first fruits unto God.
God. See Deut. 28.5.6—9.10. The Chaldees expoundeth it, thou preparedst the host of the companies of Angels, for to doe good to the poor afflicted.

V. 12. wil give the speech, or, gave the word; but it may be taken for a prophetic, and by giving the speech (or word) is meant, eather the ministering of matter and speech unto them; or the confirming and performing of that which they have spoken. So Paul desired the prayers of the churches, that speech might be given him, Eph. 6:19. Col. 4:3. But the Chaldee referreth this to the Law, the word of God, gave the words of the Law to his people.

of those that publish glad tidings or (applying it to Chrihts glad tidings,) fungfongs of viftorie as if. xod. if. xo. I Sa. in like sort be called gelijji Meba^heth. Euan-

preaching foule, Ecclef.1,1. so may any; the pulitjh err of glad-tidings such, we may bafjroth is of the feminine gender, usually understood therfore of a voice, such as armic, are the preachers of the gospel, Eccl. 1, 1. A. 18.6.7, but the scripture no where calleth such, the publishers of glad tidings: we may therefore understand it of men; for 1. as Solomon called himself Kohéleth, that is a Preacher, (in the feminine gender,) or a preaching-soule, Eccles.1,1. So may any Evangelist in like sort be called Meba^jfech. 2. Alfo the Greek version maketh it the masculine, the Lord will give the word (loit euangclizoménoi) to the man that euangelize. 3. And in Isai.40.9. such are spoken to in this sort and form, as did preach good tidings to Sion and Jerusaleh; which euemeth to be principally ment of th’Apostles. 4. The Chaldee paraphrase also applieth it to men, though past, as to Moses and Aaron, which euangelman the word of God, to the many companies of Israel: to the great armie meaning the church; of whose warfare, see Isai.40.2. Rev. 19:14. 2 Cor. 10:4; or if we refer it to the Evangelists, there is a great host of them; or to the tidings that they tel, it is, of much war. The Chaldee referreth it to Moses and Aaron that euangeli-

zed Gods word to the great host of Israel. V. 13. [shall see] this is meant of Christs enemies, as in verfe 2, though here is an other word, signifying a wandering flight, seeking where to hide them; as Rev.6:15. So five Kins fled from Ioitha, hid them in a cave; Isai. 10:16. See also Isai. 1.4.5.8. be that remyneth] Heb. the mansion, (or habitation,) that is the woman, or women, that do not out to war, but stay at home, as Judg.5:24. Tit. 2.5. As the church is sometime likened to a Woman, Rev. 12.1. so the Chaldee applieth this here to the congregation of Israel, that divided the spoile from heaven.

divide the spoile this is a blessing, Isai. 53.12. doon after viftorie, Judg.5:30. Luk. 1:12.22. and with joy, Isai. 9.3. For spoiles are used to denote riches, Prov.1:13. 31.11. 16.19.

V. 14. between the pot-raunges] or, be- tween the two-banks or reews, to meet, of stones, made to hang pots & kettels on, in the camp or leager: places where skul-lions ly, and fo are black; meaning here-by affliction and miserie, as on the contrary, by the doves silver wings, is meant prosperity: Or we may understand it of the two bounds and limits, of the enemies, where they are continually assaile, or indanged. And this the Greek seemeth to favour, turning it, [ana mefton toov devon] amidds (or between) the inheritances; even as they also translate the two burdens or limits between which Esachar couched, Gen.49.14. which tribe had the Philistians at one end, and Ammonites on the other, that vexed them. The Chaldee giveth this paraphrase: The God of Israel sayd, Though ye kings lie (or sleep) between the curtains, behold the church of Israel, which is like unto a dove, covered with clouds of glor, dividesthe spoile of the Egyptians, with yellow gold: understand again, decked with yellow (or greenish) gold; that is, of a golden colour, and green, as the original word importeth, Levit.13.49. & 14.37.

V. 15. the Almighty] or Allsufficient, that is God, named in Hebrew Shaddai, of his power and sufficiency to goe through with all
Psalm 68:11. Charret is put for charretis, (as ship. 1 King. 10. 22. for ships, 2 Chron. 9. 21.) or to note the joy to the service of all the Angels, as of one. 

Psalm 131. 11. Charret is put for charretis, (as ship. 1 King. 10. 22. for ships, 2 Chron. 9. 21.) or to note the joy to the service of all the Angels, as of one. 

_twelve-thousand] or double myriads, that is, innumerable: in the Greek, ten-thousand fold: meaning, innumerable. Angels] the Hebrue Shiban, translated Angels, is not elsewhere found in Scripture. It seemeth to come of Shanah to second; as being second or 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. Esh. 10. 3. If we refer it to the number, we may turn it, redoubled, or manifold. If to the charrets, and derive it of, Shanan, to sharpen; it may note a kind of charrets with sharp hooks, used in warrs, as many humane writers record. Statius, lib. 10. Thebaid. Macrobius. &c. How ever the word be doubtful, the meaning feemeth to be of Angels, (as the Chaldee plainly expresseth,) which the Greeks here translate cheerful ones, as of the Hebrue Shaan, to be in tranquillitie, & joy: and the Apostle feemeth 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. Heb. 12. 22. And Angels have appeared like firey charrets, 2 King. 6. 17. with them, or in them, as in Sinai, as God was in Sinai, with ten-thousands of holy ones, when he gave the law, Deut. 33. 2. So is he in Sion, with ten-thousands of Angels, Heb. 12. 22. Here the words, as in, seeme necessarily to be supplied: or the word Lord; as, the Lord of Sinai; with like meaning as before.

V. 19. Thou art ascended &c.] Thou (Lord Jesus) art gone up, to the highest heaven, having first descended to the lowest earth. So the Apostle teacheth us to understand this place, Eph. 4. 8. 9. or, to the heayn-place: see Psal. 7. 8. The Chaldee translacteth it, to the firmament, led captive] or, captaved a captivitie, that is, a company of captives; a prey, of people taken in warr. See the like phrase, 2 Chron. 28. 5. 11.
Psalme LXVIII.

Judg. 5.12. Num. 32.1. 1. Deut. 21.10. So poverty, is used for a company of poor people. 2. King. 24.14. Christ's enemies, Satan, syn, death, &c. were by him subdued, Colos. 2. 15. his elect captivated by Satan, were by him redeemed: of whom also this may be meant, as Psal. 116.1.4. had taken gifts unto] that is, had given, (and distributed) gifts among men. An Hebrew phrase often used, as Take me a sword, 1 King. 3.14. that is, give or bring it me. Take 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. Giving also is sometime used for taking: as Gen. 41.30. he gave (that is took) us for spies. Rightly therefore doeth the Apostle turn this in Greek, given, Epeh. 4.8. and the next words ba-Adam, is unto men, as Paul explyaneth it, or, among men, as Ver. 4.9.15. And the gifts, are the Ministers of the gospel, given for the good of the Church, Epeh. 4.11.11. So the Chaldean here addeth, thou hast taught the words of the Law, had given gifts to the sons of men, and also the rebellious] or disobedient, to weet, thou hast led captive. They that continue rebellious are subdued to destruction, Psal. 2.9. Isa. 11.4. others by conversion, as Saul, breathing out threatenings and slaughter, was by Christ subdued, Acts. 9. And after spake of himself and others, we ourselves were in times past unwise, disobedient &c. but when the bountifulness and love of God our Saviour towards man appeared, he saved us. &c. Tit. 3.3.4.5. to dwell] understand, in God's mount, as verse 17. or with Jehovah, meaning it of the captives. Or, that thou & Jehovah God, mayst dwell, to weet, in mens hearts by faith, Epeh. 3.17. or in the Church, which by those thy gifts (the ministers) is builded as a spiritual house for God to dwell in. 1 Cor. 3.9.10.16. 1 Pet. 2.5. So God dwelt among the Israelites, Num. 5.3. & 35.34.

V. 20. day by day] or daily: see Psal. 51.9. loadeth us] to weet, with his blessings, or gifts, verse 19. or with afflictions, wherewith the faints are burdened, and yet bless him for his comforts in them. 2 Cor. 5.4. & 1.3. 4. 5. 6. 4. --5. The Chaldee understandeth it of such lodging as is by adding precepts upon precepts. V. 21. Our God &c.] or God to us, is a God for salvation, that is all manner health, help, and deliverance, that fully satisfeth. Jehovah,] to the name of God is written usually, when Adonai, Lord, next followeth it, as here and Psal. 109.21. or goeth before it; as Gen. 15.2. having the vowels of Jehovah God, and so is by the Jews pronounced, as other times having the vowels of Adonai, it is so pronounced, Lord. So, for Adonai Jehovah, 2 Sam. 7.18. is written Jehovah Jehovah, 1 Chron. 17.16. See Psal. 3.19. yssues,] or passages, that is, ways and means, of death or to death: meaning that he hath many ways to bring his enemies to death, and to deliver his people out of it. For, he hath the keys of death; Rev. 1.18. he killeth, and giveth life, woundeth and healeth, and none can deliver out of his hand, Deut. 33.39. So yssues of life, Prov. 4.23.

V. 22. haare felp] Hebr. the crown (or scalp) of hair: meaning open and inevitable judgement on the chiefest and most fierce enemies. guiltinesses: guiltyness: sins: iniquities. So Psal. 69.6.

V. 23. wil bring again] or, wil return, reduce, to weet thee my people; as I brought thee from the peril of Ogh in Bashan, Num. 21.12.35. and of Pharaoh at the red sea, Exod. 14.22.23.26.29. Former deliverances are often by the Prophets applied to the times and works of Christ. See Isa. 11.1.11.15.16. 55.11.12. gulfs] or deeps, bottoms: see Psal. 69.3.

V. 24. That thy foot may embrew] that is, be embrewed: or, That thou mayest embrew thy foot. It is the same word, which before in verse 22. is Englished wound, and signifies to make gore bloody: and is here by consequence put for embrewing or dipping in gore blood, as the Greek turneth it, That thy foot may be dipped. And this noteeth a great slaughter of the enemies: as the dipping of the foot in oil, Deut. 33.24. meaneth abundance thereof, in blood of thine.
V. 25. They have seen, (not naming any special persons) thy goings, or ways, and administration. The Chaldee faith, The House of Israel have seen the going of thy Majesty upon the Sea, 6 God.

V. 26. beating on tymbrels] or on tabers; to weet, with the hand; so in the triumph at the red sea, Marie the sister of Aaron, & all the women after her with tymbrels & pipes, sung praise to God. Exod. 15. 20. 21. unto that, the Chaldee here referreth it. So at the slaughter of the Philistims, 1 Sam. 6. 7. and at the slaughter of the Ammonites, Judg. 11. 34. A tymbril (or taber) is in Hebrew named Toph; of the like found that it maketh when it is stricken.

V. 27. In the churches] or congregations: see Psal. 16. 12. ye of the fountain that come out of Israel, as out of a well or fountain: a phrase taken from Deut. 33. 28. Eelias hath also one much like it, Isa. 48. 1. It feemeth 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, concerning the flesh Christ came, who is God over all, blessed for ever Amm. Rom. 9. 5.

V. 28. There] in the churches, be little Benjamin, the tribe or posterity of Benjamin, who was himself little, that is youngest of all Israel's children; and his tribe little, that is few in number, being almost all destroyed for the sin of Gibea, Judg. 20. 44. &c.

V. 29. commanded thy strength] that is, powerfully appointed it, speaking to the church. See the like phrase Psal. 113. 3. & 44. 5. By strength also, Kingdom is often meant. Strengthen] the Chaldee paraphrafeheth, dwell in this house of the Sanctuary, which thou hast made for us.

V. 30. For thy palace] or temple, which was after Davids dayes to be built in the heavenly Jerusalem, the Lord, and the Lamb, are the Temple of it. Rev. 21. 22. bring a present] or, lead along a gift: that is, gifts or presents. So Psal. 76. 12. which presents are sometimes of the persons of men. See Isa. 18. 7. & 66. 20. Rom. 15. 16. and 12. 1.

V. 31. Rebuke] that is, Destroy: see Psal. 9. 6. company of shear men] or of archers;
archers; the rowt (or crew) of the cane; that is, such as use canes or reeds, whereof spears, or arrows were made. Of this word company, see before, verse 11. It may also be read, the wild-beasts of the reeds, meaning, the savage wicked people. So the Chaldee turns the armies of Sinners, mighty bulls] the hye Preistis, and great personages; see Psal.22.13. that submitted] that is, the hypocrite which feigneth submission, (as the former were confessed enemies) or, (that is every one) submit; as Deut.33.19. The word signifies such submission as when one calls down himself at the feet, as to be troden on: so Prov. 6.3. he hath scattered] this is spoken to the church, of God. The Greek turns it as the former, Scatter thou.


Egypt] in Hebrue called Misraim; the name of the son of Cham, the son of Noah, Gen.10.6. who called the country where he and his posterity dwelt, by his own name. In Greek, and in the new Testament, it is always called Egypt. This is a prophefie of the calling of the Gentiles to the faith; as the Chaldee saith, that they may be made prophetes. Ethiopia] in Hebrue Cufb, an other son of Cham, brother to Misraim and Canaan; Gen.10.6. the country wher he and his children dwelt, is called by his name Cufb, in Greek Ethiopia. The people, we call black-Moors.

7 hastily stretch] Hebr. make run: noting the readiness of that nation to offer gifts and sacrifices, (or, as the Chaldee explyaneth it, to spread out their hands in prayer,) and to receive the gospel. See Acts 8.27.

V. 34. of heavens of antiquity] that is, the most ancient and highest heavens, which were since the world began: noting hereby Gods powerful majestie, and help to his church; as Deut. 33.26. will give] or giveth usually his voice; that is, speaks aloud, or thondreth. See the notes on Psalm. 46.7. & 29.3. Some Apostles were called Sons of thunder, Mark. 3.17. and Christs powerful voice, rayfeth the dead, John. 5.25.

V. 35. Give thee the [strength] that is strong-praife, & the glory of the kingdome. See Psalm.8.3.

V. 36. Sanctuaries] the holy and most holy places of the tabernacle; and heaven it self; see Psalm.43.3. the people] that is, as the Greek explyaneth, his people. So, the foule, Psalm.69.1. for my foule; see Psalm.45.4. Blessed be God.] Hereupon God was called in Israel, the Blessed one: as Mark.14.61. Art thou Christ the son of the Blessed? that is, the son of God, Matt.16.63.

Psalm LXIX.

To the mayster of the musik, upon Sholhannim, a Psalm of David.

Save me, O God: for waters are entered even to the foatle. I sink down in the mud of the gulf, where no standing is: I am entred into the deeps of waters, and the streaming-floud overfloweth me. I am weary with my crying; my throat is burnt; mine eyes fail, I attentively-wayting, for my God. Many are, more-than the hayres of mine head, they that hate me without cause: mighty are they that would suppress me, mine enemies falsely: that which I took not away, then I restored. O God, thou knowest my foolishnes: and my guiltynes, are not concealed from thee. Let not them be abash for me, that hopefully expet thee, Lord Iehovih, of hosts: let not them be ashamed for me
For thy sake, do I bear reproach: shame, covereth my face. I am become a stranger, to my brethren: and a forretyner, to my mothers sons. For the zeal of thine house hath eaten me up: and the reproaches of them that reproached thee, are fallen upon me. And I wept, with fasting afflicted my soule: and it was, for reproches to me. And I made my rayment sack cloth: and I was, to them for a proverb. They that sit in the gate, spake against me: and they that drink strong-drink, made melodies. 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. 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. Let not the streaming-hound of waters overflow me, neither let the gulf swallow me: neither let the pit shut her mouth upon me. Answer me Jehovah, for thy kind-mercy is good: according to the multitude of thy tender mercies, turn-the-face unto me. And hide not thy face, from thy servant: for distress is on-me, make-hast answer me. Draw-neer to my soule, redeem it: because of mine enemies, ransomme thou me. Thou hast known, my reproch and my shame, and my dishonour: before thee, are all my distressers. Reproach hath broken my hart, and I am full-of-heavy-nes: and I looked for some to mone me, but none came: and for comforters, but I found none. But they gave me gall for my meat: and in my
troubles being a figure of Christ, prayeth for deliverance from tentations and perfections, under the similitudes of waters, mud, myre, pit, deeps, streams, &c. and that this Psalm had accomplisht in Christ, the Evangelists shew; Mat. 27. 48. Iob. 19. 29. that the use herof is for us, th'Apolle sheweth, Rom. 15. 3. 4. that we through patience, and comfort of the scriptures might have hope.

waters The Chaldee expoundeth thefe, armies of fynners, which befet him like waters. the foule] to weet of me; as the Greek explyanyeth it: that is, are ready to drown and choke me; so Ion. 2. 5. see also Psal.45.4.

V. 3. mud of the gulf] or, of the deep; that is, the deep or gulfy mud, in the bottomes of the sea; as Psal.68.23. Lon. 2. 4. an other signe of great calamitie, as also in Psalm. 88. 7. wherefore Babylon that held captive Gods people, is called a Gulf, or Deep: Isa.44.27. no standing] no stay, or ground: but I sink more and more.

V. 4. is burnt] that is, parched, dried; or ( as the Greek explyannyeth it,) hoarse, eyes fayl] or, are confumnd, to weet, with tears, and earnest exfpeftation, as Lam. 2. 11. & 4. 17. This was a curse of the Law, Levit. 26.16. Deut.28.65. but Christ became a curse for us, Gal.3.13. So after, Psal.119.82.

V. 5. fallly] in Greek, unjustly; took not away] or which ? robbed not, took not by force and rapine. This though it may be taken for all unjust criminations, whereof David and Chrift were innocent: yet in special it was verified in Chrift, who being in the form of God, thought it no robbery to be equal with God, Phil. 2. 6. notwithstanding for witnessing himfelf to be the Son of God, he was put to death by the Jews, Iob.19.7.

V. 6. my foolishnes] that is, my syn: see the note on Psal.32.6. In David were syns properly; in Chrift, by imputation: for God made him syn for us, which knew no syn, 2. Cor.5.21. Or this may be meant of false imputation, God thou knowest my foolishnes, if any such be, as my foes charge me with. So Psal.7.4.5.

V. 7. abashed for me] for my sake, to weet, if ? be not delivered. So of Chrift, his disciples hoped that he should be the favour of Ifrael; but when he was kylld, they began to doubt and fear, Satan winnowing their faith, to make them afhamed; but Chrift prayed for their confirmation, Luk. 24. 20. 21. & 22. 31. 32. So great are Chrifts afflictions, that blessed is he that is not offended in him. Mat.11. 6. [beovi] or, God: it hath the vowels of Elohim. See Psal.68.21.

V. 8. bear reproch] that is, are reproched: contrary hereunto is, to bear grace and favour; that is, to be favourd and wel liked. Esth.2.15.17. Compare herewith Psal. 44. 23. 16.

V. 9. forreynour] to weet, in their estimation and carriage towards me. This also was the case of Iob, and others, Iob. 19.13. Gen.31.15. and of Chrift the Iewes sayd, they knew not whence he was, Iob.9.29. and his brethren beleived not in him. Iob.7.5.

V. 10. role of thine house] or gehaloufie, indulgence for the polluting of thine house, and studious fervent care to have it conserved holy. See this performed by Chrift, when he whipped buyers and sellers out of the temple, Iob.2.15.16.17. eaten me up] devoured, or consumed. For love and gehaloufie; are a fyre and vehement flame; Song.8.6. See also Psal.119.13.9.

are fallen on me] that is, I have taken them on me, and willingly bear them; as the Apollcle gathereth from these words, that Chrift pleased not himfelf; (that is, fought not his own pleaure or profit,) but for his fathers sake and his brethrens did bear all things: and this is an example for us to doe the like. See Rom. 15. 1. 2.

V. 11. afflicted my soule] the word afflicted, is here supplied from Psal. 35.13. for often ther is want of a word to be understood, which the Hebreue text sometime sheweth: as 2. Chron. 10. 11. 14. 7., with scorpions; for which in 1. King. 12. 11. 14. is writ-
Psalm LXIX.

is written, I will chastise you with scorpions. See the notes on Psalm. 18. 7. 19. & 2. 7. it was for ] or, it was turned to reproaches, that is, to much reproach, and approbrie. So John's fasting, turned to his reproach, they said, he had a Devil. Luk. 7. 33.

V. 12. And I made, or when I gave, that is, made, or put on. So giving is for putting, Psal. 8. 2.

V. 13. that fit in the gate] that is, great men in the publik assemblies. The rulers of the Jews. Deut. 25. 7. Ruth. 4. 1. 2. &c. The Greek here turneth it wine, melodies] or fongs, sung with instruments of musick, of mee. So Job also complaineth Job. 30. 9.

V. 14. And I that is, And (or but) as for mee. time of acceptance] that is, an acceptable time: as the Apostle interpreth this phrase, 2. Cor. 6. 1. from Esa. 49. 8. in truth of thy salvation] that is, for thy saving truths sake, or faithful salvation.

V. 15. mire] the Chaldee expoundeth it, captivity which is like unto mire.

V. 16. shut her mouth] so that I cannot get out of miferie: as Dathan, Abiram &c. went down alive into the pit, & 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. The Chaldee expoundeth this verse thus, Let not the strong king which is like to a flood of waters, captivate mee, neither let the mighty prince swallow mee: &c.

V. 17. turn the face] or respect, regard mee, with favour. See Psal. 25. 16.

V. 20. dishonour] or ignominie, slander, calumni: see Psal. 4. 3.

V. 21. ful of heavynes] or, sick, sorrowful: of this word in Hebrue man hath his name. Enol: [see Psal. 8. 1. to more] so pitie, and solace mee, or to shew compassio. So Job. 42. 11. found none] in Christs greatest need, all his discipels forsooke him & fled. Mat. 26. 56. and all his acquaintance stood a farr off. Luke 23. 49.

V. 22. gall] in Hebrue Robb, an herb bitter as wormwood, with which it is often joyned; Deut. 29. 18. Am. 6. 12. Lü. 3. 19. It growth in corn fields, Hos. 10. 4. the water or juice hereof signifieth bitter affliction, Jer. 9. 15. These things were also actually done to Christ, whom the Jews refrehed with gall and vineger, Mat. 27. 34. Job. 19. 28. 29. 30.

V. 23. and for recompenfes] that is, and for a full recompenfe of that which they did to mee, (let their table be) a trap unto them. Or, and for peace; that is, and the things which they expect peace and welfare by, let become a trap unto them. But the first tense agreeeth with the Apostles interpretation, Rom. 11. 9. These are Davids imprecations against the Jews, and prophesies of their rejection, as the Apostle sheweth, and by their table, wee are to understand all means of comfort and refreshing both of body & soule, which turne to the mine of the wicked, even an odour of death unto death, 2. Cor. 13. 15. 16.

V. 24. that they see not] so the Apostle explyaneth the Hebrue phrase, from seeing: Rom. 11. 10. The like is in Esa. 44. 18. And hereby is meant the eyes of their understanding, that seeing they see and perceive not, because a veil, is over their harts. Job. 12. 39. 40. Afl. 28. 26. 27. 2 Cor. 3. 14. 15. make their loynes to shakke bow down their backs, sayth the Apostle, Rom. 11. 10. and this meaneth bondage, and miserie, as appeareth by the contrarie blessing of going upright, which God once vouched safe unto that people, Levit. 26. 13.

V. 25. their castell] or their towne, palace, habitation faire and orderly builded. Genes. 25. 16. Num. 31. 10. Song. 8. 9. This which David speaketh of all Christs enemies, Peter applieth to Judas that betrayed him, Let his habitation be desolate, Afl. 1. 20. but Christ threatneth the like to them all. Mat. 23. 38. Castell here is for Castells, or palaces; as charretes, for charretes, Psal. 68. 18.
Psalm LXX.

V. 27. whom thou hast smitten] Christ, the shepherd, who was smitten of God and wounded for our sins. Esa. 53. 4, 5. Mat. 27. 31. they tell, of the sorrow] that is, tell another vapantly, of the sorrow, (smart or payn) of thy wounded, thy servants who are wounded for thy sake; or they preach hereof: see the like phrase, Psal. 2. 7. or, they tell, to the sorrow; that is, add unto and increase it; as the Greek curseth it.

V. 28. Give thou iniquitie &c. that is, Add sin unto their sin, give them over to a reprobate mind, which was Gods heavy judgment first on the Gentiles, Rom. 1. 24, 28. afterward on the Jews, who fulfilled their syns, when wrath came on them to the utmost, I. Theesal. 2. 16. Rom. 11. 8. Math. 23. 32. Or by iniquitie, may be understood punishment for it, as Ps. 32. 11. 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. Phil. 3. 9, 10. The Chaldee expounds it, let them not enter into the church of thy just ones.

V. 29. book of the living] or, 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, or registered in the writing of the house of Israel, as Ezek. 13. 9. Rom. 11. 20. Phil. 3. 2. 3. Psal. 87. 6.

V. 30. lift mee up] or, set mee on a high place, that is, safely defend mee.

V. 32. better to] that is, more pleasing & acceptable. a young bull] so the Greek explaineth the Hebrue phrase a bull a bullock, that is, a bull which is but young, or a bullock. So Jude. 6. 25. where the order is changed, take the bullock of the bull: that is the young bull, or bullock. Some understand it here of two, better than bull, or bullock, that hath horns] Hebr. horneth, that is, brings forth or beareth horns, and paretheth the hoof: for such were fittest for sacrifice: but confession and thanks are more pleasing to God; specially Christs obedience, see Psal. 50. 13, 14, 15. & 40. 7.

V. 33. seekers] or ye seekers of God, to weet, shall se it, and your hart shall live; ye shall have inward life, joy and consolation. See Psal. 27. 27.

V. 34. by prisoners] such as are persecuted, & bound in prisons for his trutheth: Thus Paul calleth himselfe the prisoner of Christ, Eph. 3. 1. V. 35. heavens] the Chaldee sayeth, Angels of heaven, and the inhabitants of the earth.

V. 36. save Sion] that is, his Church, figured out by Sion, and Judah, see Psal. 2. 6. and this building of Judahs cities, is by preaching of the gospel, 1. Cor. 3. 9, 10. a figure of this work, was done by Iochshaphat, 2. Chron. 17. 9, 12, 13. and Isaiah prophesieth the like, Isai. 44. 26.

Psalm 70.

David prayeth for speedy help, to the shame of the wicked; and joy of the godly.

To the mayster of the musick: a psalm of David for to record.

O God for to deliver me; Jeovah, to mine help make haste. Let them be abashed and ashamed, that seek my soule: let them be turned backward and blush, that delaye mine evil. Let them turn-back for a reward of their shame: that say, aha aha. Let all that seek thee, be joyful & rejoice in thee: and let them say continually, magnified be God; they that love, thy salvation. And I, poor afflicted and needie, o God make haste to me: thou art mine help and my deliverer; Jeovah, delay not.

Annotations.

O record] or to cause remembrance: see Psalm. 38. 1. V. 2. to deliver] or to rid me free; understand, make haste, or vouchsafe, as is expressed in Psalm. 40. 14. for this Psalm, is the same in substance, and almost in words.
The Psalmist in confidence of faith, and experience of God's favour, prayeth both for himself, and against the enemies of his soul. He promiseth constancy, prayeth for perseverance, praiseth God, and promiseth to doe it cheerfully.

In thee Jehovah do I hope: forfatietie: let me not be abashed for ever. In thy justice, ridd thou me and deliver me: incline thine ear unto me, and save me. 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. My God; deliver me, out of the hand of the wicked: out of the palm, of the evil-doer & the leavened. For thou art mine expectation: Lord Jehovah, my confidence from my childhood. By thee, have I been holden-up from the womb: from my mothers bowels, thou tookest me: of thee is my praise continually. As a wonder, I am unto many: but thou, art my strong hope. Let my mouth be filled, with thy praise: all the day, with thy glory. Cast me not away, at the time of old-age: when mine able-strength faileth, forsake not thou me. For mine enemies speake of me: and they that observe my soul, consult together. Saying, God hath forsaken him: pursue and take him, for there is none to rescue. O God, be not thou farr-awake from me: my God, make-haste to mine help. Let them be abashed and confumed, that are adversaries of my soul: let them be covered with reproch and dishonour: that seek mine evil. And I, wil patiently-wait continually: and add, unto all thy praise. My mouth shall tell thy justice, all the day thy salvation: though I know not the numbers. I wil enter, in the powers of the Lord Jehovah: I wil record, thy justice thin once. O God, thou hast learned me from my childhood: and hitherto, have I shewed thy marvelous works. And also unto old-age and hoarynes, o God, forfake me not: until I shew thine arme to this generation; thy power, to every-one that shall come. And thy justice o God, which is to on high: which hast doe great-things; o God, who art like thee? Which didst make me to see, distresses many, and evil: didst return and quicken me; and from the deeps of the earth, didst return and bring me up. Thou didst much-increase my greatness, & didst turn-about and comfort me. Also I, will 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. My lips shall show, when I sing-psalm unto thee: and my soul, which thou hast redeemed. Also my tongue, shall talk of thy justice, all the day: for they are abashed for they are ashamed, that seek mine evil.
Annotatios.

V. 1. In thee Chal. In the Word of the Lord. This Psalm which hath no title in the Hebrew, is in Greek thus intituled: Of David, a Psalm of the sons of Jonadab, of them that were first captivated.

V. 2. deliver or, maketh me to escape safe. God is often called a Rock, Psal. 18. 3. and a mansion (or habitation) to his people, Psal. 90. 1. The Greek here makes it plainer, be to me for a God protector. hath commanded to weet, thine Angels, as Psal. 91. 11. or, hath effectually appointed. See Psal. 44. 5.

V. 3. of habitation or of mansion: a rock whereof I may flee and there dwell safe. It is here asked for the injurious: or, the leavened or sennit, as Psal. 44. 5. See Psal. 91. 11. or, violent or cruel man, as the Greek turneth it, the injurious: or Chomets may be used for Chomets, the violent.

V. 4. evil-doer or injured. wrong-doer. the leavened that is, the malicious: for maliciousness and wickedness is likened to leaven, 1 Cor. 5. 8. The Hebrue Chomets properly signifieth that which is leavened or sennit, Exod. 12. 39. here used for the malicious or violent cruel man, as the Greek turneth it, the injurious: or Chomets may be used for Chomets, the violent.

V. 5. Jehovah or God: for it hath the vowels of Aelom in: so after, ver. 15. See Psal. 68. 21.

V. 6. tookst me or didst send me to weet from danger: Compare this with Psal. 23. 10. 11. of thee or in thee: but in, is often used for of; as Psal. 63. 7. 87. 3. See the notes there.

V. 7. a wonder, to many or, a monster to the mightie: a sign whom the many (or mightily) do gaze upon, speake of, and shew to others: 1. A wonder and a sign; are sometimes used as one: 2. Cor. 3. 12. 24. with 1. King. 20. 8. So, Christ and his disciples were as signes and wonders in Israel, Isa. 8. 18. Heb. 2. 13. Iehovah and his fellows, were monstrous persones, Zach. 3. 8. the Apostles, a garing flock to the world, 1. Cor. 4. 9. hope or refuge, a place wher one hopeth for continuance.

V. 8. with thy glorie or glory of thee, that is, with glorifying thee: honouring, bewtifying and commanding thy majestie.

V. 10. speak of or say of me, that God hath forsaken me; verse 11. or, they speake against me. observe that is lay ways for it is meant here, for evil: as is the observing of the Reps, Psal. 56. 7. but often this phrase is used for good, to keep, regard, & preserve the soule or life. Psal. 97. 10. & 11. Prov. 22. 5.

V. 14. add unto all thy praise] that is, increase it: I will pray thee more then I have done, or, more then others doe: as 2. Chron. 10. 11. I wil add unto your yoke, that is, increase it.

V. 15. though I know not] or, for I know not the numbers, to weet, of them. Gods justice and salvation is innumerables ways administered: which are to be celebrated, but cannot be reckned. Psal. 40. 6.

V. 16. [wil enter] to weet, into this work of praying God, in his power, nor mine own: or, I wil enter, that is, begin with his powerful works, to praise them: or, I wil enter, that is goe in hand, and goe forward with my busines, through his power.

V. 18. unto old age or whiles old age is upon me: as ver. 9. So elsewhere God saith, that he had born them from the womb and birth, and would bear them still unto old age and the hoary bayres, Isa. 46. 3. 4. 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 (or present) is understood by that which foloweth. See also Psal. 45. 4.

V. 19. And thy justice & God, which is to on high] that is, which reacheth up to heaven, viz. I wil shew it. Thus the Greek understandeth it. Wee may also translate, For thy justice is unto the high place, that is, to heaven; incomprehensible: as Psal. 36. 8. And, may be insted of For, as Psal. 60. 13. and the high place, is by the Chaldee exponded the high heavns. So Psalm. 23. 4. Matt. 21. 9.

V. 23. didst make me see or we see: shewed me, and us: for the Hebrue hath a double reading, meaning David in special, & other Gods people with him: so after, it is read in the marjine, quicken me, by ng.
Psalm LXXII

David praying for Solomon, sheweth the goodness and glories of him, in type, and in truth, of Christ's kingdom. 18. He blesseth God.

For Solomon; God, give thy judgments to the king, and thy justice to the kings son. That he may judge the people with justice: & thy poor-afflicted ones with judgement.

The mountaynes shall bring-forth peace to the people: and the hills, with justice. He shall judge, the poor-

afflicted of the people; he shall save, the sonnes of the needy: and shall break-down the fraudulent oppressor. They shall fear thee with the sun: and before the moon; to generation of generations. He shall come down, like the rayn upo the mowne-grasse: as the showres, the dispersed-moisture of the earth. In his dayes shall the just-man flourish: and multitude of peace, until the moon be not. And he shall have dominion, from sea unto sea: and from the river, unto the ends of the land. They that dwell in dry-places shall kneel before him: and his enemies, shall lick the dust. The kings of Tharsis and of the ydes, shall render an oblation: the kings of Sheba and Seba, shall offer a present. And all kings shall worship him: all nations, shall serve him. For he shall deliver, the needy that crieth-out: and the poor asked, and him that hath no helper. He shall mercifully spare, the poor and needy: and shall save the souls of the needy. He shall redeem their soule, from fraud & violent-wrong: and precious shall their blood be, in his eyes. And he shall live, and he shall give to him, of the gold of Sheba: and shall pray for him continually; shall bless him, all the day. Ther shall be a parcel of corn, in the land, in the top of the mountains: the fruit therof shall shake like Lebanon: & flourish shall they of the citie, as the herb out of the earth. His name shall be, forever; his name shall be continued, before the sun: & they shall bless themselves in him; all nations shall call him blessed. Blessed be Jehovah God, the God of Israel: X 3 which
which doeth marvelous-things himself alone. And blessed be the name of his glory, for ever: and let all the earth, be filled with his glory, Amen, and Amen.

V. 3. The mountayns shall bring forth] or shall bear, to weet, as their fruit; for this phrase importeth, Job 42. 15. This, and the rest that follow, may also be read prayerwise, let the mountayns bear &c. The Chaldee paraphraseth, The dwellers on the mountayns bear citi. The prayerwise, /lor, This, and such as are in wretched cafe. The Chaldee, shall redeem the sons of miserie; that is, such as are in wretched cafe. The Chaldee, shall redeem the sons of miserie; that is, such as are in wretched cafe.

V. 4. shall judge] that is, shall deliver: see the notes on Psalm 43. 1. *save the sons of the needy* that is the needy persons in Chaldee, shall redeem the sons of miserie; that is, such as are in wretched cafe. The Chaldee, shall redeem the sons of miserie; that is, such as are in wretched cafe.

V. 5. They shall fear] men shall reverence, that is, worship and serve thee. So fear is used for worship, Isa. 29. 13. Mat. 15.9. with the sun] or before the sun, as is after expressed vers. 17. and as the Hebrue ghnim, with, is elsewhere used for before, Esth. 7. 8. and before the sun and moon, meaneth conti- nuall, so long as they shine on the earth, which is so long as the world indureth, Gen. 8. 22. Psal. 89. 37-38. The Chaldee interpreth 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 laid so instantly to serve, Ad. 26. 7.

V. 6. the mower-gras] the medow, which being mowen in the beginning of sum- mer, craveth rain that it may grow again. The original word signifies also a short- fleece of wool, which fends some keep here, and referr it to the dew that fell on Gedeons fleece, when the land was drye, &c. againe on the land, when the fleece was drye; Judg. 6. 37-40. Solomon and Chrift are here fayd to come down as rayn, in refe- pof of the doctrine and administration of judgement by them. So Mofes fayd, My doctrine shall drop as the rayn &c. Deut. 32. 2. and Job fayd they waited for me as for the rayn &c. Job 29. 23. and, the Lord shall come into us as the rayn &c. Hof. 6. 3. the dispersed moisture] vnderland, which are the moylure, that is, which showres doe moyften the earth. Zareph the Hebrue word used onl y in this place, hath the signification

Annotations.

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 Chrift and his kingdom, figured by Solomon, Song. 3. 11. and therefore called by his name, as elsewhere he is called David; Hof. 3. 5. Such also is the title of the 127. Psalm, Kings [on] to whom the right of the kingdom belongeth by birth and inheritance, So Chrift was King Davids son, and born King of the Jews. Mark. 11. 10. Mat. 2. 1. & 22. 42. to him the Father gave all judgement: John 5. 22. The Chaldee expoundeth the King to be Chrift: and the Kings son, to be King Davids son.

V. 2. That he may] or, Let him judge; that is govern thy people in justice, that is, justly; wherfore he is named Melebi zedeck, that is King of justice, Heb. 7. 2. of whom it was prophesied, behold a King shall reign in justice, Isa. 32. 1.

V. 3. The mountayns shall bring-forth] or shall bear, to weet, as their fruit; for this phrase importeth, Job 42. 15. This, and the rest that follow, may also be read prayerwise, let the mountayns bear &c. The Chaldee paraphraseth, The dwellers on the mountayns, shall bring peace to the people of the house of Israel. Peace that is prosperitie, plenty of fruits, which should be injoyed with peace; as all Solomons dayses, Israel dwelt without fear, every man under his vine and figtree, 1 King. 4. 25. And under Chrift, the work and effect of justitie, is peace, quietnes, and assurance for ever. Isa. 32. 17. Rom. 5. 1. the mountayns drop-down new wine, and the hills flow with milk. Isocr. 3. 18. Amos 9. 13. hills, with justice, that is, the hills also shall bare peace, with justice: both peace and justice; as these two are sayd to kyss ech other, Psalm 85. 11. and Chrift is King both of justice and peace, Heb. 7. 2. his kingdom is justice, peace, and joy, Rom. 14. 17. It may also be read for justice.

V. 4. shall judge] that is, shall deliver: see the notes on Psalm 43. 1. *save the sons of the needy* that is the needy persons in Chaldee, shall redeem the sons of miserie; that is, such as are in wretched cafe.
Psalm LXXII.

Signification of dispersing moisture or water, as is by showers, God having divided showers for the rain, whereby it is throned abroad upon the earth, Job 38:24. Wherefore the former word showers, implieth rain that falleth with manifold (or millions of) drops, as Ps. 65:11.

V. 7. multitude of peace: to weep Salome, or Sall flouris: and this Salome, peace, may respect the name of Shelomoh or Solomon, which signifieth 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 end ( Salom) peace and quietness upon Israel in his days. 1 Chron. 22:9. moon be not; or be taken away, as the Greek explaineth it, that is, till the world's end: as before, vers. 5.

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. &c. 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 reigned 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 Math. 28:18, 19. Act. 1:8. Col. 1:5, 6. Rev. 11:15.

V. 9. in dry places: or, in deserts, which the Greek explaineth, the Ethiopians. The Hebrew Tzijim, signifieth here & Psal. 74:14, people that dwell in dry desert places: sometime it is used for wild beasts that haunt such deserts, as Esa. 34:14 & 13:21. Jer. 50:39. lick the dust: like a serpent, as is expressed in Mic. 7:16, noting hereby great fear and subjection, testified by bowing down their faces to the ground, as is the manner in the Eastern countries. In Esa. 49:23. a like promise is made to the church of Christ.

V. 10. of Tharshish, or 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 pottency of Sheba and Seba, the nephew and son of Cuth the son of Cham the son of Noah, Gen. 10:7. The Queen of Sheba (or of the South) came from the utmost parts of the earth, to hear the wildrome of Solomon, & gave him much gold, sweet odours, and precious stones: 1. King. 10:1-10. Matt. 12:42. V. 11. hath no helper: or, to whom no helper. See the like by Job, 29:12.

V. 14. precious shall their blood be: that is, their death: meaning, that he regardeth their life, and will not callily suffer them to be killed; for that it is precious and dear unto him: as on the contrary Paul sayd: his life was not dear unto himself, when he was willing and ready to loose it for Christ's cause, Act. 20:24. See Psal. 116:15.

V. 15. shall give: meaning in general, or, as one, brought in subjection: as the Greek sayth, to him shall be given: meaning to Solomon, gold of Sheba, the Greek sayth, of Arabia, see vers. 10.

V. 16. There shall be a parcel &c. where a handful of corn shall be sown, on the top of the mounts (the most barren places) there shall be such increase that the fruit shall shake & make a noise like the trees of Lebanon. Lebanon: shake or shiver with noise; ruffle. Lebanon: that is, trees of Lebanon: as the earth, for the inhabitants of the earth; Psal. 66:5. of this mount, see the note on Psal. 29:1. they of the city. that is, the citizens, as, they of the world, are worldlings, Psal. 17:14, 15. of the heavens, Psal. 148:1. are, the inhabitants there. The Chaldee adds, of the city Jerusalem. Compare herewith, Isr. 17. 6.

V. 17. continued to weep, as a son continual by his father's name: for the original junon (or progeny) cometh of Nin, which is a son: the Greek also turneth it, his name continued: and Christ's name is continued in us that believe in him, called Christians, Act. 11:26: and his children, Heb. 2:13, 14. before the sun: that is, so long as it endureth, as vers. 5. So Psalm, 102. 19.

They shall bless to weep, men of all nations, shall count and speak of their blessedness
Ps 73

Psalm LXXIII.

Or, happy, shall beatify him.

V. 19. name of his glory] that is, his glorious (or honourable) name. So Lord of glory, Lam. 2. 1. for, glorious Lord. yielded with his glory] that is, with the manifestation of his glorious works, and praying for him the same. See the like speeches Num. 14: 21. Isa. 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 or Complete are meaning that this Psalme was the last of David's prayers or hymnes, (as the Greek translateth it;) howsoever it is not set last in order, as neyther other be. Or, 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. Jeph or Jshai, as the Hebrue foundeth it; and sometime, Jshai, 1 Chron. 2: 12. 13. which name signifies Jshai, strength & manhood; as David, amiable.

The third Book.

Psalm 73.

The Prophet prevailing in a tentation sheweth the occasion thereof, the prosperity of the wicked. 13. The wound given thereby, dissidence. 15. The victory over it, knowledge of Gods purpose, in destroying of the wicked, and susteyning the righteous.

A Psalm, of Asaph:

Et-surely God, is good to Israel; to them that are pure in heart. And I, my feet almost swarved aside; my steps had well-nigh slipped-out. For I invied, at vaynglorious-fools: when I saw, the peace of the wicked. For there are no bands in their death; and lustie is their strength. They are not in the molestation of sory-man: & with earthly-man, they are not plagued.

The sore, pride compasseth them about-as a chaine: violence covereth them, as a garment. Their eyes flander-out with fames: they pass the imaginations of the hart. They doe corrupt, and speak with maliciousnes of oppression: they speak from a-lost. They set their mouth against the heavens: and their tongue, walketh through the earth. Therefore, his people: sufet him: and waters of a ful cup, are wrung-out to them. And they say, How doth God know: and is there knowledge in the mort-lye. Loe these are the wicked: and in tranquillitie ever; they encrease wealthypower. Surely in vayn, have I clenched mine hart: and washed my hands in innocencie. And am plagued, all the day: and my rebuke, is in the mornings. If I say, I wil tel thus: loe, I unfaithfully-wrong the generation of thy sonns. And I thought, to know this: but it was a painful-thing in my eyes. Vntil I entred, into the fanctuaries of God: did prudently-attend, to their laft-end. Surely thou dost set them, in slipperie-places: dost make them fall, to defolations. How are they brought to wondrous-defolation as in a moment! are they at an end, are they consumed, with troublesome-frights! As a dream after one waketh: o Lord, when thou rayfeft up, thou wilt despise their image. Surely, mine hart was levcned; & I was pricked, in my reines. And I was brutish, and knew not: as the beasts, was I with thee. Yet I, continually was with thee: thou haft holden me fast, by my right-hand. Thou wilt guide me with thy counfel: and after, wilt receive me to glorie. Whome have I in the heavens? and with thee, I delight not
not in any in earth. Wholly consumed is my heath, & my hart: the Rock of my hart and my portion, is God for ever. For loe they that are gone-farr from thee shall perish: thou suppressedst, every one that goeth-a-whoring from thee. And I, to draw-nigh to God, is good for mee: I have set my hope-for-safetie in the Lord Ichovih: for to tell, all thy works.

Annotiations.

The third Book ] to weet, of Psalms, See the note on Psal. 42.

V. 1. of Asaph ] or, to Asaph: who was both a prophet, and a finger: see Psal. 50.1. The like title is of the 10. Psalms following. These are for the most part, complaints and meditations of the troubles of Gods people.

V. 2. almost ] or, a very little lacked but my feet had swerved; so after, well nigh; or, almost nothing lacked but my steps had been flied: noting hereby his great danger to have fallen through his incontinence, had not faith in God fully ensued him. swerved] or turned, declined. This and the next word slied, have a double reading in the Hebreue; by the vowels, they had swerved, they had slipped: by the consonants, it had swerved, it had slipp'd, meaning, each of his feet, and every of his steps, to his utter ruine. slied-out] or, been poured out, to weet, as water; and so I had been lost.

V. 3. envious ] or was jealous, had envious zeale. See Psal. 37.1.

V. 4. bands] or knotts, that is payns, sories, difficulties &c. in their death] or till 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. The Chaldee sayth, For they are not terrified or troubled for the day of their death, but lastily] or, and fast is their fortitude; (their firm strength of body:) as Job sayth, one dyeth in his full strength; being in all ease and prosperite; his breasts are full of milk, and his bones run ful of marrow. Job 21.23. 24.

V. 5. mobjectation of sory-Man ] that is, such turmoil as other miserable men indure. See the like phrase in 2 Sam. 7.14. Anofs and Adam are here the names of all wretch-ed mankind. See Psal. 5. The Chaldee expoundeth it, They labour not in the labour of men that study in the Law: and with just men.

V. 6. compasseth &c. ] or, is a chain 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 chain, that giant Anak had his name, whose children were called Anaksins, men great of stature, proud, and cruel. See Num. 13.23.34. Job. 15.13.14.

a garment] a fet, habit, or ornament, finely fitted to the body; such was the harlots habit; Prov. 7.10.

V. 7. eyes [standeth] that is, Eth eye standeth, or sliarteth-out of the hole for fatines. In Chaldee, The similitude of their faces is charger for fatines. So in Job 15.27, he had covered his face with his fatines: they pass the imaginations &c.] that is, they exceed in properity above that they could imagine or think: or, they susped in wickednes above that which mans hart can think; according to that which here followeth: and as in Jer. 5.28 it is sayd, they are waxen fat and shining; they doe pass the words (or deeds) of the wicked.

V. 8. They doe corrupt] or consume, dissolve or make disolute; by their wicked speeches, and by their oppression of men. It may be underflood of corrupting or making rotten with sin, themselves or others; or consuming and wasting with oppression, with maliciousnes] or in evil, that is, maliciously; or malignantly. from alofi] that is, lastily. Or of the Most-hye; that is of God as in the next verse: but the Chaldee expoundeth it of the highnes of their hart.

V. 9. against heavens ] that is, against God and his saints, whom they blaspheme as it is written, he opened his mouth unto blaspheme against God, to blast heme his name, and
and his tabernacle, and them that dwell in heaven: Rev. 13.6. So else where heavens, are used for God, Dan. 4.23. Luk. 15.18.

V. 10. his people] Gods own people are by this afflicted. Therefore the Greek saith my people; the Psalmist speaking of his brethren, as after of himself, verse 13. hither] to these thoughts and temptations, which follow in the next verses.

a full] the word cup or basin, is here to be understood; as strong, for strong-powers. 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 temptations which they suffer; as in Psal. 80.6. So the Chaldee explaineth it, and tears as many waters shall flow from them.

writing-out to them] or drunk, (fucked up) by them; as in Psal. 75.9.

V. 12. in tranquillity] or quiet; safe, wealthy, at ease. Compare herewith Iere. 12. wealthy-power] abilitie by riches; see Psal. 49.7.

V. 13. clenched] that is, laboured to clenfe and purge, by faith and continual sanctification, Acts. 15.9. 1 Cor. 3.3. otherwise, who can say, I have made mine heart clean? Prov. 20.9. innocency] or cleanness: see Psal. 26.6. & 24.4.

V. 14. am plagued] or touched with affections, punished, which the wicked are not, verse 5. my rebuke] or blame, to weet, I bear the chastisement for my sins, in the mornings] that is, every morning, or early: the like phrase is Psal. 101.8. Job. 7.18. Lam. 3.2. Esd. 33.2.

V. 15. I will tell this] that is, if these temptations prevail against mee: so that I should tell and declare for truth thefe my carnal thoughts. Telling is often used for publishing and preaching to others: See Ps. 2.7. unfaithfully-wrong] or faithlessly, transgres against the generation of thy sons; (to God:) that is, of thy people called the sons of God, Gen. 14.1. 1Sar. 3.1.

V. 17. prudently-attend to] or, consider their latter-end. A like speech Moses ufeth, Deut. 32.29.

V. 18. slippery places] where they sud\|-dely fall to perdition. The Chaldee faith, in dark places.

V. 19. wondrous defolation] such as astonish the beholders: Such suddenly strange defolation God brought on Babylon of old. Jer. 51.37.41. and will againe, Rev. 18.10.17.

V. 20. As a dream] to weet, so they are, or, so vanisheth their prosperity, which when one awake, is gone; as is plainly set forth in Esa. 29.7.8. So else where it is layd, hee shall see away as a dream, & not be found, and shall pass away as a visions of the night, the eye which saw him, shall doe no more &c. Job. 20.8.9. The Chaldee explaineth it, as the dream of a drunken man. thou rayfeft up] to weet, thy felf, that is risen up to punish them, as Psal. 35.23. or rayfeft up to weet them, at the last day of judgment. So the Chaldee paraphraff turneth that saying, in the day of the great judgment they shall rise up out of the house of the grave, in wrath thou wilt despare their image. The Greek faith, in thy city thou wilt despare their image: the Hebrew word baghur being ambiguous. In this fene, compare herewith Ecclef. 8.10. despare their image] or their shadow; that is, destroy their transitorie estate, for, man walketh in a image, Psal. 39.7. Or, referring it to the laft judgement, their image may mean the corrupt filful state, Gen. 5.3. & the desparing of it, is their utter rejection; for then they shall rise to shame & contempt eternaall. Dan. 12.2.

V. 21. was leavened] or, leavened it felf, that is, was vexed, grieved, swelled; was fowr as leaven, with my fretting grief and anger.

was pricked] or, sharpened (pricked) my felf; that is, felt sharp pangs, to weet, with my fretting thoughts and desires.

V. 22. brutifh] that is, foolish, fenfual, like a brute beast, not having the understanding of a man in mee: as is explained Prov. 30.2. See also Psal. 49.11. as the beaft; that is, as one of them, or a great beaft; Hebr. Behemoth; which is used for the vast Elephant, Job 40.10. The Greek here turneth it Beaffis; or, brutifs.

V. 24. to glory] or with glory; that is gloriously:
Psalm 74.

The Prophet complaint of the desolation of the Sanctuary. 10. He moveth God to help in consideration of his power, of his reproachful enemies, of his children, and of his Covenant.

An instructing-Psalms, of Asaph:

W

Hence God, hast thou cast us off to perpetuity: shall thine anger smoke, against the sheep of thy pasture? Remember thy congregation, which thou hast purchased, of old; the rod of thine inheritance, which thou hast redeemed: this mount Sion, wherein thou hast dwelt. Lift-up thy feet, to the desolations of perpetuity: the enemy, hath done evil to all things, in the Sanctuary. Thy destroyers roar in the mists of thy synagogues: they have set, their signs, for signs. He was known, as he lifted on yea; axes, against the thicket of the wood. And now, the carved-works, thereof all together: they have bett-down, with beetle and mallets. They have cast into the fire, thy synagogues: to the earth, they have profaned the dwelling-place of thy name. They sayd in their hart, let us make-spoyle of them altogether: they have burned, all the synagogues of God in the land. We see not, our signs: ther is not any prophet more; nor any with us, that knoweth how long. How long, shall the enemy blaspheme thy name to perpetuity? Wherfore turnest thou away thine hand, even thy right-hand? draw it out of the mists of thy bosome, make an end. For God, is my King from antiquity: he worketh salvations, in the mists of the earth. Thou didst break-sunder the sea by thy strength: didst break-in-pieces the heads of the dragons, in the waters. Thou didst quite-burst the heads of Livjathan; didst give him for meat, to the people that dwell in drye-deserts. Thou didst cleeve, the fountain and the stream: thou didst drye-up, the rivers of strength. The day is thine, the night also is thine: thou haft prepared, the light and the sun. Thou haft constituted, all the borders of the
the earth: the somner & the winter, them haft thou formed. Remember this, the enemie reprocheth Jehovah and the foolish people, blaspheme thy name. Give not the soule of thy turtle-dove, to the wilid-companie: the companie of thy poor-afficted, forget not to perpetuitic. Have respect unto the covenant: for full are the darknelTes of the earth, of the habitations of violent Tong. Let not the oppressed return ashamed: let the poor-afficted and needy, praise thy name. Rise-up 6 God, plead thou thy plea; remember thy reproch from the fool, all the day. Forget not, the voice of thy disfcre: the tumultuous-noise of them that rise up against thee, ascended continually.

Annotations.

Of Asaph] or, to Asaph; in Chaldee, by the hands of Asaph: see Psal. 53.1. If Asaph (who lived in Davids dayes) made this Psalm, it was a prophese of troubles to come. If some other prophet made it when calamities were on Israel, then was it committed to Asaphs posterity the fingers, called by their fathers name, as Aarons posteritie, are called Aaron, 1 Chron. 12.27. thine anger smoke or, thy nose smoke, that is, burn: as was threatened, Deut.29.20 A manifestation of fore displeasure: see Psal. 18.9. or 80.5. sheep 1 or flock, that is, us thy people, as Psal. 79.13. The flock comprehended sheep and goats. Levit.1.10. V. 2. purchased of old] or bought of yore, when thou broughtest them out of Egypt, Exod. 15.16. or understand, that thou haft purchased it, haft redeemed &c.

The rod of thine inheritance] that is, Israel, Jer. 10.16. called elswhere the line of Gods inheritance, Deut. 32.9. which he measured out for himself as land is meted with a rod or line, it may also be read the scepter, or the tribe of thine inheritance, as Esa.63.17. for the Hebrue Shebet, which properly is a rod or staff, is sometime a scepter, Psal.45.7. sometime a tribe, Psal.78.67.

V. 3. Lift up thy feet] or thy hammers, that is, thy strokes, to flamp or beat down the enemie unto perpetual defolations. Thus the feet are used to tread down with, Isa.26.6. and so the Greek taketh it here, changing the metaphor, and translating it, thy hands, which are also instruments to strike down with. Or lift up thy feet, that is, Come quickly to see the perpetual defolations which the enemie hath made.

bath done evil] that is, broken, robbed, burned, wasted all things. As did Nebuchadnezar in the temple, 2 King. 24.13. or 25.9.13.14. &c.

V. 4. thy synagogues] or assemblies, either the courts & places about the temple, where the people assembled; or the other synagogues in Jerusalem as after in verse 8. he speaks of all the synagogues in the land, places wher prayers and lectures of the law were ufed: Act.16.13. or 15.21. The assemblie of Christians is called alfo by this name synagogue, Lam.2.2. their signes] or banners; which are signes of victorie or of idolatrie. See after verf. 9.

V. 5. He was known] He, that is, A man, or every one of the enemies was known, that is renowned, or famous, as having done some notable act. as he lifted on bye or, as he that bringeth aloft: that is, as a man brings the axe aloft over his head, to fell down the thick wood with might and main. They cut down the wood of the temple, as men doe trees in a forrest.

thicker of the wood ] that is, the thick wood or tree, whose boughes are wrapped one in another: or, (if we understand it of the wood worke in the temple,) the in-folded graven wood: which he that did most egerly cut down, was most renowned.

V. 6. And now] or, And then, at the same time. So Psal. 27.6. carved works] gravings, or (as the Hebrue phrase is)
Psalm LXXIII.

Pharaoh King of Egypt, who was drowned with his princes, Psalm 156. 15. Livyathan is the name of the great whalefish, or sea Dragon, so called of the faft joyful togethcr of his scales; as he is described job 40. 20. & 41. 6. &c. and is used to resemble great tyrants; here and in Isa. 27. 3. So the Chaldee expoundeth it, the heads of Pharaoh mighty men, in drye desert] that is, to the wild beasts of the wildernes, which might devour the Egyptians after they were drowned, and call upon the shore, Exodus 14. 30. The beasts may be called a people, as Caniis, Pismires, Locusts, &c. are called peoples and nations, Prov. 25. 16. Joel. 1. 6. See also the notes on Psalm 72. 9. unless by these dwellers in drye places, wee understand the Israelites in the wildernes; to whom the spoile of the Egyptians was as meat; as elsewhere they layd of the Canaanites; they are bread for us, Numbers 14. 9. This the Chaldee favoureth.

V. 15. didst cleave the fountain ] bringing a wel and streame of water to thy people out of the rocks, Exodus 17. 6. Numbers 20. 11. Isaiah 48. 21. Psalm 105. 41. rivers of strength] that is strong, rough, or vehement rivers, as the waters of Iarden were dried up, that Israel might goe through, Isaiah 3. 15. - 17. The Chaldee paraphrast addeth also the rivers Amnon and Jabbok; wherof see Num. 21. 14. Deuteronomy 2. 37.

V. 16. the light ] The Hebrew Moar is properly a lightsome-body, as the Sun, moon, stars &c. Genesis 1. 14. 15. and here may be meant of the Moon, as the Chaldee translatheth it: for the Sun next followeth. For these, God is cwherelse also celebrated: Psalm 136. 7. 8. 9.

V. 19. soul of thy turtle-dove ] that is, the life of thy Church called a turtle-dove, for their danger to be preyed upon by the wicked, as before, verse 8. being of themselves weak, mournful, and timorous; also for their faith and loialtie towards God, and innocencie of life. In these respects are doves mentioned, Hosea 11. 11. Ezekiel 7. 16. Isaiah 38. 14. & 59. 11. Song.
Psalm LX XV.

4.1. & 6.8. Mat. 10.16. So the Chaldee explaineth it, Give not the soules of them that teach thy law, to the people which are like wild beasts. wild-company] or wild-beasts, as the Greek translateth it, meaning the cruel people like wild beasts, as the Chaldee sayeth. The same word straightway followeth for the Church or lively-flock of Christ. See the notes on Psa. 68.11.31.

V. 20. the covenant] which thou didst make with our fathers, (as the Chaldee addeth to explaine it:) it may be meant of the covenant with Abraham and his seed, as is expressed, Psa. 105.8.9.10. or, which was made with Noah, that the world should no more be drowned, as once it was, when it was full of cruelty, Gen. 6.13.17.18. & 8.21.22. which covenant the Prophets apply to the Church after, Psa. 54.9. the darknesses] that is, dark-places, as in Psa. 88.7. & 143.3. he meaneth, that the base obscure places were full of violence, even folds or habitations of cruelty; no cottage being free from the rapine of the enemies. Dark places, may be put for base or mean: as in Prov. 22.29. dark or obscure persons, are the base sort. The Greek here also translateway it dark persons, meaning the vile graceless enemies.

V. 22. plead thy plea] defend thine own cause: see Psa. 35.1. from the fool] understand, that thou suffrest from the fool, or impious, Nabali, which word was also before, verse 18. whereof see Psa. 14.1. The Chaldee paraphrasth the foolish king.

V. 23. ascendeth] that is, cometh up unto thee, it is so great; as Ison. 1.2. or, it increaseth; as the battle is sayd to ascend, while it increaseth. 1 King. 22.35.

Annotations.

Corrupt not] or Destroy not; see Psalm 57.1. The Chaldee addeth, in the time when David sayd, destroy not the people of Asaph] or to Asaph; in Chaldee, by the hand of Asaph: see Psa. 50.1.

V. 2. and neer is] to meet, neer in our mouths and harts to celebrate it. Thus Gods word is sayd to be neer, Rom. 10.8. and, thou art neer in their mouth, Jer. 12.2. In this sense the Greek also explaineth it, and we will call on thy name. they tell] that is; I and others with mee: so the Greek sayeth, I will tell.

V. 3. receive this appointment] or, take the appointed
Psalm LXXVI.

appointed thing,  (or time; as the Chaldee translatter it;) that is, the office appointed and promised. They seem to be the words of the Psalmitter (as appeareth more plainly by verse 10 & 11.) in person of Christ; to whom the kingdom of Israel was appointed in due time: whom David was a figure of, in taking and administring the kingdom when it was distarcted with troubles. See 2 Sam. 3. 17. 19. & 5. 1. 2. 3.

righteousness; that is, most-righteousness. V. 4. dissolved] or melted, that is faint, with troubles, feares &c. as Isa. 2. 9.

[set-fire] or, willily fatten, artificially establish, as by line & measure: that they fall not. Pillars] the mountayns, which may also mean governors; for great perfonages, are likened to Pillars, Gal. 2. 9.

V. 5. the horn] the signe of power and glorie, Psal. 112. 9. & 89. 18. 25. Luk. 1. 59. In 1 Chron. 25. 5. mention is made of prophecies to lift up the horn.

V. 6. to ou hys] that is, aloft; or against the High God. with a stiff neck] like untamed oxen shaking off the yoke of obedience. Or, Speak not a hard thing (as Psal. 31. 19.) with a neck [stretched out, that is arrogantly; or with one neck, that is with joynt force: as hart, in Psalm. 83. 6. is for one hart.

V. 7. the desert,] that is, the South or North: for deserts were on both ends of the land of Canian, promotion] or exaltation: or, as the Greek translatter, desent of the mountayns; that is, the mountainy desert; meaning that preferment or deliverance, comes not from any of the nations round about. The Hebrue Branim is ambiguous, signifying both exaltation, and mountayns. The Chaldee maketh this paraphrase; For there is none beside me, from east to west, from the north, the place of the desert; or from the south, the place of the mountayns.

V. 8. abaseth one] Heb. this man. and one] Heb. this man. It may also be read, He (this God) abaseth, and he advanceth.

V. 9. a cup] to mesure out afflications, as Psal. 11. 6. a similitude often used: see Hab. 2. 16. Ezek. 23. 31. 32. Jer. 25. 18. The Chaldee sayeth, a cup of curse wine] that is, wrath or indignation, as is expressed, Jer. 25. 15. Job. 21. 10. Rev. 14. 10. red] or thick, troubled, muddy, noting fierce indignation. The Greek turneth it, acratous, mere, meaning strong wine, not allayed. So in Rev. 14. 10. where mere or pure wine, meaneth great affillions. The Greek there is taken from this Psalm. of mixture] that is, of liquor mixed; ready to be drunk: as wisdom is sayd to have mixed her wine; Prov. 9. that is, tempered it ready. So Rev. 14. 10. The Chaldee addeth, mixture of bitterness. he poureth out] to weet, unto his own people, afflling them, as is expreced. Jer. 25. 17. 18. 28. 19. the dreggs] the most grievous affillions; as Esai. 51. 17. 22. wring out] or suck up, that is, feel and be affected with it. So Ezek. 23. 34. Esai. 51. 17. V. 10. will shew] to weet, this work of God, his mercy, and judgement. The Chaldee explaineth it, will shew thy miracles. horns of the wicked] their power dominion and pride, whereby they afflict and fcaer Gods people. Jer. 48. 25. Lam. 2. 3. Zach. 1. 21. Rev. 17. 12. 13. as by horns of the just man, is meant his power, dominion, glory, Psal. 132. 17. and 92. 11. & 148. 14. 1 Sam. 2. 10. So the Chaldee openeth it, And I will humble all kingdoms, the high strength of the wicked.

Psalm 76.

A declaration of Gods majestie in the Church; against her enemies. 12. An exhortation to serve him reverently.

To the myfter of the myvsk on Neginoth: a psalm of Alaph, a song.

God is known in Judah: his name is great, in Israel. And in Shalem is his tabernacle: and his dwelling in Sion. There brake hee the burning arrowes of the bow; the shield & the sword, & the warre Selah. Bright, wondrous-excellent art thou:
more than the mountains of prey.

The mighty of heart have yielded their selves to the spoile: they have numbered their sleep: & none of the men of power have found their hands.

At thy rebuke, O God of Jacob: both charret and horse, hath been cast a sleep. Thou, thou art fearful; & who shall stand before thee; when thou art angrye. From the heavens, thou causedst judgement to be heard: the earth, feared and was still. When God arose to judgement: to save, all the meek of the earth Selah. Surely the wrathful heat of men shall confess thee: the remnant of the wrathful heats thou wilt gyrd. Vow ye and pay, to Jehovah your God: all they that he wound about him; let them bring a present, to the FEAR. To him, that gathereth as grapes, the spirit of the Governours: that is fearful, to the kings of the earth.

Annotations.

On Neginoth] or, with stringed instruments: [see Ps.41. of Asaph]
or, to Asaph: [see Ps.50.1.]
Verf. 3. Shalem] or Salem, the city of Melchisedec, Gen.14.18. afterwards called Jerusalem; wherof see the notes on Ps. 51.20. The Greek translaiteth it, in Peace; which is the interpretation of the name Salem, as the Apostol sheweth, Heb. 7.2. The Chaldee paraphrase saith, Jerusalem. his tabernacle] or tent, pavilion, which is both a mean dwelling, and a moveable, Levit. 23.41. 43. Heb. 11.9.10. For both Moses Tabernacle & Solomons Temple, were mean cottages in respect of Gods glory. 1 King.8.27.

V. 4. burning arrows] or syrie darts (as the Apostle calleth the tentations of that wicked one, Eph.6.16.) The Hebrew Riffe,

phei, is properly burning coles, Song 8.6. figuratively hte the glittering-brass headed arrows, elfwhere the fiery thunderbolts, Ps. 78.48 and burning plague, Deut. 33.24. Habak.3.5. likened to arrows, Psal.91.5. Here it may lead us to mind this Psalm to celebrate the victories against Satan, figured by the vanquishing of the Assyrians and other enemies, 2 King.19.35. The Chaldee explaineth it thus: when the house of Israel did his will, he placed his divine majesty among them; there brake hee the arrows and bowes of people thatwarred; shield and sword and battel ray, destroyed hee for ever.

and the warr] that is, the army of warriors; the battel-array. See Psal.17.3. And thus Shalem or Peace, is mainteyned, by breaking all warlike instruments: as Esa. 2.4.

V. 5. Bright] made light, that is, Glorious: speaking to God, as verse 7. wondrous excellent] magnificent, see Psalm.8.2.
mounts of prey] the mountains of the Lions and Leopards, Song.4.8. meaning, the kingdoms of this world, which make prey, and spoile one of another, like wild bealls, Dan.7.4,5,6,7. whom the Lamb on mount Sion, excelleth in power & glory, Rev.14.1. & 17.14. Or from the mounts of prey, that is, when thou commest from conquering the enemies, which lye in the mountains to make prey of thy people.

V. 6. mighty of hart] or fowr, stubborn hearted; a title of the wicked, that are far from justice, Esa. 46.12. called here in Greek, unwise in hart. their sleep] their eternal sleep, Ver.31.39.37. the sleep of death, Psal.13.4. So in the next verfe. none of] Hebr. all (or any) have not found; that is, none found. So 1 Job. 3.15. every manlayer hath not, that is, none hath life. See also Ps. 143.2. men of power] able men, for strength, courage, and riches (in which last sense the Greek taketh it here,) these did not resist, or could not, as Psal.77.5. They were not able (as the Chaldee saith,) to take their weapons in their hands.

V. 7. thy rebuke] that is, punishment, destruction: see Psal.9.5. charret] that is,
Psalm LXXVII.

V. 8. When thou art angry] Hebr. from then (that is, from the time of) thine anger: after thine anger is once kindled.

V. 9. The earth] or, the land; which the Chaldee understandeth thus: the land of the heathens feared, the land of Israel was quiet.

V. 11. Shall confess thee] that shall turn to thy praise, when thy people are delivered from the rage of their foes. The remnant] or, the remaynder, that is, thy people which remain and perish not in the rage of the wicked. Thou wilt gird] to weet with joyfulness, that they shall sing praise to thee, as the Greek explyneth it, shall keep a feast to thee. As in Joel 1.13.

Gird ye, there is understood youth for sorrow, or sackcloth: so here seemeth to be understood joy or gladness, wherewith persons (or things) are said to be girded, Psal. 30. 12. & 65. 13. or thou wilt gird with strength, as Psalm 18. 40. Or if we rette the spirit of governours: Cod. to be feared above all Kings of the earth. Governours] or Princes, Captaynes, that lead and goe before the people. So Gods Angel destroyed all the valiant men, and princes, and captayns in the camp of the King of Asshur.

To the mayster of the musik to Ieduthun; a psalm of Alaph.

My voice was to God, and I cried out: my voice was to God, and he gave ear unto me: In day of my distress, I sought the Lord: my hand by night reached out & ceased not: my soul refused to be comforted. I remembrled God, and made a troubled noise: I meditated, and my spirit was overwhelmed. Thou heldest the watches of mine eyes: I was striken-amazed, and could not speak. I recounted the days of antiquitie: the yeres of ancient-times. I remembre my melody, in the night: with my hart I meditated; & my spirit searched diligently. Will the Lord cast off, to eternities: and not adde, favourably to accept any more? Is his
Psalm LXXVII.

10. his mercy ceased to perpetuity: is his word ended, to generation and generation? Hath God forgotten to be gracious: hath hee shut-up in anger, his tender-mercies Selah? And I said; deth this make me sick: the change, of the right-hand of the most high? I will record the actions of Jah: surely I will remember, thy miracle from antiquity. And I will meditate of all thy work; and will discourse of thy praisies.

V. 4. meditated] or prayed. See Psalm. 55.3.18. overwhelmed ] or covered it self, that is, swooned or fainted with sorrow. So Psalm. 142.4. & 143.4. & 107.5. Lam. 2.12.

V. 5. the watches] or the wards, custodies, (that is as the Chaldee explaineth it, the lidds) of mine eyes; so that I can not sleep. slain-amazed] beaten with terror, as with a hammer: or, as the Greek fayth, troubled. So Dan. 2.1.3. Gen. 41.8. could not speak ] fo the Hebrue phrase spake not, is sometime to be interpreted: as, who shall judge, 2 Chron 1.10. for which in 1 King. 3.9. is written, who can (or, is able to) judge. So Psalm. 78.20.

V. 6. of ancient times ] or, of eternities; that is of ages past. This he did according to the commandement, Deut. 32.7. for former histories, are written for our learning, Rom 11.4. 1 Cor. 10.11.

V. 7. my melodie ] or musical play, to weep, how I had before time played and sung songs of praise for thy benefits; (see Psalm. 33.3) or I remembered my musick, and took my instrument and thus I sung. spirit forched] in Chaldee, the knowledge of my spirit forched marvelouss things.

V. 11. dooth this make me sick] dooth it grieve and weaken me, that the right hand (the administration) of God is changed, and he keepeth not one constant course in his works? The prophet seemeth to check himself for his infirmitie. Or, (taking it not for a question) it maketh me sick; or this is my infirmitie. the change] or, that changed us; for so the Hebrue phrase to change may be resolved.

V. 12. will record ] will remember for myself, and mention to others: The Hebrue impliceth
implieth both these, by a double reading. 

miracle, that is, miracles or wonderful works (as the Greek explyneth it,) all & every of them, doon of old. So after in verse 15.

V. 13. discourse] or meditate, intreat of, both in mind and talk.

V. 14. in the sanctuary] or in sanctitie, in the holy place, as the Greek turneth 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 or priests to see them. Num.4.6-7.15.

Psalm 73.16-17. The Chaldee translates, O God how holy are thy ways. a God] or a mighty one, a Potentate: Hebr. אל. So in the next verse, as God] in Greek, as our God: in Chaldee, as the God of Israel.

V. 15. marvelous-work] that is, works: wonders. This is taken from Exod. 15.11.

V. 16. with arm] that is, with power: an arm [stretched out, as Exod.6.6. in Greek, with thine arm. kolakob] that is the tribes of Israel, born of him. of Joseph] this may be meant (as the Chaldee paraphraff taketh it) of all the Israelites whom Joseph nourished, Gen. 45.10.11. כֹּל 50.21. called therefore his sons: or in special, of the tribes of Ephraim and Manasse, the sons of Joseph, noted from the rest, for more honour. Compare also herewith Psalm 80.2.3.

V. 17. The waters] of the red sea, Exod. 14.21. Psalm. 114.3. The Chaldee paraphraffeth, They saw thy divine-majesty from the midst of the sea a God. trembled] or were-pained, as a woman in travail. So Psalm 29.8. & 97.4.

V. 18. [streamed] or gushed with a tempest. These things were when the Lord looked unto the hoft of the Egyptians out of the fiery and cloudy pillar, and so feared and hindered them with stormy tempests, that their charret wheels fell off &c. Exod. 14.24.25. And thus, Israel was baptized in the cloud and in the sea, 1 Cor. 10. 1. 2. thine arrows] or stones (as this word also signifieth, Lam.3.16.) meaning bay[s]stones. See Psalm 18.15. Is.10.11.

V. 19. in the round aier] in the sphere, or globe. The aier is so called of the round form, which it (with all the heavens) hath. Of the thunder in the aier, see Job. 37.2.-3, Psalm 29.

V. 20. Thy way] wherein thou wentest, and leddest thy people; confounding thy foes, Exod. 14.19.20. 22. Nehem. 9.11. So elsewhere, his way is in the whirlwind; Nah. 1.3. were not known] to weet, before that time; nor after, for the waters returned to their force, and drowned the Egyptians: Exod. 14.27. So his other ways are past finding out, Rom.11.33. that men muft walk by faith, not by sight, 2 Cor. 5.7.

V. 21. lead thy people] through the sea, and after through the wilderness towards Canaan; Moses being their King, and Aaron their Priest. The memorie of which mercy is often celebrated. Deut.8.2.-5.15. & 32. 10. Jer.2.2.6. Amos 2.10. Mic. 6.4. Psalm 136.16. & 7.35.36.

Psalm 78.

An exhortation both to learn and to preach the Law of God. 9. The story of Gods wrath against the incredulous & disobedient Israelites. 67. Ephraim being refused, God chose Judah, Sion, and David.

An instructing psalm, of Asaph:

Give ear my people, to my law: cleanse your ear, to the words of my mouth. I will open my mouth in a parable: I will utter hid-things, of antiquitie. Which wee have heard, & have known them: and our fathers, have told us. Wee will not hide, fr0 their sons: to the generation after, telling the pralyes of Jehovah: his power also and his marveil, which he hath done. How he established a testi-
mony, in Iakob; and put a law, in Is-
rael: which he commanded our fa-
ters, to make them known, to their
sonns. That the generation after,
onns that should be born, might
know: might rise up, and tell their
sonns. And they might put their
constant-hope, in God: and not for-
get the acts of God; and might keep
his commandments. And not be,
as their fathers; a generation, per-
verse and rebellious: a generatió that
prepared-not-right their hart; and
whose spirit was not faithfull, with
God. The sonns of Æphraim, arm-
ed shooting with bow: turned-back,
in the day of battel. They kept not
the covenant of God: and in his Law,
they refused to walk. And forgat his
actions: and his marvelous works,
which he had shewed them. Before
their fathers, he had done a miracle:
in the land of Ægypt, the field of
Tsoan. He cleft the sea, and made
them pass through: and made the
waters to stand as an heap. And led
them with a clowd by day: & all the
night, with a light of fyre. He clave
the Rocks in the wildernes: and gave
drink, as out of the great deeps. And
brought-forth streams out of the
rock: and made waters descend, like
rivers. And they added yet, to syn
against him: to provoke-bitterly the
moft-high, in the drye-desert. And
tempted God in their hart: asking
meat, for their soule. And they spake,
against God they sayd; Can God, fur-
nish a table, in the wildernes? Loc he
smote the Rock, and waters gushed-
out, and streams overflowed: can hee
also give bread; or can he prepare, flesh

for his people? Therefore Jehovah
heard, and was exceeding-angry: &
fyre was kindled against Iakob; and
also anger, came up against Israel. Be-
cause they beleued not in God: and
trusted not in his salvation. Though
hee had commanded the skies from
above: and opened the dores of hea-
vens. And rayned upó thc Manna to
eat: & the wheat of heavens, he gave
to thc. Man did eat the bread of the
mighty: hee sent them meat, to sa-
tietie. He made an East-wind to pas-
forth in the heavens: & brought on,
a South-wind by his strength. And
rayned flesh upon them as dust: & fe-
thered foule, as the sand of the seas.
And made it fall, in the midds of his
camp : round about his dwelling-
places. And they did eat and were
fylléd vehemently: and their desire,
brought unto them. They were
not estranged from their desirè: their
meat was yet in their mouth. When
the anger of God, came up against
them; and slew of the farr of them: &
smote-down the choyle-yong-men
of Israel. For all this they synned yet:
and beleued net, for his marvellous-
works. And he consumed their dayes
in ranitic: & their yeres in hafty-ter-
rour. Waen he shew them then they
sought him; and returned, & sought
God early , And remembred, that
God was their Rock : and the moft-
high God, their redeemer. But they
flatteringly-allured him with their
mouth: and with their tongue, they
lyed to him. For their hart was not
firmly-prepared with him: neyther
were they faithfall, in his covenant.
And he being compassionate, merci-
fully
fully-covered iniquitie, and corrupted not; but multiplied to turn away his anger; and did not stirr-up, all his wrathful-heat. For he remembered that they were flesh: a wind that goeth, and shall not return. How oft did they bitterly-provoke him in the wildernes: grieve him, in the desert! For they returned, & tempted God: and limited the holy-one of Israel. They remembered not his hand: nor the day, in which hee had redeemed them from the distreffer. When hee put his signes in Egypt: & his wonders, in the field of Tloan. And turned their rivers, into blood: & their streams, that they could not drink. He sent among them a mixed-swarm, which did eat them: & he frog, which corrupted them. And he gave their fruit to the caterpiller: & their labour, to the locust. He killed their vine with hayl: & their wild fig trees, with the blasting haylstone. And he shut-up their cattel to the hayl: & their flocks-of-cattel, to the lightnings. He sent among them, the burning of his anger; exceeding-wrath and indignation, and distress: by the sending, of the messengers of evils. He weighed-out a path, to his anger: he withheld not their soul fro death: & their wild-beast, he shut-up to the pellulance. And smote all the first-born in Egypt: the beginning of strengths, in the tents of Cham. And he made his people passe-forth as sheep: and led them on as a flock, in the wildernes. And led them in confident-safety, and they dreaded not: and the sea, covered their enemies. And he brought them to the border of his holyes: this mountayn, which his right-hand purchased. And he called out the heathens, from their faces; and made them fall in the line of possession: and made the tribes of Israel, to dwell in their tents. And they tempted and bitterly-provoked, the most-hye: God: and kept not, his testimonies. But turned-back & unfaithfully-transgressed, like their fathers: they were turned, like a warping bow. And provoke him to anger by their hye-places: and by their graven-idols, they ftyrrd-him to jealousie. God heard, and was exceeding-wroth: and vehemently abhorred Israel. And he forsook the dwelling-place of Shilo: the tent he had placed for a dwelling among earthly-men. And gave his strength into captivity: & his bewteous-glorie, into the hand of the distreffer. And shut up his people to the sword: and was exceeding-wroth, with his inheritance. The fyre did eat their choise-yong-men: and their virgins, were not prayfed. Their Priests, fell by the sword: and their widows, wept not. But the Lord awaked, as one out of sleep: as a mighty-one, shoo ting after wine. And smote his distreffers behind: hee gave them, eternall reproch. And he refused the tent of Joseph: and chose not, the tribe of Ephraim. But hee chose the tribe of Juda: the mount Zion, which he loved. And builded his sanctuary, like hye-places: like the earth, which hee founded for ever. And he chose David his servant: and took him, from the folds of sheep. Fro after the ever-with-yog, brought he him: to feed Jakob his people; &
Israel, his possession. And he fed them, according to the perfection of his heart: and by the discretions of his hands, led he them.

Annotations.

MY Law] or doctrine; for of it the Law hath the name in Hebrue; see Psalm 19. 8. Christ speaketh in this Psalm, to his people, as the next verse sheweth. Solo 51. 4.

V. 2. in a parable] that is, in (or with) parables; as the holy Ghost expoundeth it. Mat. 13. 34-35. All these things spoke 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 narration & 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 Psalm 49. 5. wil utter] or well-out from a spring or founrayn. hid-things] to the holy Ghost expoundeth it in Greek, Mat. 13. 35. the Hebrue word signifying sharp or obscure speeches, or riddles; see Psalm 49. 5. of antiquitie] understand, which are of antiquity, that is, ancient things since the foundation of the world. Mat. 13. 35.

V. 5. [published] or recurred-up. a testimonie] of witness, meaning the Covenant; see Psalm 19. 8. in [akab] among the Israelites, the children of [akab], to their sons] all their posterity; as Deut. 4. 9. teach them their sons, and thy sons sons. So Deut. 6. 6-7. 21.

V. 8. perverse] or sowerd, stubborn. So Israel is noted to be, Exod. 32. 9. Deut. 31. 27.

V. 9. Ephraim] the ten tribes of Israel, of which Ephraim was chief, though they were valiant warriours, yet for their synns, fell before their enemies. 1 King. 17. Hos. 10. 11. 14. Some understand it of that slaughter of Ephraims sons mentioned, 1 Chro. 7. 21. 22. 23, which was while their father lived in Egypt.

V. 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.

V. 12. a miracle] that is, miracles, marvels, as in verse 2. parable is for parables, of Tsoan] or of Tanis, as the Greek and Chaldee calleth it. It was a chief citie in Egypt, and the Kings Court or pallace, and a place of great antiquitie, Isa. 30. 3. 4. Num. 13. 23. And the field of Tsoan, is the country or territories of that citie, as the field of Edom, Gen. 32. 3. the field of Moab, Gen. 36. 35. Num. 21. 20. So after, verse 43.

V. 13. left the sea] the red sea, where the Israelites were baptisht, Exod. 14. 1. Cor. 10. 2.

V. 14. a cloud] to shadow them fro the sun; and to guide them in their jour- neyes; a figure of Gods protection over his Church, and guidance of the fame. Exod. 13. 21 & 40. 38. Num. 9. 17-22. Nehem. 9. 19. Isa. 4. 5.

V. 15. the Rocks] once at Horeb, Exod. 17. 6. and again at Cadeth, Num. 20. 1. 11. The Rock was spiritually Christ, 1 Cor. 10. 4. great deeps] that is, the great deep, as the Greek turneth it: the phrase is taken from Gen. 7. 11. though here deeps is put for deep; for the more vehemencie: or, for every of the great deeps. Or wee may turn it, as in deeps very much, to weet drink.

V. 17. to provoke-bitterly] by rebellion, exasperating and causg wrath and bit ternes; as both the Hebrue and Greek words signifi. Psal. 5. 11. Heb. 3. 16.

V. 18. for their soule] that is, their lust, their appetite; see Psal. 27. 12.

V. 20. bread] that is generally, food, Psal. 136. 25. and in special flesh, as after is explyed, and the Hebrue lechem sometime signifieth, Levit. 3. 1. Num. 28. 2. Of this their lufting, see Num. 11. 4. &c. can be prepare] The word can, is agayn to be repented from the former sentence. See also the note on Psal. 77. 5.

V. 21. ascended] that is, burned; for syre
24 V. 14. Manna] or, in Hebrew, Man, a final round thing like Coriander seed, coloured like Bdelum, (that is like wax, and clear, but white,) hard, to be ground in mills, or pounded: of it cakes were made, whose raff was like the belt freth oil, and like wafers made with honey. When the dew fell on the hoft by night, the Manna fell with it, when the dew was aferced, the Manna appeared like the hoar frost on the earth; then the people gathered it, or when the heat of the sun came, it was melted. It was a meat which they knew not, nor their fathers: when they law it, they faid it is Manna (that is, a ready meat, or What is this?) for they wil not what it was: and Moses faid, 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 fourty yeres in the wil¬dernes, till they came into Canaan. Exod. 16:35. Jos. 5:12. It was a figure of Christ, and his spiritual graces, John 6:31, 32, 33. Rev. 2:17.

V. 25. man did eat] or Every one did eat, bread of the Mighty, that is, of the Angels, (as the Chaldee and Greek expalayneth it,) which are mighty in strength, Psalm. 133:20, and Manna is called their bread, either because by their minifter y God sent it, or because it came from heaven the habituation of the Angels, as the Chaldee paraphraseth: or because it was excellent, so as the Angels (if they needed any food) might eat it. So the tongue of the Angels, 1 Cor. 13:1, is the moft sweet and excellent tongue: Or by mighty, we may understand the mighty heavens. meat] The Hebrew sedah properly signifies venison, that is, meat caught with hunting: but generally is used for all food. So Psalm. 132:15.

V. 26. brought on] led or drove forward, as Num. 11:31. Then thire went forth a wind from the Lord, and brought quales from the sea &c.

V. 27. fishs or dust] that is, quales in great abundance; so that he that gathered least, gathered ten Homers ful, (that is, an hundred Ephahs or Buffels;) for one Homer conteyned ten Ephahs, Num. 11:32. Eze. 45:11.

V. 28. made it fall] the flesh, the quales, being fat and heavie foule, and by the moift south-east wind made more heavy, fell upon the camp, a dayes journey on each side, round about the hoft, and they were about two cubits above the earth. Num. 11:31. bu camp] the Lords, because he dwelt among them, Num. 33:3. called elfwhere the hofts of the Lord, Exod. 12:41, or his; that is, Israel: So verse 63, 64.

V. 30. They were not eftanged] that is, (as the Greek expalayneth it) they were not deprived, their desired meat was not taken away from them: as it is written, the fish 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. Or it may be understood, of their affections and lust not yet changed.

V. 31. ascended] that is burned; as ver. 21. This is meant of the plague wherewith God smote the people, Num. 11:33, 34. fatt] that is, the chief, and strongest; as Judg. 3:19. So weak poor or base men, are called lean or thin, Psalm. 41:2. Fat, (or fat¬ness,) is here figuratively put for fat per¬sons. See the notes on Ps. 36:11. & 106:15. choife-yong-men] yong men are called choi¬fe; because they are selected for wars & other serviceable affayres when ancient men are let ret. Num. 1:3. & 3:24, 25, 26.

Exod. 24:5.

V. 33. hasty terror] or, a suddain-plague, as was threatened, Levit. 26:16.

V. 36. flatteringly-allured] or deceived, that is, went about to deceive, by perswading flattering words.

V. 37. firmly-prepared] aright-seted read¬y and stable, as is the hart of the godly, Psalm.
44. V. 44. The list of the ten plagues, which had drowned his children in their rivers. Exod. 7. 19, 20, 21. & 1. 22. where to agree the third vial of wrath poured out on Antichrist's kingdom, spiritually called Egypt, Rev. 16. 4, 6. & 1. 18. V. 45. A mixed swarm, a mixture, sad sorts of flies, vermin, or hurtful beasts; by the Greek they were flies; by the Chaldee mixtures of wild beasts. It was the fourth plague of Egypt; see Exod. 8. 24. the frogs that is, frogs, (as afterward caterpillar, locust, for locusts, &c.) The second plague of Egypt, Exod. 8. 6. figures of unclean spirits, which gather the Kings of the world to the battle of the great day of God, Rev. 16. 13, 14. corrupted that is, marred and destroyed.

45. V. 46. Their fruit, all that grows out of the earth. Caterpillar, a worm that consumes and poyleth grass and fruits. Joel 1. 4. Locust] or grasshopper, (which have their name of their multitude, for they flye many together, Prov. 30. 27. Nahum 3. 15. Judges 6. 5.) Locusts in those countries, flye in the air, multitudes together, and wherever they fall, they devour every green thing. This was the eight plague of Egypt, whereby all herbes and fruits were consumed, Exod. 10. 14, 15. Figures of Antichrist's ministers, Rev. 9. 3, 4. &c.

47. Blassing-haylestone] a word no where found but in this place. The seventh plague of Egypt was grievous hayle, mixed with skate, that kylled men, beasts, herbs and trees, Exod. 9. 24, 25. So in Rev. 16. 21. hayle of talent weight, falledeth on blasphemers.

48. V. 48. He shitt-up that is, gave; see Ps. 31. 6. to verse 50. Lightnings] or, the flying-fyres-coales, thunderbolts; see this word Psal. 76. 4. The Greek here turneth it, syre. V. 49. Messengers] or, Angels of evil; or as the Greek sayth, evil Angels, such in deed God useth to punish men by, Job. 1. 12, 16, &c. The Chaldee also translateth, sent by the hand of them that doe evil. But hereby may be meant Moses and Aaron, whom the Lord sent to denounce these plagues before they came, &c. by their hand brought them.
Psalm LXXVIII.

V. 50. He weighed] to weep, making his punishments proportionable to their fyns and obstinacie: for as men increase syn, so dooth God judgment. Lev. 26.21. 23. 24. 27. 28. wild-beasts that is, beasts, which heve their name of livelynes (as is noted Psalm 68.11.) therefore some turn it here, life; but the Greek plainly fayth caste. The fift plague of Egypt, was the pelt or morazyn of all beasts and cattel, Exod. 9.3.

V. 51. The fift born] the tenth and laft plague, was the death of all the firstlings of Egypt, in the night that Israel kept the paffover, and departed the land; Exod. 11.27. 29. 30. The fift born usually minifred to God: but God smote all such idolatrous minifters in Egypt, and upon their gods also, he did execution. Num. 33. 4. but spared the fiftborn of Israel, by the blood of the Lamb, & after chose the tribe of Levi, to minifter in their fled. Num. 3. 40. 41. 45. & 8. 16. 19.

The beginning of strengths] or chiefest of painfual-mights; to the eldest child is named: Gen. 49.3. Deut. 21. 17. Therefore were they to be given to the Lord. tents of Cham] the dwellings of the Egyptians, which were the polleffio of Cham, the son of Noah: Gen. 10. 5. See the note on Psalm 68.32.

V. 52. His people pass forth] the Israelites took their journeys from Rameles, Exod. 11. 37. See Psalm 77.21.

V. 54. Border of his holyne] his holy border, meaning the land of Canaan, sanctified to be the polleffion of his people, and limited in all the borders of it, as Num. 34. 2. 3. 12. or, border of his sanctuary. this mountayn] that is, mountayn countrie Canaan; called a land of mountayns and valleys, Deut. 11. 11. So Exod. 15. 17. Or in special he may mean, mount Sion: whereof after, in verse 68.

V. 55. The heben] the seven mighty nations of Canaan, where Joshuah and Israel killed one and thirty kings: Deut.
Psalm LXXVIII. LXXIX.

Psalm 62. [but up] that is, delivered his people to the sword of the Philistines, who killed thirty thousand Israelites. 1 Sam. 4:10.

Psalm 63. [that] is, God's wrath, by the sword of the Philistines, as verse 21. So in Ezek. 30:8 a [fire in Egypt,] signifies (as the Chaldee understands it) a people strong like fire. were not prayed for hymns, and songs, as was the want at their espousals and marriages: that is, they were not married.

Psalm 64. [Their Priests] Hophni and Phineas, 1 Sam. 4:11. The Hebrue is singularly, His Priests; so before and after, his choice young men; &c. meaning Israel, who is spoken of, as of one man. But the scripture useth these phrases indifferently; as All Edom were servants. 2 Sam. 8:14. for which in 1 Chron. 18:13. is written, All Edom were servants. Of this name Priests; see Psal. 99:6. wept not that is, lamented not at their funeral; for Phineas wife her self dyed in travel, 1 Sam. 4:19, 20.

Psalm 65. [awaked] stirred up himself to punish the Philistines, whereas before he seemed to sleep; as Psal. 44:24. after wine; or, by reed of wine: that is, when he hath drunk wine, which cheateth and encourageth the hart; so did God behave himself.

Psalm 66. [behind] that is, in the hinder secret parts; (as the Chaldee addeth, with emerods in their hinder parts;) for so God smote the Philistines with piles or hemoroids for abusing his Ark; 1 Sam. 5:1. 6:9, 12. [eternal reproach] by the 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 home to Israel, as an obligation for their sin. 1 Sam. 6:4. 5:11. 15. 17.

Psalm 67. [he refused] or abhorred, despised; as verse 59. the tents of Joseph that is, the tribe of Ephraim the son of Joseph, where the Tabernacle and Ark had remained many yeres in Shiloh: God returned not the Ark thither, but to Bethshemesh and Kirjathjearim, cities of Judah. 1 Sam. 6:12. 7:1, 2. Whencefore Shiloh is used after for an example of judgement, Jer. 7:12, 14. & 16:6, 9. Or this may be meant of the ten tribes of Israel, (of whom Ephraim of Joseph was chief,) which were call'd off for idolatry, and captiv'd by the Assyrians. 2 King. 17.

Psalm 69. [built up his sanctuary] the glorious temple, by Solomon Son of David. 1 King. 6:1, 2, 3. &c. like holy places] Kings palaces or towers. The Greek and Chaldee turneth it unicorns, whose horns are yce, Psal. 92:11. For Remim, holy places, they read Remim, unicorns.

Psalm 70. [from the fold of sheep] that is, to base estate. For David keeping his fathers sheep, was by Samuel anointed King over Israel. 1 Sam. 16:11, 13. 2 Sam. 7:8. So Amos 7:14, 15.

Psalm 71. [to feed Jacob] to the Greek well explaineth the Hebrue phrase, to feed in Jacob; where in is to be omitted in English, as the like phrase neweth, 1 Sam. 16:11. & 17:34. and the Hebrue it fell often omitteth it, as 2 Sam. 5:2. & 7:7. So here in the former verse, he chose in David, that is, he chose David. Kings are layd to feed their people; because their office is like to the good shepherds; in guiding & governing. See Psal. 23, 1. And Passours are Princes, Jer. 6:3. & 12:10.

Psalm 72. [directions of his hands] or Prudences of his palmes, that is, with most prudent and discreet administration, managed he them; figuring Christ herein, who is called David, and the great and good Passour of his flock. Ezek. 34:23. Is. 10:11. Heb. 13:20.


A Psalm of Asaph; God, the heathens are come into thine inheritance; they have defiled the Palace of thine Holyes: they have layd Jerusalem on heaps.
They have given, the karkes of thy servants; for meat, to the foule of the heavens; the flesh of thy gracious-faids, to the wild-beast of the earth. They have shed their blood, like waters, round-about Jerusalem; & there was none to bury them. We are a reproch, to our neighbours: a scoff & a scorn, to them that are round about us. How long Jehovah, wilt thou be angry to perpetuity: shall thy gealousy, burn as fire? Pour out thy wrathful-heat, upon the heathens, which know thee not: and upon the kingdoms; which call not on thy name.

FGr, he hath eaten-up Jacob; and his habitation, they have wondroufly desolated. Remember not againft us, former iniquities: make haste, let thy tender mercies prevent us; for we are brought very low. Help us, 6 God of our salvation; because of the glory of thy name: and ridd us; freely cover our sins, for thy names sake.

Why shall the heathens say, where is their God? known be among the heathens before our eyes; the vengeance, of the blood of thy servants that is shed. Let the fighing of the prisoner, come before thy face: according to the greatness of thine arm, reserve thou, the sons of death. And render, to our neighbours seven-fold, into their bosome: their reproch, wherewith they have reprocheth thee, 6 Lord. And wee thy people, and theep of thy pasture, will confess to thee, for ever: to generation and generation; wee will tell, thy praise.

Annotations.
Psalm 80

The Psalmist complaineth of the miseries of the church. 9. God's former favours are turned into judgments. 15. He prayeth for deliverance.

To the master of the musick Shalmanim: Eduth, a Psalm of Asaph.

O Thou that feedest Israel, give ear; thou that leadest Joseph as a flock; thou that sittest on the Cherubims, shine bright. Before Ephraim, and Benjamin, and Manasseh; thyrr-up thy strength: and come, for salvation to us. O God return us: and cause thy face to shine; and we shall be saved.

Iehovah God of host: how long wilt thou smoke, against the prayer of thy people? Thou makest them eat the bread of tears: and makest them drink, of tears a great-measure. Thou puttest us a strife to our neighbours: and our enemies, mock among themselves. O God of host return us: and cause thy face to shine; and we shall be saved.

Thou removedst a Vine out of Egypt: thou drovest-out the heathens, and plantest it. Thou preparedst the way before it: and rootedst in the roots of it; and it fylled the land. The mountains were covered with the ha-

dow of it: and the boughes of it, were like the Cedars of God. It sent-out the branches thereof unto the sea: and the fucking-spriggs thereof, unto the river. Why, haft thou burst-down the hedges of it: fo that all which pats by the way, have plucked it? The boar out of the wood hath wrooted it up: and the store-of-beasts of the field, have fed it up. O God of hosts, return & now: behold from heavens & see; and visit this vine. And the flock, which thy right-hand planted: and the son, whom thou madest strong for thy-self. It is burned with fyre, it is cut-down: at the rebuke of thy face, they perish. Let thy hand be, upon the man of thy right-hand: upon the son of Adam: whom thou madest strong for thy self. And we will not goe-back from thee: quicken thou us, and we will call on thy name. Jehovah, God of host return us; cause thy face to shine, and we shall be saved.

Annotations:

Shalmanim] that is, six-stringed instrumets, or Lilies: [see Psalm.45.1. Eduth] that is, a Testimonie, or Ornament. An excellent testimonial of the faith of God's people in afflictions. The Chaldee applieth it to them that sat in the Synedrion that studied in the testimonie of the Law. See also Psalm. 60. 1.

V. 2. feedeth Israel] o God, Pastor of the] draftles. See Psalm.23.1. Joseph] the posterity 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. 12. So Psalm.77.16. 21. on the Cherubims] which were upon the Ark of the covenant, in the sanctuary, from whence God gave oracles to his people, when they fought
fought unto him. Exod. 25. 22, Num. 7. 89. 1 Sam. 4. 4. 2 Sam. 6. 2. 2 King. 19. 15. Of these Cherubs, see the note on Psalm. 18.
11. ... shine-bright] that is, burn thy glory, and thy favour to us, as Psalm. 50. 2. & Tob. 10. 3. where Shining, is favour. This is taken from Deut. 33. 2. So after in Psalm. 94. 1.
V. 3. Ephraim, Benjamin, and Manasseh] that is, the tribes or polity of these three Patriarchs: which were all joyed together in one quarter, on the west side of God's tabernacle; and when it removed, they went next after it; Num. 2. 17, 18, 10. 12. & 10. 21, 22, 23. 14. After the captivity of Babylon also, the remnants of these tribes, dwelled in Jerusalem, for which they were thanked by the people, 1 Chron. 9. 3.
Nehem. 11. 2. a salvation] or ful salvation, and deliverance. By adding a letter, the signification is increased; as in Psalm. 3.
V. 4. return] or refire us, to weep, from sorrow, to joy; from captivity, to libertie &c. Psalm. 126. 1. & 25. 3. So the Chaldee sayth, return us from our captivity, face to shine] or, to be light, that is, cheerful, comfortable. See Psalm. 4. 7. & 31. 17. & 67. 2. Dan. 9. 17. and we shall] or that we may be saved; as Psalm. 43. 4. to verse 8, and 20.
V. 5. smoke] be very angry; against the prayer; that is, not hear, but thrust it out, as Habak. 1. 2. Lam. 3. 8. So the Chaldee expoundeth it, wilt thou not receive the prayer. See smoke for anger, Psalm. 74. 1.
V. 6. bread of tears] bread slept in tears, as the Chaldee sayth, or tears in seed of bread, as Psalm. 42. 4. meaning great afflictions; a great-measure] The Hebrue Shalish is the name of a measure, so called of three, as coneying a third part of the greatest measure, four times as big, as the usual cup to drink in.
V. 7. strife] contention, or contradiction; that our neighbours contend & speak against us; or strive who shall vanquish & possess us. among themselves] for their pleasure; or, mock at them, (as Psalm. 2. 4.) that is, at thy people, as verse 5. that is, at us, as the Greek translateth it. This may be the meaning, though we went before; for the Hebrue sometime changeth person, though it mean the same; as Deut. 5. 10. that love me, and keep his (that is, my) commandments. See also Psalm. 59. 10. & 65.
7. & 115. 9.
V. 8. and wee shall] or, that wee may be saved; This verse is the same with the fourth, save that there was only God; here is added, God of hosts; and in verse 10, (where it is the third time repeated,) is added, Jehovah God of hosts; thus increasing faith and earnestness in their prayers.
V. 9. removed] a Vine] that is, a Church, the common wealth of Israel, as it is written, the Vineyard of the Lord of hosts is the house of Israel, and the men of Judah, are his pleasant plant. Isa. 5. 7. Jer. 2. 21. So the Chaldee paraphrasteth, the house of Israel, which is likened to a Vine. And removing or translating, is the word so often used in Num. 33. where all the journeys of Israel are rehearsed. the heathens] the seven nations of Canaan. See Psalm. 78. 55.
V. 10. prepared] J. or made ready: so this word is translated in Greek, Mat. 3. 3. from Isa. 40. 3. & Mat. 11. 10. from Mal. 3. 1. where the word way is expressed; and here also the Greek sayth, thou madest way, properly it signifies to take away all impediments, that the way may appear. The Chaldee expoundeth it, thou removedst the Canaanites from before it, the word so often used in Num. 33. where the word way is expressed. &c. that is, madest to take deep root. 
V. 11. Cedars of God] that is, the great and goodly Cedars, as Psalm. 36. 7. or, Cedars planted of God, as Psalm. 104. 16. These the Chaldee expoundeth to be Teachers (of the Law) likened to strong Cedars.
V. 12. the river] Euphrates; see the notes on Psalm. 72. 8.
V. 13. the hedges] the fenses; wherupon the spoil of it followeth, as Isa. 5. 5. So after Psalm. 89. 41. 42.
V. 14. bow] beastly tyrants, like sworn; as the Assyrians, Babylonians, &c. which wasted the land of Canaan. 1 King. 17. 6. & 25. 1. & c. (sort of beasts) as Psalm. 50. 11.
Psalm LXXXI.

50. 11. So the law threatened, I will send wild beasts upon you, which shall spoil you, &c. Lev. 26. 22. But here beasts, are wicked people.

6 V. 16. the flock; or vine-yard; the base or place which beareth up the vine branches. and the son; or branch: understand again, visit him, or look upon him. By the son, may be meant Christ, as the Chaldee paraphrast playfully layth, the King Messiah: (called in verse 18. the son of man, and so here also in the Greek version;) who is the true Vine; his Father, the husbandman; his disciples, the branches; John 15. 1. 5. who taketh part with the afflictions of his people, was himself called out of Egypt, Mat. 2. 15. and when his servants are vexed, it is done unto him. Acts. 9. 4. Other wise, by the son, may be understood a yong Vine, or branch; as elsewhere boughes are called daughters; Gen. 49. 22. And fo by the son, be meant Israel, as Ex. 4. 22. the Lords plant, Isa. 5. 7.

7 V. 18. man of thy right hand; whom thou lovest, honouref, and powerfully helpef. So Jacob called the son whom he loved, Benjamin, that is, the Son of the right hand. Gen. 35. 18. Hereby also is meant Christ, called the Son of God's love, Colos. 1. 13. and the Church his body, translated into his Kingdom. The Chaldee expoundeth it, the man to whom thou hast sworn by thy right hand.

8 up the trumpet in the new-moon; in the appointed-time, at the day of our feast. For it is a statute to Israel: a judgement due, to the God of Jacob. He put it, in Joseph for a testimony, when he went forth from the land of Egypt: where I heard a language, that I knew not. I removed his shoulder from the burden: his hands passed from the basket. Thou calledst in distress, & I released thee: I answered thee in the secret place of thonder: I proved thee, at the waters of Meribah Selah. Hear O my people, and I will testify unto thee: 0 Israel, if thou wilt hearken to me. If there shall not be in thee a foreign God: nother thou bow-down thy self, to a strange God. I am Jehovah, thy God; which brought thee up, out of the land of Egypt: openwide thy mouth, and I will fill it.

9 But my people hearkned not to my voice: and Israel, was not well-affected to mee. And I sent him away, in the perverse-intendement of their own hart: let them walk, in their own counsels. O that my people, had been obedient to mee: that Israel, had walked in my wayes. Even soon, would I have humbled their enemies: and turned my hand, upon their dispersers. The haters of Jehovah, should have fally-denied to him: and their time should have been for ever. And he would have fed him, with the fat of wheat: and out of the rock, with honey would I have sufficed thee.

Annotations.
Psalm LXXXI.

3. Take up the vessel, and lift up your voice with the instrument of melody, and make mention of the voice. So in Esa.42.11. to lift up, is meant the voice. Give] that is, bring the instrument of melody, and others.

68.26. & 33.1.

V. 4. Blow the trumpet; or, the cornet. (wherof see Psa. 98.6.) this was done, both to proclaim the solemnity unto men, and to be a memorial for them before the Lord. Lev.23.4. Numb.10.10. for in their publick worship, the Israelites used trumpets with other musical instruments. 1 Chron.12.13. & 29.17. the new moon. when a solemn feast, with special worship was appointed of God, Numb.28.11.14. and at these times (as on the Sabbaths) they used to assemble to worship, and hear Gods word, 2 Kings.4.23. Ezek.46.3. Esa.66.13. these feasts were a shadow of things to come; but the body is in Christ, Col.1.16.17. the appointed-time or, the solemnity, solemn feast, which was thribe in the yere, i. at the passover, 2. at Pentecost, and 3. at the feast of Tabernacles. Deut.16.26. of which last, some understand this festival, Ceseb, as having the name of covering in booths; others, of the covering, that is, the change of the moon, when it is hid by the sun. feast ] or dance; see Psa. 42.6. This may be meant of all feasts; or in special, of the feast of blowing trumpets; in the first day of the seventh moneth, Lev.23.24. or of the passover, as after, verse 6.

V. 5. a judgement that is, a site, or ordinance, made by God, and a duty to be performed to him. So judgement, is for duty, Deut.18.3.

V. 6. in Joseph, among the posteritie of Joseph, and the other tribes of Israel. Joseph is named, as principal, having the birthright. 1 Chron.5.1.2. So Psa.80.2. from the land.] or the Greek turneth it; the Hebrew gholb, being here for megbhal, the same that min, is called, 2 Kings.11.8. Zach.4.3. At their going out of Egypt, the feast of the passover was ap-

pointed, Exod.12. after, in the wilderness, the other feasts. Lev.23. or we may read it, against the land, viz. to destroy it, and the first born, Exod.11.1.4. The Chaldee applieth this to Joseph, when he went out of prison, and ruled over the land of Egypt.

I heard a language ] Hebr. 4.15. used for the speech or language, as Gen.11.1.

V. 7. from the burden.] that is, burdens, wherewith they were vexed in Egypt, making bricks, building cities &c. Exod.1.-5. 4.5.7.8. basket or pot; such vessels as wherein they carried straw, mortar, brick &c.

V. 8. Thou callest.] Israel having left Egypt, Pharaoh with his host pursued them, and they were fore afraid and cried to the Lord, Exod.14.10.15. secret place of thunder out of the black cloud, wherewith God guided and protected Israel, but with thonder, rayn &c. dismayed the Egyptians; Exod.14.19.20.24.25. See also Psa.77.18.19. of Meribah.] that is, of Strife; so named because Israel there strove with Moses, and almost slain him. Exod.17.1.2.3.4.7. There God proved the, to know what was in their hart, whether they would keep his commandements or no, Deut.8.2. Exod.15.15. and there they proved God, Psa.95.9.

V. 9. testify.] or protest, take to witnes, namely the heavens & earth &c. as Deut.31.18. & 32.1.46. & 30.19. and deeply charge thee. Compare herewith Exod.19.3.4.5. & 6. & 20.22.23. Jer.11.7.8.

V. 11. open wide.] that is, speak and ask freely. This sentence our Saviour openeth thus, if ye abide in me, and my words abide in you; ask what ye will, and it shall be done to you, John.15.7. and the Apostle thus, whatsoever we ask of God, we receive of him, because we keep his commandements &c. 1 John.3.22. The Chaldee expoundeth it, open thy mouth to the words of the Law, &c. will I fulfil it with all good.

V. 12. not well-affecte.] had no will, or good inclination; which they shewed prelently after the giving of the Law, by making themselves gods of gold; and by their
their continual rebellions afterward. Exod. 32.1.—31.

V. 13. perversity-intention] or, stubborn-opinion, writing and obliquo s intention, which they looked after in their erroneous hart. This word is taken fro Deut. 29.19, and after often objected to them by Jeremie, Jer. 3.17 & 7.24 & 9.14 & 11.8. And this is noted for a judgment of God, when He suffeth people to walk in their own ways, Isai. 14.16.

V. 15. humbled] and to have given them rest from their enemies, as in 1 Chron. 17, 10. compared with 2 Sam. 7.11.

V. 16. fully-denyed] or feignedly submitted; see Psalm 18.45 & 66.3. their time] if this be referred to the enemies, it is meant their time of distress; as Psalm 10.1, and 31.16. So time is used, Jer. 27.7. Isai. 13. 22. if to Gods people, it meaneth their continued settled state: which the Chaldee translateth, their strength.

V. 17. fed him] that is, his people, verse 14. fat of wheat] the principal, or flour of corn; so Deut. 32.14. Psalm 147.14. out of the rock] out of which God had made his people suck honey & oil. Deut. 32.13. Spiritually, the Rock is Christ, 1 Cor. 10.4. the honey is the gracious words that flow from him; sweetness to the soul, and health to the bones; Prov. 16.24. Psalm 19.11. Song. 4.11.

Psalm 82.

An exhortation to the Judges, and reproof of their negligence.

A Psalm, of Asaph:

God, standeth in the assembly of God: he judgeth, in the midst of the Gods. How long will ye judge injurious-evil: and accept, the faces of the wicked, Selah? Judge ye the poor-weakling & the fatherless: justifie, the afflicted and the poor. Deliver the poor-weakling & the needy: ridd-free out of the hand of the wicked. They know not, neyther will they understand; they will walk on in darkness: moved shalbe, all the foundations of the earth. I have sayd, ye are Gods: and ye all are sons, of the most-high. But surely, ye shall dye as men: and as one of the Princes, shall ye fall. Rise-up ô God, judge thou the earth: for thou shalt inherit, in all nations.

Annotations.

The assembly of God] that is, the affis (or session) of Magistrates, whose office is the ordinance of God, Romans 13.1-2. Deut. 16.18. and who are to execute not the judgements of man, but of the Lord, who is with them in the cause and judgement. 2 Chron. 19.6. Deut. 1.17. in the midds of the Gods] that is, among the Judges, (as the Chaldee translateth) or Magistrates, (verse 6.) who in the Law are called Gods, Exod. 21.8.9.28. because the word of God was given to them, John 10.34.35.

V. 2. How long &c.] Thus God by his Prophet judgeth and reproveth the Gods or judges, for unrighteous judgement. The Chaldee addeth How long ye wicked wilt ye judge &c. accept the faces] reflect the persons, lift up, admire, honour or favour the faces; a thing forbidden both concerning rich and poore, Deut. 1.17. 16.19. Lev. 19.15. Prov. 18.5. Lam. 2.1—9.

V. 3. Judge ye ] that is, defend, deliver; see Psalm 43.1. Isa. 1.17. justifie ] that is, doe justice, as 2 Sam. 15.4. and acquitt or absolve him, his cause being right. Deuter. 25.1. Jer. 22.3.

V. 5. They know not ] The judges are ignorant of their dutie, Micah 3.1. Jer. 10.21. Proverb 29.7. The Chaldee paraphraseth, They are not wise to do good, and they understand not the Law. They wil walk on ] that is, continue wilfully ignorant, and sensual in perverting justice, Micah 3.9. To walk in darkness,
Psalm 85.

A complaint to God, of the enemies conspiring. 10. A prayer against them that oppress the church.

A song, a psalm of Asaph.

O God, keep not thou silence: cease not as deaf, and be not still at God. For loe thine enemies, make a tumultuous-noise: and thy haters, lift-up the head. Against thy people, they have craftily taken secret counsel: and conforted, against thine hidden-ones. They have said, Come and let us cut them off from being a nation: that the name of Israel, may be remembred no more. For they have consulted in heart together: against thee, they have slain a covenant. The rents of Edom, and the Israelites; Moab, and the Hagarens, Gebal and Ammon, and Amalek: the Philistines, with them that dwell in Tyrus. Also Aethur, is joined with them: they have been an arm, to the sons of Lot Selah. Do thou to them as to Midian: as to Sisera, as to Jabin; at the brook of Kishon, Which were abolished in Ed- dor: they became doing for the earth. Put them even their nobles, as Oreb & as Zeeb: and as Zebach and as Salimannah, all their authorized princes. Who said, Let us possefs to our selves, the habitations of God. My God, let them as a rolling-thing: as stubble before the wind. As the fire burneth a wood: and as the flame, scatter the mountains. So pursue them with thy tempest: and suddenly-trouble them with thy storm. Fill their faces with shame: that they may seek, thy name Jehovah. Let them be abased, and suddenly-troubled unto perpetuity: and let them be ashamed and putrid. That they may know, that thou whose name is Jehovah, only thou art the most hie, over all the earth.

Annotations.

Keep not silence [or, be not still]. Heb. let not silence (or stillness) be to thee: that is, be not still, but stir up thyself to help, and avenge us on our enemies. So silence is used for sitting still, Judg. 13.9.

V. 3. Lift up the head. Infolently and boldly, vaunting themselves, and warring against us. So Judg. 8.13. On the contrary, Gods people shall lift up their heads, that is, be of good comfort and courage, when their redemption draweth nigh, Luk. 21.28.

V. 4. Thine hidden ones]. That is, as the Greek explaineth it, thy saints: which are...
Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.

Psalm LXXXIII.
and to this victory hath the Psalmist here reference. as to Sifera] the Captayn in the host of Iabin, King of the Canaanites, he had nine hundred charretts of yron, and vexed Israel sore; but by Debo-vah a prophetes, and Barak a Captayn of Napthali, the Lord destroyed Sifera, with all his host and charretts, there was not a man left; and Sifera flying, was killed by Pael, Hebers wife; who drove a nail into the temples of his head. Judg. 4. 2. 3. - 21. 

In the King of Canaan, who upon the death of his captayn Sifera, forementioned, was subdued and destroyed, who upon the death of his captayn (Sijera, and the Chaldee tranflateth them fore the whirlwind; as the next words a light thing, as chaff or here is meant. See the notes on Psal. 2. 5. or threat, and in him all are and consult, Ii. 17. 25. that he giveth being unto his word, effecting whatsoever he hath spoken, whether promises, Exod. 6. 3. or threatenings, Ezek. 5. 17. and 7. 27. It is in effect the same that Ehieh, he will be, or that am, as God calleth himself, Exod. 3. 14. Of this the Gentiles named the greatest God, fove, and fu-piter, that is jab fader, (of the shorter name jab, mentioned Psal. 68. 4.) and, Farru the learnedest of the Romanes, thought fove to be the God of the Jewses, August. l. 1. de confent. evan. 6. 22. Hereof also in Greek writers he is called jab, Diodor. Sicul. I. 2. 5. Clem. Alex. Strom. l. 5 Macrob. l. 1. Saturnal. 6. 18. But in the Greek tongue the name Jehovah cannot rightly be pronounced; and for that the Greek Bibles have Lord, which the new Testament foloweth, as Mark. 12. 29, from Deut. 6. 4. and eſther usuall; and the Hebrue text sometime putteth Adonai, Lord, or Elohim God, for Jehovah, as Psal. 57. 10. compared with Psal. 108. 4. 2 Chron. 21. 24. with 2 Kings. 14. 14. When Adonai,
**Annotations.**

*Gittith* see Psal. 3. 1.

V. 2. *dwelling-places* or *habitacles*; see the notes on Psal. 43. 5.

V. 3. *for the courts* that I may come into them; for the Priests only went into the Temple; the people stood in the court yards, which were two. 2 King. 21. 5. See Psal. 65. 5. *show* to meet, for desire to come unto God.

V. 4. *the sparrow* or *bird* in Chaldee, the dove: the Hebrue sparrow is generally any bird. Psal. 11. 1. Gen 7. 14. specially the sparrow, when other birds are named, as here and Psal 102. 8. for such haunt mens houes. *swallow* or *ree-bird*, called in Hebrue dros, of libertie which this bird leemeth to have above others, flying boldly and nelling about houes: so Prover. 26. 2. The Greek takes it here for the Turtle dove; (which hath in Hebrue an other name, Psal 94. 19.) to also doeth the Chaldee, adding this reason, because her young are lawful to be offred on shone altar.

They that pass from throuh the vale of Baca, put him for a well-spring: also with blessings, the rayn covereth. They shall goe, from power to power: hee shall appear, unto God in Sion. Jehovah, God of holsts, hear thou my prayer: give ear, 2 God of Iakob Selah. See thou 2 God, our shield; and look-upon, the face of thine Anointed. For better is a day in thy courts, than a thousand: I have choosen, to sit at the threshold, in the house of my God; rather then to remain in the tents of wickednes. For Jehovah God, is a Sun, and a shield: Jehovah will give grace and glorie: he wil not withhold good, from them that walk in perfection. Jehovah of holsts: o blessed is the man, that trusteth in thee.
Psalm LXXXIII.

6. **Thine altars**.] To weet, are the places where the birds nester neer unto them, in houses, or trees, which sometime were by God's tabernacle, Jos. 24. 26. or understand as before, (I long for) thine altars.

V. 6. the by-ways] or causeyes, namely, which lead to thy house, that is, they which affect hortily, long after and dallier to goe up to thy house. Spiritually these ways or paths are made by preaching of the gospel; Esai. 40. 3. & 35. 8. Or 11. 16.

7. **V. 7. They that passing, or, of them that pass; of Baca, that is, of mulberry trees; which use to grow in dry places. The Greek sayth, vale of tears. Both mean, that through want and afflictions we must come into the kingdom of God. This valley was neer unto Jerusalem, as may be gathered by 2 Sam. 5. 22. 23. Jos. 15. 8.**

8. **Put him, or set him, that is, God; making him by faith a well of life unto them; for he is the fountain of living waters, Jer. 2. 13. Or, set it, that is, the valley, making it a fountain, by digging wells therein. And this may be an allusion to that well dug by the Princes and Captains of Israel, Num. 21. 16. 18. also with blessings.] that is, bountifully and abundantly, the rayn shall cover them. Rayn figureth out the doctrine of the gospel; Deut. 32. 2. Isai. 45. 8. Joel. 2. 23. Revel. 11. 6. the rayn of blessings, is a bountiful abundant rayn, Ezek. 34. 16. as to sow with blessings, 2 Cor. 9. 6. is to sow abundantly, or liberally: and blessing, is liberality, 2 Cor. 9. 5. Prov. 11. 25. So God would caufe a bountiful rayn of grace and comfort, to cover them that goe up to his house in Jerusalem; as eliwhere he is sayd to refresh his inheritance, with the rayn of liberalities showered upon it, Psalm. 68. 10. whereas on the contrary, who so will not goe up to Jerusalem, to worship the King the Lord of hosts, upon them shall come no rayn, Zach. 14. 17. The Greek turneth this sentence thus, the Lawgiver (or Teacher) shall give blessings; the original Morch being ambiguous, sometime signifying a Teacher, Job. 36. 22. sometime rayn, Joel. 2. 23. Isai. 30. 20. So that from the Hebrue it may also be interpreted, with blessings, the teacher shall cover them; the meaning much like the former, the Teacher being God or Christ, in whom we are blessed with all spiritual blessings in heavenly things, Ephe. 1. 3. The Chaldee expounds it, with blessings he will cover them that continue in the doctrine of his law. Some understand bracoth, blessings, to be here as bread, pools dug and tyled with rayn. Both mean one thing.

V. 8. from power to power] that is, increasing 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. Or from army to army, (from troup to troup,) respecting the troupes of Israel which went all the males thrice every yere, to appear before the Lord, Exod. 23. 14. 17. The Hebrue Chasjul, power, is used sometime for an army of men, Psalm. 33. 16. and sometime for riches, Psalm. 49. 7. which also may be implied here. he shall appear] or, till he, that is, every one of them, appears, according to the law, Exod. 24. 13. Zach. 14. 16.

V. 10. of thine Anointed] or Messiah; our Lord Christ, in whom God respecteth us; or David, his figure and father in the flesh, called also Gods anointed, 2 Sam. 23. 1.

V. 11. than a thousand] to weet, in any other place. [sit at the threshold] that is, be in the lowelroome, and basest estate: as the Greek sayth, be cast down, (or an object): And by Gods house, may be meant his tabernacle; as Luke 11. 51. with Matthew 23. 35. to remayn] or abide my whole life long.

V. 12. is a Sun] or, wilbe a Sun, that is a light, Isai. 60. 19. Rev. 21. 23. understanding hereby all blessings and comfort, by Christ the Sun of righteousness . Mal. 4. 2.
PsALME LXXV.

PsALME 85.

The Psalmist out of the experience of former mercies, prays for the continuance thereof. 9. He promiseth to way his throne, out of confidence of God's goodness.

To the mayster of the musick, a psalme to the sons of Korach.

Thou hast been favourable to thy land, o Iehovah: thou hast returned, the captivity of Jakob. Thou hast forgiven the iniquity of thy people: thou hast covered, all their syn.

Selah, Thou hast gathered-away all thine exceeding anger: thou hast turned, from the fervencie of thine anger. Turn thou us, o God of our salvation: and cause, thine indignacion againft us to ceaCe. Wilt thou be angry with us for ever? wilt thou draw-out thine anger, to generation and generation? Wilt not thou turn and revive us: that thy people, may rejoice in thee? Shew us Iehovah, thy mercie: and give us, thy salvation. I will heare, what God Iehovah will speak: for hee will speake peace, unto his people and unto his gracious-fainets: and let them not return to unconstant-folly. Surely his salvation is neer to them that fear him: that glory, may dwell in our land. Mercy and truth are mett: justice, and peace have kyssed. Faithfulness, springeth out of the earth: and justice, looketh down from heaven. Also Iehovah, will give the good: and our land, shall give her fruit. Justice shall goe before his face: and hee will put, her foot-stepps in the way.

Annotations.

TO the sons) or, of them. See Psal. 42. 1.

V. 2. haft been favourable to] or, haft favourably accepted, been wel-pleased; to weet, in times past. This also refpecteth the promise, Levit. 26. 42. captivity] that is, the company of captives, or prisoners; as Psal. 68. 19. See also Psal. 14. 7.

V. 4. gathered-away] that is, withdrawn, caeased, or asswaged; as the Greek interpretheth it. So in Deut. 25. the stars gather-away, (that is, withdraw) their shining.

V. 5. Turn us] to our former estate, cause to cease] or dissipate, as Psal. 33. 19.

V. 6. wilt thou draw] that is continue: see Psal. 36. 11.

V. 7. wilt not thou turn and revive] that is, again revive us. See Psalm. 71. 20. The Greek fayth, O God, thou turning wilt revive us. For halfe, they read ha-al: the letters transplaced.

V. 8. Shew us] or Let us see, that is, injoy, So Psal. 50. 23.

V. 9. the God ] or the Almignty: El, and let them not] or, that they turn not to folly: that is, to syn; see Psal. 115. 3. The Greek fayth, and to them that turn the hart to him.

V. 10. that glory may dwell] or, glory shal dwell; meaning that glory of God, which we are defttuite of by syn, Rom. 3. 13. shall be restored by grace in Chrift, and God will dwel among men, and communicate with them his glory, Rev. 21. 3. 1. Isa. 60. 1. and they are changed into the fame image, from glory to glory, as by the Spirit of the Lord. 2 Cor. 3. 18. Or, by glory is meant, Chrift, the salvation of God, who dwel in our land; when the word was made flesh, and men law the glory thereof, as the glory of the onely begotten of the Father, ful of grace and truth, John 1. 14.

V. 11. are mett] that is come together, which before seemed a fonder; and they have mutual societie; (so meeting importeth, Prov. 22. 2. Isa. 34. 14.) The truth of Gods promifes, are in Chrift fulfilled, Luk. 1. 68. 69. & c. Acts. 13. 32. 33. have kysed] as friends use when they meet,
meet, Exod. 4:27. & 18:7. a signe of concord, love and joy. So Christ is King of justice and of peace, Heb. 7:2. and the work of justice by him, is peace, Isa. 32:17. for, being justified by faith, men have peace towards God, Rom. 5:1. Luke 2:14.

V. 12. Faithfulness springeth or Truth budeth out of the earth (or land,) that is, the land bringeth forth faithful increase, answerable to God's blessings upon it. The land figuring the minds of men, Heb. 6:6. 7. 8. which by faith apprehend God's mercy in Christ. From heaven] the justice of God through faith, not our own justice which is of the Law, Philip 3:9.

V. 13. the good] or good things; that is the good gift of the holy Ghost, to sanctify his people: as Luk. 11:13. compared with Mat. 7:11. See also the note on Psal. 65. 5. our land] our earthly nature sanctified, brings forth good fruits in Christ. Mat. 13:23. See Psal. 67. 7.

V. 14. Justice shall goe] or, He will cause justice to goe before him. Will put her footsteps] or, will set (her,) in the way, of her footsteps; which seemeth to mean a settled course of walking in virtue. Or, when he shall put his footsteps into the way.

Psalme 86.

David strengtheneth his prayer by the conscience of his religion, 5. by the goodness and power of God. 11. He defireth the continuance of former grace. 14. Complaining of the proud, he saith, some token of God's goodness.

A Prayer, of David:

Bow down thine ear Jehovah answer mee: for I am poor and needy. Keep my soule, for I am merciful: thou my God, save thy servant; that trusteth unto thee: Be gracious unto mee Jehovah: for unto thee do I call, all the day. Rejoice, the soule of thy servant: for unto thee Lord, lift up my soule. For thou Jehovah, art good and mercifully-pardoned; and much of mercie, to all that call upon thee. Give ear Jehovah, to my prayer: and attend, to the voice of my supplications for grace. In the day of my distress, will I call unto thee, for thou wilt answer mee. There is none like thee, among the gods: o Lord; and none like thy works. All nations, whom thou hast made; shall come and bow down themselves before thee o Lord: and shall glorifie thy name. For great art thou, and dost marvelous-things: thou, art God thy self alone. Teach mee, o Jehovah, thy way; I will walk in thy truth: unite my hart, for to fear thy name. I will confess thee, o Lord my God, with all my hart: and will glorifie thy name for ever. For thy mercy, is great toward mee: and thou hast delivered my soule from the lowest hell. O God, the proud are risen up against mee, and the assembly of violent men, seek my soule: and they have not set thee before them. But thou Lord, art a God pitiful and gracious; long suffring, & much of mercie and truth. Turn the face unto mee, & be gracious to mee: give thy strength to thy servant; and save the son of thine handmaid. Doe with mee a signe, for good: and let my haters see and be abashed; because thou Jehovah, hast holpen mee and comforted mee.

Annotations.

A Prayer] the like title is of Psal. 17. To Christ may this Psalme fitly be applied.

V. 1. mercifull] or, a gracious saint: pious, holy. See Psal. 4. 4. This title God taketh to himself, Jer. 3. 12.

V. 4. Lift up] see the notes on Psal.
To the sons of Korah, a Psalm

A Song:

His foundation, among the mountains of holy places. Jehovah loveth, the gates of Sion: above all the dwelling places of Jacob. Glorious things, spoken of thee: O city of God Selah. I will make mention of Rahab and Babel, to them that know me; loe Palestina & Tyrus with Cush; this man was born there. And of Sion, it shall be said: man and man, was born in her: and he, the Most-high shall establish her. Jehovah, will recount, when he writeth the peoples: this man was born there Selah. And singers as players-on-flutes: all my wellsprings in thee.

Annotations.

Is foundation], or, The foundation thereof, Gods groundwork of the Temple which was built upon the mountains Morijah and Sion. 2 Chron. 3. Psal. 2. Some refer it to the Psalm, the foundation (or argument) whereof, is of the Church of Christ. The Chaldee sayth, By the hands of the sons of Korah the Psalm was sayd, and the Song founded in the mouth of the ancient fathers.

V. 2. gates of Sion] the publik assemblies of the people; see the notes on Psal. 9. 15. The Law was to come out of Sion, Mic. 4. 2. and the scepter of Christs kingdom; Psal. 110. dwelling places] these the Chaldee expoundeth, Synagogues of the house of Jacob, which were in all the cities of Israel.

V. 3. spoken is] that is, are particularly spoken, all and every of them of the city of God] that is Jerusalem: so called also Psal. 46. 5. 46. 1. a figure of the Church.

What honourable things are spoken of this City, see Isa. 54. 60. 62. 66. Rev. 11. 22. chapters. The Hebrue phrase in
5

V. 4. Rebah] that is, as the Chaldee paraphrast fayth, the Egyptians, So Egypt is called Rebah, in Psal. 89. 11. Isa. 1. 9. eyther for the strength and pride of Egypt, (which the word Rebab signifies;) or of some chief city so named; as elsewhere Tjoan, Psal. 78. 12. The calling of Egypt to the fellowship of the Church, is also prophesied, Isa. 19. 19. 21. 25. And for 

Cufh] the Ethiopians, see Psal. 137. 1. their chief city was Cufh. Of a Chriftian church there, mention is made, 1 Pet. 5. 13. to them] or, among them that know me, to meet my familiars. Palestina] the Philiftins; see Psal. 60. 10. Tyrus] the Tyrians; see Ps. 45. 13. Of them were Chriftian disciples, 1 Cor. 21. 3. 4. Cufh] the Ethiopians, as the Greek tranflateth; see Psal. 68. 32. this-man] that is, (as the Greek fayth,) thefe-men; meaning, all before mentioned. So the Hebrew often speaketh of a whole nation, as of one man. See Psal. 25. 22. & 130. 8. But the Chaldee expoundeth it, where thy King is borne. was born there] in the city of God, aforefaid. There, of immortal feed by the word and Spirit of God, are men born anew, 1 Pet. 1. 23. Lam. 1. 18. A thing to come, is here fet down as already done; fo in Isa. 9. 6. 

V. 5. man and man] so the Greek also expreffeth the Hebrew. Hereby feemeth to be meant every man, successively, as Hef. 1. 8. For Ierufalem is the mother of us all, Gal. 4. 26. (So day and day, is every day; Hef. 3. 4. Psal. 61. 9.) Or, man and man, is many men, of this and that nation, of eac estate and degree. rebles her] that the gates of hell shall not prevayl against her, Mat. 16. 18. Therefore this city lieth four-square settled in all changes, Rev. 21. 16. Ezek. 48. 16. - 20. It may also be read, and
Psalm LXXXVIII.

Korach: to the master of the music, on Machalath leannoth: an instructing psalms, of Heman the Ezrachite.

1. O Jehovah, God of my salvation: by day I cry-out, & in the night before thee. Let my prayer, come before thee: bow thine ear, to my�ilcry. For my soul is filled with evils: and my life, draweth near to hell. I am counted, with them that goeth down the pit: I am, as a man that hath no strength. Among the dead, free: like the slain, that lye in the grave: whom thou remembrest no more: & they, are cut-away from thine hand. Thou hast put me, in the pit of the lowest-places: in darknesses, in the deep-places. Thy wrathful-hear flareth upon me: & with all thy billowes, thou affliest me Selah. My known acquaintance thou hast put far away from me: hast set my soul for abominations to them: I am shut-up, and cannot get out. Mine eye languiseth, through mine affliction: I call on thee Jehovah, all the day: I spread out my hands unto thee. Wilt thou do a miraculous work to the dead: or shall the deceased rise up, shall they confess thee Selah? Shall thy mercy be told in the grave: thy faithfulness, in perdition? Shall thy miraculous work be known, in the darkness: and thy justice, in the land of oblivion? But I, unto thee Jehovah do I cry-out: & in the morning, my prayer shall prevent thee. Wherefore Jehovah, dost thou reject my soule: dost thou hide thy face from me? I am poor afflicted, and breathing-out-the-ghost from my youth. I bear thine affrightings, I am doubtfully-troubled. Thy wratheth

pals over me: thy terrours, doth dil-may me. They compass me about as waters, all the day: they are gone-about, against me together. Thou hast put-farr away from me, lover and fellow-friend: my known acquaintance are in darknesses.

Annotations:

Machalath] a kind of wind: instrument; or, by interpretation, Infirmitie. See Psal. [33, 1. leannoth] or, to sing-by-turns, which is, when one part answereth an other in singing; it may also be interpreted to afflict (or humble). This Psalm is the most doleful of all the Bible, full of complaints even to the end. Heman the Ezrachite] so the next Psalm is intituled of Ezban the Ezrachite: there were two of this name, Heman & Ezban, sons of Zerach the son of Judah the Patriarch, 1. Chron. 2-46. men renowned for their wildome, 1 King. 4. 31. also Heman & Ezban singers and musicians of the polkric of Levi the Patriarch, 1. Chron. 20.17. 19. &c. 10. 42. Heman being son of Joel the son of Samuel the Prophet, 1. Sam. 6. 33. himself being also a Seer or Prophet in K. David's days] 1. Chron. 25. 5. And of the kingdom promised to David, dooth Ezban intimate, Psal. 39. 4. &e. Christ's afflictions and kingdom, are in these Psalms foretold: he was the true David, Hos 3. 5.

V. 41. draweth near] or toucheth hell, or the grave. So, to touch (or come near to) the gates of death, Psal. 107. 18.

V. 5. a man] Hebr. geber, that is, a strong man, but without ability or power to help my self; as the Greek faith helpeth.

V. 6. free] that is, acquitted; or discharged from the troubles and affayres of this life: for in death, the prisoners rest together, and the servant is free from his master. Job. 3 18. 19. or free, that is, sequestred, apart from others, as K. Azariah being leprous dwelt in an house of freedome, that is, alone,
Psalm LXXXIX.

 apart from other men, 2 King.15.5; from thine hand, that is, from thy care help guidance etc. as K. Azariah before said, was cut off from the house of the Lord, 2 Chron.26.21. or by thine hand; and so understand, from the land of the living, as Isa.13.8.

V. 7. pit of the lowest places] the nethermost pit, as the Greek sayth; which the Chaldee paraphrasteth thus, in captivity, which is like to the nether pit, darkneses, or dark places: so Psalm.143.3. deepplaces] or gulfs: see Psalm.69.1. 

V. 8. slayeth] or, is imposed, and lyeth hard. billowes] or breaking-waves of the sea, see Psalm.42.8. 

V. 9. let me abominations] that is, made me most abominable (or abominable, to everie of them; but cannot get out) so Lam.3.7. Job.19.8. Of this phrase see the note on Psalm.77.5. 

V. 10. languisbeth] or pineeth away; the Chaldee sayth, dropeth tears. Compare herewith Levit.26.16. 

V. 11. the deceased] Hebr. Rephaim, dead men are so called, as being incapable or unrecoverable to life, so Isa.14.9 & 26.14.19. Prov.21.8. & 9.18. & 21.16. See also Psalm.6.6. The Chaldee expoundeth, fall the bodies which are delivered to the dust, rise up? 


V. 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 Ecclef.6.4. Note here the sundry titles given to the state of death: land of oblivion, where dead men are, (as is before noted,) which also are forgotten, out of minde, Psalm.31.13. Ecclef.8.10. & 9.5. 

V. 16. breathing out the ghost] that is, ready to dye, expiring: through continual miseries. The Greek sayth, in labours from my youth, from the youth] or, for the shaking-off, that is, the affliction, am doubtfully troubled, or distracted, for fear least evils should befall me. 

V. 17. dismay] suppresst, or cut mee off. The Hebruse word is larger then usual, to increase the signification. The Greek turneth it, trouble. 

V. 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. Or as the Greek referreth it to the former, and my known friends (to weet, thou hast put far from calamitie, or for the calamitie, that is upon me. Or, as the Chaldee paraphrasteth, and to my known friends, dark am I in their sight.

Psalm 89.

The Psalmist praiseth God for his covenant, 6. for his wonderfull power, 16. for the care of his Church: 70. and for his favour to the kingdom of David. 39. He complaineth of contrary events, 47. expostulateth, praiseth & blesteth God.

An instructing psalme, of Ethan the Ezrachite.

I will sing the mercies of Jehovah, for ever: to generation and generation, will I make known, thy faithfulness with my mouth. For I sayd, mercie shalbe built-up, for ever: the heavens, thou wilt establish thy faithfulness in them. I have striken a covenant with my chosen: I have sworn, to David my servant. I will establish thy seed unto eternitie: to generation and generation, will I build up thy throne Selah. And the heavens, shall confess thy marvelous work Jehovah: also thy faithfulness, in the Church of the Saints. For who in the skye, may be compared to Jehovah: may be likened to Jehovah, among the sons of the mighty God? His daunting-terrible in the secret of the saints very much: and fearful, over all round-about him. Jehovah,

C c 2 God
Psalm LXXXIX.

10 God of hosts, who is like thee, mighty Jehovah, and thy faithfulnes, is roundabout thee. Thou rulest over the swelling of the sea: when the waves thereof rise high, thou stillst them. Thou hast beaten down Rahab as a wounded man: thou hast scattered thine enemies, with the arm of thy strength. Thine are the heavens, thine also is the earth: the world and plenty thereof, thou hast founded them.

11 The North and the right side, thou createdst them: Tabor and Hermon, in thy name they shall shout. Thou hast an arm, with might: strong is thy hand, exalted is thy right-hand. Justice and judgement, are the prepared place of thy throne: mercy and truth, goe before thy face. O blessed are the people, that know the showing found: Jehovah, in the light of thy face they shall walk on. In thy name, they shall be glad all the day: & in thy justice shall they be exalted.

12 For thou art the glory of their strength: and in thy favourable acceptance, thy horn shall be exalted.

13 For of Jehovah, is our shield: and of the holy one of Israel, our King. The spakest thou in a vision, to thy gracious-faith & saydest: I have put help upon a mighty one: I have exalted, one chosen out of the people. I have found, David my servant: with oile of mine holiness have I anointed him.

14 With whom, my hand shall be established: also mine arm shall strengthen him. The enemy shall not exact upon him: & the son of injurious evil, shall not afflict him. And his distressers I will beat down from his face: and them that hate him I will plague.
him to stand in the battle. Thou hast made his brightness to cease: and his throne, thou hast cast down to the earth. Thou hast shortened, the days of his youth: hast enveloped him, with shame Selah. How long Jehovah, wilt thou hide thyself to perpetuate? Shall thy hot wrath burn like the fire? Remember how transient into what vanity, thou hast created all the sons of Adam. What strong-man shall live, and not see death: shall deliver his soul, from the hand of hell Selah? Wherefore Jehovah, wilt thou hide thyself to perpetuity? shall thy wrath burn like the fire? Remember how transient into what vanity, thou hast created all the sons of Adam. What strong-man shall live, and not see death: shall deliver his soul, from the hand of hell Selah?

V. 5. thy seed. Christ and Christians, the children of Christ, the son of David. Heb. 2. 13. Rev. 22. 16. thy throne. the kingdom of Christ, unto whom God gave the throne of his father David, to reign over the house of Jacob forever, Luk. 1.32. 33. 69. Jerusalem is this throne, Jer. 3. 17. which is continually built of God, Psal. 147. 2.

V. 6. the heavens. the heavenly creatures; Angels, and godly men; Luk. 2. 13. 14. Phil. 3. 20. Rev. 7. 9. 10. 11. 12. So the Chaldee expoundeth it, the Angels of heaven. See also Psal. 50. 6. in the church, or in the congregation, to weet, shall be confessed, or celebrated.

V. 7. sons of the mighty. or of the Gods, that is, Princes of the world. See Psal. 29. 1. & 82. 1. 6. The Greek sayth, sons of God, whereby also Angels may be meant, as lob. 1. 6. and so the Chaldee here paraphrased.

V. 8. daunting-terrible. in Greek, glorified. See Psal. 10. 18. the secrets or mysterie, or (as the Greek turneth it) counsel, meaning the church or congregation, where the secrets or mysterie of Gods kingdom are manifested. Mat. 13. 11. Rom. 16. 25. 1 Cor. 4. 1. Eph. 3. 4. This word is sundry times used for a Counsel or Congregation, Psal. 111. 1. Ezek. 13. 9. Jer. 6. 11. & 15. 17. or it may here be understood of the company of Angels, as 1 King 22. 19.

very-much] to weet, terrible, or referring it to the latter, in the great secret-counsel.

over all] or, above all; see Psal. 76. 12. The Chaldee paraphrased, above all the Angels which stand round about him.

V. 11. Rahab. in Greek, the proud; hereby may be meant the Egyptians, as Psal. 87. 4. (and so the Chaldee expounds it of Pharaoh the wicked;) or, the proud sea, as lob. 16. 12. both were subdued, when Israel came out of Egypt, Exod. 14. & 15. See Isai. 51. 9. The raging sea, and swelling waters.
Psalme LXXXIX.

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 paraphrast explyaneth,) so called because a man standing with his face to the east, (as they were wont when they prayed, the south is on his right hand. So the East is called Kedem, before; and the West, abhor, that is, behind; Job 23.8. Esai. 9.12. It seemeth that this turned to supposition and idolatry 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 goodly mountain in Galilee, Josh. 19.22. Iudg. 4.6.12. Hermon] an other fayr mountayn, eastward, without Iarden, called also Shibinon, See Psal. 42.7. & 29.6. by these are meant the east and west parts, answerable to the former North and South; as the Chaldee paraphrast saith, Tabor in the west, and Hermon that is in the east.

V. 15. the prepared-place] establishment, or base, on which the throne is setted; fo the word sometime signifies, as Exod. 3.3. Psal. 104.5. So Psal. 97.2; goe-before, or come before, prevent; as prefect and ready at hand.

V. 16. the bowing-found] or the alarme, the shrill clanging-sound of the trompet, which was bow'd at the wars, journeys, assemblies, solemn feasts, and over the sacrifices of Israel; Psal. 31.4. & 27.6. Num. 10.3-9.10. Joel. 1.15. or the bowing, the jubilation, to weet of the King that is among his people, as Num. 23.21. who by the sound of his word, as of a trompet, warneth, informant and guideth his people.

Isa. 5.1. Exod. 33.3-7. 8. Hos. 8.1. Isr. 6.17. 2 Chron. 13.12.15. Zach. 9.14. Rev. 1.10. & 4.1. light of thy face] the favour of God shining in the gospel and light of the knowledge of the glory of God, in the face of Jesus Christ, Joel. 12.35. 2 Cor. 4.6. See also the


V. 19. of Jehovah] or to him, to weet pertaineth, our shield] that is our protection; or protector, meaning David & Christ: see Psal. 47.10.

V. 20. in a vision] by the Spirit of prophecy; Is. 1.1. Lam. 2.9. to thy gracious saint that is Saints, (for so the Greek changeth the number;) meaning the prophets Samuel, & Nathan; the one of which anointed David, the other foretold of the perpetuities of his kingdome; 1 Sam. 16.2. Sam. 7.4.5. &c. put help] the Chaldee addeth for my people. upon a mighty one] or a Worthy, a Champion, meaning David, who help Gods people in fighting the battles of the Lord. 1 Sam. 18. 13.14. 30. But chiefly these things are meant of Christ. The Chaldee expoundeth it, one mighty in the Law, chosen and consequently beloved, as Math. 12.18. from Esai. 42.1.

V. 21. oile of mine holy one] that is, mine holy oile, poured on David by Samuel, on Christ by the Holy Ghost. 1 Sam. 16.1.13. Luk. 4.18.21. Job. 3.34.

V. 22. The enemy [shall not exaft] or not seaxe, as a creditor doeth on the debter. Satan & death prevailed not against Christ, though he became surety for our debts. Job. 14.20. 1 Cor. 15.16. Heb. 2.14. See this word Psal. 55.16. son of injurious evil] that is, the injurious, wicked person: this promise is in 2 Sam. 10. applied in this phrase to all Gods people. A son of evil, is one addicted and given over to it; Deut. 13.13. So sons of death, Psal. 79.11. son of perdition, 2 Thess. 2.13.

V. 26. set his hand] that is, give him power & dominion over them that dwell by the sea & rivers; whereof see the notes on Psal. 72.

V. 27. my father] so God promised, I

will.
V. 28. first born] or first-begotten, that is, the principal, as is after explained. For the first born had three prerogatives, a double portion of goods, Deut. 11. 17. the government or chiefy, 2 Chron. 21. 3. and the priesthood, Num. 8. 14, 15. 17, Mal. 1. 5. 6. 7. & 3. 3. See the notes on Psal. 78. 51. This honour is peculiar to Christ, who is said 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 worshipped therefore of all the Angels of God, Heb. 1. 6. and prince of the Kings of the earth, Rev. 1. 5. The Chaldee addeth, the first born of the house of Judah.

V. 30. his seed.] Christians born 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. his throne] that is, kingdom; which shall be perpetual. 2 Sam. 7. 13. Heb. 1. 8. Dan. 2. 44. & 7. 14. The accomplishment of these promises can not be found in Solomon, whose seed and throne was overthrowne, Jer. 22. 30. Ezek. 21. 15. 16. 17.

V. 31. if his sons 

This explained the promise, if he syn 

2 Sam. 7. 14. 15. for being understood of Christ, he properly synned not, 1 Pet. 2. 22. but was made syn for us, 2 Cor. 5. 21. and the syns of his sons of people, are counted his, for God layd on him the iniquity of us all, Isa. 53. 6. 

V. 32. with the rod 

the rod of men, 2 Sam. 7. 14. that is, with moderate correction, and for their profit, that they may be partakers of my holyenes. Heb. 11. 6. 10.

V. 34. not make] not break off, or cease, (as Psal. 85. 5.) that is, not utterly take: for, the mountains shall sooner remove, Isa. 54. 10. and no afflictions can separate us fro the love of God, which is in Christ, 2 Cor. 6. 18. See the fulfilling of this touching David, in 1 King. 11. 6. 12. 13. 36. 39.

V. 36. Once for One time; see Psal. 62. 12. 

by my holyenes] by my life, that who am the holy God, Genes. 22. 16. Esai. 5. 16. Because he hath no greater to swear by, God swearthe by himself; and willing more abundantly to shew the heires of promise the stabilleness of his counsel, bindeth himself with an oath. Heb. 6. 13. 17. 18. if I ly] that is, surely I will not ly: for to the Hebrue pharse is sometime explained, as Matt. 8. 12. if a signe be given to this generation, for which in Matt. 16. 4. is written, a signe shall not be given. So, if they shall enter into my rest, Psal. 95. 11. Heb. 3. 11. which the Apostle openeth thus, bee assured that they should not enter. Heb. 3. 18. An oath usually implyeth an imprecation, which for the most part is concealed. See 1 Sam. 14. 44. 1 King. 20. 10.

V. 37. as the sun] that is, perpetual & glorious, (as the Chaldee explained it, shall shine as the sun,) See Psal. 72. 5.

V. 38. it shall be established] or, which is stable, referring it, (as doth the Greek,) to the Moon, which although it sometime waxeth and sometime wanieth, and seemeth to be gone; yet is continually renewed, and so stable: a fit resemblance of the throne or Church of Christ, which hath not always one face or appearance in the world; though it be perpetual, and a witness] the moon and perpetuitie of it; with the succesive course of night and day, is made a witness of Gods faithfullnes in his covenant, Jer. 33. 20. 21. Christ also himself is called a faithful witness, Rev. 1. 5. Esai. 55. 4. and faithful, meaneth steadfast, as 2 Sam. 7. 16. compared with 1 Chr. 17. 14 and that lyeth not, Prov. 14. 5.

V. 39. But thou] or, And thou; a word of grief & indignation, as Psal. 2. 6. Da than complained of the miseries of the church, whereby all the former promises, seem to be frustrated.

V. 40. his crown] or diademe, profaned, by casting to the ground. Never, a separation, is figuratively used for a crown or garland, such as Kings wore, 2 Sam. 1. 10. and by Priests, Exod. 29. 6. as being a signe of their separation from others in respect of
of some dignity or holynes: and hereof the Nazarites had their name, Num. 6:2.5.7. So Psal. 131:18.

42 V. 42. rob. or rifle him, meaning Christ in his members: that is, to any one of them, is done unto him. Acts 9:4. Matt. 25:40.45.

45 V. 45. his brightnes] or puritie; that is, the splendour and dignity of the kingdom defiled & profanied by the enemies.

46 V. 46. days of his youth] of his strength and vigour; lasting old age and miferie upon him. Hos 7.9. See the contrary, Psal. 103.5. Job. 33:25.

48 V. 48. how transitory] or of what worldly time, or of what short duration; what my substance is.


51 V. 51. of all great peoples] or, of all the many (the multitudes of) peoples.

52 V. 52. the footstepps] or foot soles; that is, the wayes, life, actions, and sufferings, Psal. 56:7. 49:6. This referred to Christ, respecteth the oracle, Gen. 3:15. that the serpent should bruife the footsole of the womans seed. Referred to Christians, which follow his footstepps, in suffering and dying with him, that we may be glorified with him, (1 Pet. 2:21. Rom. 8:17.) it noteth the scandal of the cross of Christ, to the Jews, a stumbling block, & to the Greeks, foolishnes. 1 Cor. 1:23. 1 Pet. 4:13. 14. The Chaldee understandeth it of the slackenes of the footstepps.

53 V. 53. Blessed be] These be words of faith and joy, as finding an issue out of the tentation: and rejoicing in the mids of tribulation, as Rom. 7:24.25. 2 Cor. 1.3.4. &c. And Amen. Thus is this third book of the Psalms also concluded. See the notes on Psal. 41.14. &c.

72. 19.

The fourth Book.

Psalme 90.


A prayer, of Moses the man of God. Lord, thou haft been to us an habitation, in generation and generation. Before the mountayns were born; and thou hast brought forth the earth and the world: even from eternity unto eternity, thou art God. Thou turneft fory-man, unto contrition: & layest, return ye sons of Adam. For a thousand yeres, in thine eyes, are as yesterday when it is past: & at a watch in the night. Thou cariest them away with a floud, they are as a sleep: in the morning, as the grass that is changed. In the morning, it flouriseth and is changed: at the evening, it is cut down and withereth. For wee are consumed in thine anger: and in thy wrathful heat, we are fuddainly troubled. Thou haft set our iniquities before thee; our hidden yy»»»» to the light of thy face.

For all our dayes, doe turn away in thy exceeding wrath: wee have consumed our yeres, as a thought. The dayes of our ye^es, in them are three shore and ten yeres: and if they be in strengths, foure shore yeres: and their pride, is molestation & painful iniquitie; for it is, cut down speedily, and we flye away. Who knoweth the strength of thine anger: & according to thy
Psalm XC.

to thy fear, thine exceeding-wrath? To number our days, so make thou us to know: that we may apply the heart to wisdom. Return Jehovah, how long! and let it repent thee, concerning thy servants. Satisfie us in the morning with thy mercy: that we may apply the heart to wisdom. Return Jehovah, how long! and let it repent thee, concerning thy servants.

Let thy work appear unto thy servants; and thy comly-honour, unto their sons. And let the pleasantness of Jehovah our God, be upon us: and the work of our hands, establish thou upon us; yea the work of our hands, establish thou it.

Annotations.

1. He man of God] that is, the Prophet, as Deut. 33.1. For a Prophet, a Seer & a man of God, were all one; 1 Sam. 9.6, 8.9.10.11. The Chaldee paraphrast it here, saying, A prayer that Moses the Prophet of the Lord prayed, when the people of the house of Israel, had sinned in the wilderness. This Psalm hath reference to that historie in Num. 11. as a habitation] or mention, in all our travails in this terrible wilderness. Exod. 33.14. Deut. 8.15. & 33.27.

2. V. 2. were born] this and the next word brought forth, are similitudes taken from procreation of children, to signific the creation of the world. Like speeches are in Job, 38.28.29. of the sun, dew, fire and frost.

3. V. 3. unto contrition] till he be contrite, or broken; that is, even to death, as the Chaldee explyareth it. Then turneth man for his sin unto death. return] the body to the earth, Psal. 146.4. and the spirit to God, Eccles. 12.7.

4. V. 4. a watch] a ward or custodie; which is about three howres space: for the Jewes divided the day into twelve howres, John. 11.9. and to the night: which they subdivided into four watches, Mathew. 14.25. named the evening, midnight, cock-crowing, and drawing. Mark. 13.35. Luk. 12.38.39. Math. 24.43. See also Exod. 14.14. 1 Sam. 11.11.

V. 5. if they turn not, thou wilt bring death upon them, which is like a sleep unto them: and in the world to come they shall be changed, as the grass which is cut downe.

V. 6. is changed] or changeth, to weet, the estate thereof, that is, frowneth or groweth, as the Chaldee explyareth it. And so the Hebrue (which generally significeth a change, passage, or shifting,) is sometime used for the better: to srowe, Job. 14.7. So to change the strength, Psal. 40.31. is to renew or increafe it.

V. 7. our hidden synns] or, synns of our youth; as the Chaldee here taketh it. 1. This Psalm hath reference to that historie in Num. 14. and concerning the people of the house of Israel, had sinned in the wilderness. For the Lord lightneth things that are hid in darkness and maketh the counsels of the hart manifest. 1. Cor. 4.5. be is of pure eyes and cannot see evil, Hab. 1.13. therefore David prayeth, hide thy face from my synns, Psal. 51.11.

V. 9. doe turne away] or, turn-the face, decline, as the day drawing to an end, Jer. 6.4. as a thought] or 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. 1 Sam. 4.14. and so the Chaldee translatheth it, as the breath of the mouth in winter. Moses bewayleth the decaying of the people in the wilderness for they came out of Egypt, six hundred thousand men, Exod. 12.37. and not one feeble among them, Psal. 105.37. and being murthered at mount Sinai: from 20. yeres old and above, they were 603550. men, besides the tribe of Levi, Num.3.46.47.
but for their syn, at Kedeth God spake their karkefies should fall in the wildernes, Num. 14. 28. 29. which came so to pass. For being murthered about 38. yeres after, ther was of all that armic, not left a man alive, save Caleb and Joshua. Num. 26. 63.

V. 10. if they ] (the yeres) be in strengths; that is, molt strong and valid: or, if by reason of great strength: their pride] or provest, that is, the excellencie, or lustyhed of those yeres, the bravest of them, is but miferie. painful-iniquitie] pain and miferie, the punishment of syn. Iniquitie is often put for the punishment of it, Psal. 32. 5.

V. 11. according to thy fear ] or, as thy fear, that is, who knoweth (or acknowledgeth) thy wrath; so as thy fear teacheth men to doe? meaning by fear, cyther Gods law, as Psal. 19. 10. or his fearfull judgements upon synners, which should strike a fear into mens harts. Deut. 13. 11. Psal. 119. 120. Ion. 1. 16. Or, as thy fear, that is, so as to fear thee, for thy wrath, and by it to depart from evil, as Prov. 16. 6. 2 Cor. 5. 10. 11. or, even according to thy fear, so is thy wrath. The Chaldee paraphraest, who knoweth, that is, who knoweth the strength of thy anger; but the just which fear thee, appeaseth thy wrath.

V. 12. may apply ] or, may bring, may make-come. to wisdom ] or, may get a hart of wisdom, that is, a wise hart; and so may bring it to thee, when we shall come to judgement.

V. 13. how long ] wilt thou affliet us? as the Chaldee paraphraest: or, wilt thou de- ferre to help us? see Psal. 5. 4. repent thee to weet, of the evil intended or infl. God upon thy servaunts, as Deut. 32. 36. Joel. 2. 13. Ion. 3. 10. Jer. 18. 8.

V. 14. in the morning ] that is, early; after the dark night of afflietions; see Psal. 5. 4. & 30. 6.

V. 15. the yeres &c. that is, as we have bene many dayes & yeres affliet: so let us have many yeres of comfort.

V. 16. thy comely honoure] for magnificence, in releasing us from trouble, and refresh.

ing us with mercie.

V. 17. the pleasantnes] or behawte, that is, the accomplishment of thy covenant & promise to our fathers, let now be fen upon us. So the staff behawte (or pleasantnes) in the Lords hand, signified his covenant with them, Zach. 11. 7. 10. or generally it meaneth Gods amiable grace & favour: see Psal. 7. 4. The Chaldee expounds it, the pleasantnes of Paradise. [tablish] or direct, firm and sure. For the Lord worketh all our actions (or us, Esa. 16. 12. and without him wee can doe nothing, Is. 15. 5.

Psalme 91.

The state of the godly. 3. Their safetie. 9. Their habitation. 11. Their keepers. 14. Their friends, with the effect of them all.

Hee that sitteth, in the secret of the most-hye: shall lodge-himself in the shadow of the Almighty. I will say, of Jehovah, my safe-hope & my fortrefes: my God, in him will I trust, For hee will deliver thee, from the snare of the fouler: from the woe ful pestilence. Hee will cover thee, with his wing; and under his fethers thou shalt hope for safety: his truth, shalbe a buckler and a shield. Thou shalt not fear, for the dread of the night: for the arrow, that flyeth by day. For the pestilence, that walketh in the darknes : for the flinging-plague, that wasteth at noon day. A thousand, shall fall at thy side; and ten thousand at thy right-hand: unto thee, it shall not come neer. Once, with thine eyes shalt thou behold: & shalt see, the reward of the wicked. Because thou Tehovah my safe-hope; the most-hye, thou haft put f. thy manfion. There shall not befall unto thee any evil: and the plague, shall not come
Psalm XCII.

11 Come nigh thy tent. For his Angels, will he command for thee: to keep thee, in all thy ways. Upon their hands shall they bear thee up: lest thou dash thy foot against a stone. Thou shalt tread upon the fierce Lion and the Aspe: thou shalt tread down, the lurking-Lion and the Dragon. Because he cleaveth unto me, therefore will I deliver him; I will set him on his feet, because he knoweth my name. He shall call on me, and I will answer him; with him will I be in distress: I will release him, and will honour him. With length of days, will I satiate him: and will make him to see, my salvation.

Annotations.

1 Secret in Greek, help. shall lodge] that is defense, as Num. 14.9. So the Greek saith, protection; the Chaldee addeth, shadow of the clouds of the glory of the Almighty.

2 V. 2. I will say] or, do say, namely, to that man for his further comfort and assurance; as verse 3. &c. or, in his name, putting my self for an example. The Greek for more playnnes changeth the person, thus; He shall say to the Lord thou art mine helper &c. The Chaldee addeth, David said, I will say, &c. of Jehovah; or, to him, that he is my safe hope, (or my shelter.)

3 V. 3. of the fowler], as Psalm. 114.7. or hunter, meaning the divill that hath the power of death, and seeketh to destroy. Heb.2.14. 1 Pet.5.8. the woeful pestilence] Hebr. the pest of woeful-evils, that is, the most woeful, noyfon and contagious pest.

5 V. 5. the dread of the night; the dreadful-evil, that terrifieth in the night, Proverb. 3.25. Song 3.8. bow] so the pestilence is called, Deut.32. Ezek. 5.16. The Chaldee calleth it, the arrow of the Angel of death.

6 V. 6. the slinging-plague] the murreyn (or pest) that suddainly pricketh and destroyeth. Deut.12.24. Th' Apostle in Greek calleth it a sting or prick, 1 Cor.15.55. from Hos.13.14. as there the Lxx. turned it. The Chaldee here expounds it, the company of Divils. at noon-day] that is, openly: to Jer.15.8.

V. 8. shalt thou behold or, regard, consider, as the Greek turneth it.

V. 9. Because thou Jehovah] an unperfect speech, as in verse 2, understand. Because thou sayest, thou Jehovah art &c. or, because thou hast put Jehovah who is my covert: even the most hye haft thou put for thy manfio, or dwelling-place.

V. 10. befall unto thee] or occasionally, be sent, be thrust upon thee, or caufed to come unto thee: fo Prov.12.21.

V. 12. Npó their hands, or, their palms: which the Chaldee expoundeth, their strength.

This scripture the Devil alleged when he tempted Christ, to throw down himself headlong: Mat. 4.6. Lk. 4.10.11. but some of these words, are there omitted. left thou dash] or, that thou dash (or hurt) not. The Angels are all ministering spirits, sent forth to minister for their sakes, which shall be heirs of salvation. Heb.1.14. See also Psal. 34.8. a stone] the Chaldee interpreth it, evil concupiscence, which is like unto a stone.

V. 13. the fierce-Lion] or Libbard, in Hebrew Shabad. Of Lions there be divers kindes; see Psal.7.9. aff] or, Cockatrice, basilisk, as the Greek here turneth it: see Psal.88.5. under these names, are meant all other things dangerous or aduent se to the life of man, which by faith are overcome; as Mark.16.17.18. Heb.11.33.34.

V. 14. He cleaveth to mee] or, is fastned, that is, affioked to mee, in faith, hope, love, deleyte &c. The Chaldee expounds it, to my word, God cleaveth in love to his people, Deut.7.7. so they also unto him; The Greek here turneth it, be hoped in mee. Else where it is commonly used for fast love & pleasure, Gen.34.8. Esa 38.17. Deut.21.11. set him on his] to weet, in a late defended place, as the word importeth: ther-
Psalm 92.

The Prophet teacheth how good it is to praise God, 5. for his great works, 7. for his judgments on the wicked, 11. and for his goodness to the godly.

A Psalm a song, for the day of Sabbath.

It is good, to confess to Jehovah: and to sing psalm, to thy name ô most-hye. To shew forth thy mercy in the morning: and thy faithfulness, in the nights. Upon the ten stringed instrument; and upon the psalterie: with meditation upon the harp. For thou hast rejoiced mee, ô Jehovah; with thy work: in the acts of thy hands, will I shew. How great are thine acts Jehovah! very deep are thy thoughts. A brutish man, knoweth not: and an unconstant-fool, understandeth not this. When wicked men spring-up as the grafs; and all that work iniquitie doe flourish: that they shall be abolished unto perpetuitie.

But thou art high, for ever Jehovah. For loe thine enemies, Jehovah; for loe thine enemies shall perish: they shall be scattered, all that work iniquitie. And my horn shall be exalted as the unicorns: mine old-age, shall be anointed with fresh oile. And mine eye shall behold, on mine enviers: of evildoers that rise-up against mee, mine ears shall hear. The juit, hee shall spring-up as a Palm-tree: as a Cedar in Lebanon, shall hee grow. They that are planted, in the house of Jehovah: in the courts of our God, shall they flourish. Yet, shall they sprout in grayness: they shall be fat & green. To shew, that Jehovah is righteous: my Rock, and no injurious-evil is in him.

Annotations.

O of Sabbath] that is, of Cessation, or Resting to weet, from our own work, with, ways, and words, Exod. 20.10. Exod. 18.13. Heb. 4.10. which day was the seventh from the creation, wherein God rested from all his work, and blessed and sanctified it, & commanded it to be kept holy unto him, Genesis 2.3. Exod. 20.11. which was a token of his mercy unto, & sanctification of his people, Neh. 9.14. Exod. 31.13.14. This day was sanctified by an holy convocation or assembly of the people, Lev 23.3. offering of sacrifices, Numbers 18.19.20. singing of Psalms, as this title sheweth, with a Chron. 29.16.17. reading & expounding the scriptures, & 15.21. praying. & 16.13. disputing, conferring, meditating of Gods word & works; Acts 17.2. & 18.4. and doing works of mercy to them that were in need: Matthew 12.1.7.11.12. The Chaldee paraphrasteth thus, As hymne a song which the first man Adam, sayd for the Sabbath day. V. 3. in the nights] see Psalm 134.1.

V. 4. with meditation] or meditated-song. or upon Higgajon with the harp. The word signifieth meditation, as Psalm 9.17. Here some think it to be the name of an instrument, or, a solemnne sound: the Greek turneth it a song.

V. 5. with thy work] which is all done well
exhorted, Ephes. 4.15.16. Colos. 1.10. The Chaldee paraphrased, Yet, as their fathers shall they procreate children, in grayness; or hoary-age, when natural strength decayeth; God minifreth vigour above nature. See Psal. 71.9.18. Esai. 65.22. Heb. 11.12.

V. 16. no injurious, evil] no manner of injustice, for the th'Hebrue hath a letter more than ordinarie to increase the significatio, as Psal. 3.3. & 125.3. And this respecteth Moses speech, Deut. 32.4. where injurious, evil, is opposed to Gods faithfulness in his administration.

Psalme 93.
The Majestie, power and holynes of Christs kingdom.

Iehovah reigneth, is clothed with high-majesty: clothed is Iehovah, hath girded himself with strength: the world also is established, it shall not be moved. Stable is thy throne from then: thou art from eternitie. The floods have lifted-up, Iehovah; the floods have lifted-up their voice: the floods lift-up their dashing-noise. Than the voices of many waters; the wondrous-strong billowes of the sea; more wondrous-strong is Iehovah in the high-place. Thy testimonies, are very faithful; holynes becometh thine house, Iehovah, to length of days.

Annotations:
I clothed] or hath put on, to weet, as an ornament, and in abundant mesure; for so clothed doeth signify, Psal. 65.14. gaarded himself] that is, is in a readiness, to perform his work. Esai. 8.9. Luk. 12.35.

V. 2. from then] that is, from the time that thou halt been, which is, from eternitie: Or, before then, which the Chaldee expoundeth the beginning: this phrase spo-
Psalm 94.

The Prophet calling for justice, complaineth of tyranny and impiety. He teacheth God's providence, He sheweth the blessedness of chastisements. God is the defender of the afflicted.

1 God of vengeance Jehovah: be thou lifted-up, shine-thou clearly. Be thou lifted-up, O Jehovah: how long, shall the wicked be gladnes? Shall they utter, shall they speak a hard word? shall they boast-themselves, all that work iniquity? Thy people Jehovah they bruise in pieces: and afflict thine heritage. They slay the widow and the stranger: and murder the fatherless. And say, Jehovah shall not see: nor Jacob's God, understand. Understand ye brutish among the people: & unconstant-fools, when will ye be prudent? He that planted the ear, shall not hee hear: or hee that formed the eye, shall not hee see? Hee that chargeth the heathens, shall not hee rebuke? hee that teacheth man knowledge? Jehovah, knoweth the thoughts of man: that they are vanity. O blessed is the man he whom thou chastenest. O Jehovah: and teachest him out of thy law. To give him quietness, from the days of evil: until a pit of corruption, be digged for the wicked. For Jehovah will not leave his people, and will not for-sake his inheritance. But judgment shall return, unto justice: and after it, all the upright in heart. Who will rise-up for mee, against evil-doers? who will stand-up for me, against the workers of iniquity? Unlefs Jehovah hath been an helpfulnes unto me: my soule had almost dwelt in silence. When I sayd, my foot is moved: thy mercy Jehovah, flayed mee up. When many were my cogitations within mee: thy consolations, delayed my soule. Shall the throne of woeful-evils, have fellowship with thee; which frameth molestation by a decree? They run-by-crews, against the foule of the just: & condemn-as-wicked, the innocent blood. But Jehovah is to mee for an hye-refuge: and my God, for the rock of my safe-hope. And hee will return upon them, their iniquity: and in their malice hee will suppres their: Jehovah our God, will sup-pres them.

Annotations.

God of vengeance] to whom vengeance belongeth as Deuter.32.35. and which punisheth evils. So elsewhere hee is called the God of recompenses, Jer. 51.56. 

1 [shoe clear] to our comfort, and our foes terror. See Psal.50.2. Or 80.2.
Psalm XCV.

V. 2. be lifted up] on thy throne, and in thy just judgement. So Psal. 7.7.8.
V. 4. Viter] or talk lavishly, well out as a fountayn; see Psal. 19.3. Lam 3.11. a hard-word] hard things; durable reproaches; see Psal. 31.19. beast] or exalt themselves with speaking & applying things to their own praise. This word is used in the good part, Eftai. 61.6.
V. 9. that planted the ear] that is, made, and set it in the body. So in Eftai. 15.16, hee is sayd to plant the heavens.
V. 10. man knowledge] here is to be understood; shall not hee know? Such unperfect speeches through passif of mind, are often in scripture. Psalm. 6.4. 2 Sam. 5.8. supplied in 1 Chron. 11.6. The Chaldee maketh this paraphraxe. Is it possible that hee hath given the Law to his people, and they not be rebuked when they sin? Did not God teach the first man? This word is Englished, Deut. 4.36. which this place feemeth to have relerence unto. For chaitement or restraint is by word, or deed. And here the doctrine of God's Law, is opposed to all wise mens cogitations.
V. 14. not leave his people] not give them over, or reject them (as the Greek turneth it:) to weet, those whom he hath foreknowen and chosen; because it hath pleased the Lord to make them his people; as 1 Sam. 12.22. Rom. 11.1.1. &c.
V. 15. judgement] shall return unto justice; that is, severity to mercy: the rigour of the Law, changed to the clemency of the Gospel. So judgement is often used for sentence of punishment, as Jer. 52.9, and justice for grace and mercy see Psal. 24.7. Or, judgement, which in that union of Gods people, & prosperitie of the wicked, seemeth to be parted from justice, shall return unto it, when the godly are deliver'd & the wicked punished. after it] so the Greek turneth it: or, after him, meaning God.
V. 16. who will rise up] or who standth up, namely to affit me? meaning, no man doeth.
V. 17. an help ful] that is, a ful help, see Psal. 44.17. in silence] the place of silences and silence, that is, the grave, as the Greek explaineth it: so Psal. 115.17. see also Psal. 49.13.
V. 18. u moved] or slippeth; see Psal. 38.17.
V. 19. my cogitations] my careful troubled thoughts, perplexed as the branches of a tree, (for to the word properly signifieth,) therefore the Greek turneth it sorrowes. So Psal. 139.23.
V. 20. of woeful evils] or of mischiefs, the mischievous tyrannous throne, of the unrighteous judge: shall it have fellowship, (or be joyned) with the(0 God) meaning, it shall not: as Shalt thou build? 2 Sam. 7.5.15 Thou shalt not build; 1. Chron. 17.4. See also Psal. 5.1.5. which frameth ] or, hee that frameth, or formeth, by a decree ] or, for a statute: a law.

Psalme 95.

An exhortation to praise God, 3. for his greatness, 6. and for his goodness. 8. A warning not to harden the hart against Gods word, as Israel had done, who therefore entred not into his rest.

Come, let us shout joyfully to Jehovah: let us shout-triumphantly, to the Rock of our salvation. Let us prevent his face with confession: with Psalms, let us shout-triumphantly to him. For Jehovah is a great God.
Psalm XCV

God: & a great King, above all gods.
In whose hand, are the deep places of the earth: and the strong-heights, of the mountains, are his. Whole the sea is for he made it: & the dry-land, his hands have formed. Come, let us bow-downe our selves, and bend-downe: let us kneel, before Jehovah our maker. For, he is our God; and wee are the people of his pasturc, and sheep of his hand: to day, if ye shall heare his voice. Harden not your hart, as in Meribah, as in the day of Maffah, in the wildernes. Where your fathers tempted mee: proved me, also saw my work, Fourtie yeres, I was yrrked with that generation, and sayd, they are a people erring in hart: and they, know not my wayes. So-thac I sware in mine anger: they shall enter, into my Reft.

Annotations.

Come] or Go to. The holy Ghost by David thus exherteth Israel to laud the Lord and obey his voice. For he penned this Psalm, Heb.3.7. & 4.7. the Rock] meaning Christ, as the Apostle sheweth, Heb.3.6.7. the Greek translateth it, God our favour.

V. 2. prevent] come first and speedily.

V. 3. great God ] or great Potentate, Θεός. So Christ is also intituled, Tit.2.13. all gods] Angels, Princes, or false gods. Psalm.8.6. & 82.6. & 96.4.5.

V. 4. deep-places] or, deep closets. Hebr. scrchings: that is, deep secret places for which scrch is made, Job.28.1. &c. and which cannot by mans scrch be found. Job.38.4.5.6.18. [strong-heights] or, weary men, which weary men to clime them: but the word hath also a signification of strong, and not being weary; Num.2.3.22.

V. 7. of his hand ] that is, of his guidance;
A New song &c. See Psal. 33.3. This Psalm is a part of that song wherein God was celebrated, when the Ark of his covenant was brought with joy into Davids city from Obededomes house; 1 Chron. 16.23. &c. And it contains a prophecy of Christs kingdom, and of the calling of the Gentiles from idols, to serve and praise the living God.

V. 2. preach-the-good-tidings] or Evangeli: see Psal. 40.10.
V. 4. praised [and praiseworthy: see Ps. 18.4.
V. 5. [false-idols] or things of naught as the Apostle openeth this word, saying, we know that an idol is nothing in the world; 1 Cor. 8.4. Elin and Elolith, in Hebrew are Gods, of Strength. Ellim, idols; as being Al. Elim not Gods, without strength. So elsewhere they are plainly called to Elolith, no Gods, 2 Chron. 13.9, unable to doe good or evil, and unprofitable. See 10.5. Ed. 44. 9.10. And as the name of God, is joyned with things to shew their excellency, Psal. 36.7, so is this contrary wise, to shew their vanity, as of Physicall, Job. 13.4. of shepherds, Zach. 11.17. of false doctrine. Jer. 14.14. The Greek here turneth it daimonia, devils, by which name idols are called, 1 Cor. 10.19-20. Rev. 9.20. Chron. 11.15.
V. 6. beauteous-glorie] for this in 1 Chr. 16.27. is written joyfulnes.
V. 7. Give &c.] Compare Psal. 29.15. The Chaldee expoundeth it, Being a new song to God.
V. 8. to his courts] to his face, or presence; as 1. Chron. 16.29.
V. 9. of the sanctuary] or of sanctities; see Psal. 29.2. tremble] or be payned, as in travel of childbirth.
V. 10. with righteousnesses] that is, most righteously.
V. 11. Let rejoice] or shall rejoice; and so the ref. So Psal. 98.7.-8.9. The Chaldee paraphrasteth, Let the hosts of heaven rejoice, and the just of the earth be glad.
V. 13. with justice] or, in justice; that is, justly. So Rev. 19.11. 16.17.31. Psal. 9.9.

Annotations.

Psalm 97. 

[Exodus 13.3]
Psalm 97

The majestic of God's kingdom. 7. The Church rejoyceth at God's judgements upon idolaters. 10. An exhortation to godly nes and gladness.

Ehovah reigneth, let the earth be glad: let the many yles, rejoice. Clouds & gloomy-darknes are round about him: justice and judgment, are the stable-place of his throne. Fire, goeth before him: & flameth round about his disfresseurs. His lightnings illuminate the world: the earth, seeth and trembleth. The mountayns, like waxe, melt at the presence of Jehovah: at the presence, of the Lord of all the earth. The heavens declare his justice: and all peoples, see his glory. Abashed be al they that serve a grave-thing; that gloriously-boast themselves in vayn-idols: bow down your selves to him all ye Gods. Sion heareth, & rejoiceth, and glad are the daughters of Judah: because of thy judgements Jehovah. For thou Jehovah, are high above all the earth: vehemently art thou exalted, above all Gods. Ye lovers of Jehovah hate evil: hee keepeth, the soules of his gracious-saints; hee will deliver the, from the hand of the wicked. Light, is sown for the just: and joy for the right of hart. Rejoyce ye just, in Jehovah: and confess, to the remembrance of his holynes.

Annotations.

1. Jehovah that is Christ, called Jehovah our 1,ce,r.12.5.6. of him & 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 shall wayt for his Law, Esa.42.4. which is expounded thus, the Gentiles shall trust in his name. Mat.12.21. So Esa.60.9.

V.2. gloomy-darknes ] see Psal.18.10. this noteth the terror of his doctrine & administration. Mal.3.2. Mat.3.12. as at the law giving; Deut.4.11. The Chaldee sayth, A cloud of glory and gloomy-darknes, stable-place ] establishment, or base; see Ps.89.15.

V.3. Fire] severe judgments for Christ's enemies, as Esa.42.25. & 66.15.16. Ps.50.3.

V.4. illuminate ] or have illumined: as at the giving of the law, there were thunders, lightnings, voices, eagthquakes &c. Exod.19. To the like proceed fro the throne of Christ, Rev.4.5. trembleth ] or is payned; see Psal.77.17.

V.5. at the presence ] or, from the face.

V.6. The heavens] heavenly creatures, as thunders, lightning, tempest &c, or the Angels, as the Chaldee interpreth. See Psal.50.6.

V.7. vayn-idols ] see Psal.96.5. all ye Gods ] that is, as the Greek sayth, all ye his Angels; see Psal.8.6. Vnto this th Apostile seemeth to have reference sayeing, when he bringeth in his first begotten son into the world, he sayth, And let all the Angels of God worship him. Heb.1.6. Although the very words of the Apostile are found in the Greek version of Deut.32.43. but the Hebrue 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 Judah; the Christians Churches: see Psal.48.12.

V.11. Light is sown ] that is, Comfort and joy, is reserved after trouble, as Esa.8.16. but hidden for the present, as seed in the ground; for, we are dead, and our life is hid with Christ in God, Col.3.3.4. & it doeth not yet appear what we shall be. 1. Tho.3.2.

V.11. confess to ] that is, celebrate it; See Psal.30.5.

Psalm 98.
The Psalmist exhorteth the Jews, 4. the Gentiles,
Gentiles, 7. and all creatures to praise God, for his salvation by Christ.

A Psalm:

Sing ye to Jehovah, a new song: for he hath done marvelous things: his right-hand hath saved him, and the arm of his holiness. Jehovah hath made known, his salvation: to the eyes of the nations, he hath revealed his justice. He hath remembered his mercy, & his faithfulnes to the house of Israel: all the ends of the earth have seen, the salvation of our God. Show triumphanty to Jehovah, all the earth: show-joily, and sing-psalms. Sing-psalms to Jehovah with harp: with harp, & voice of a Psalm. With trumpets, & voice of the cornet: show-joily, before the King Jehovah. Let the sea roar, & the plenty thereof: the world, & they that sit therein. Let the rivers clap the hands: together let the mountains show-joily. Before Jehovah, for he is come to judge the earth: he will judge the world in justice; & the peoples, in righteousness.

Annotations.

New song.] See Pfal. 33.3. saved him.] or, got him salvation, and victory over all his enemies. See Eises. 59. 16. & 63. 5.

V. 2. his salvation.] the redemption by Christ, as Luk. 2.33. 35. 36. So his justice, is that which is by faith in Christ, Rom. 10. 3. 4. 6. 10.

V. 3. remembered.] and consequently performed his mercy &c. So Luk. 1.54. 55. 72. 73. 74. all the ends.] that is, the dwellers in the ends of the earth: so Eises. 52. 10.

V. 6. voice of the cornet.] or, sound of the trumpet: for here are two several words for trumpets, some of which were made of metal, as silver &c. Num. 10. 2. some of horn, Is. 6. 4. and these were used both in wars, and in the worship of God: see Psal. 81. 4.

V. 8. clap the hands.] or, clap palms: a sign of joy; as Is. 25. 12. Psal. 47. 2.

V. 9. in justice.] that is, justly. So Psal. 56. 15. in righteousness.] that is, most righteously. So Psal. 9. 9.

The Prophet setting forth the kingdom of God in Sion, exhorteth all, by the example of forefathers, to worship God at his holy mountaine.

I Jehovah reigneth, the peoples are stirred: he setteth on the Cherubims, the earth is moved. Jehovah, is great in Sion: and he is above all the peoples. Let them confess thy name, great & fearsful; holy it is. And the strength of the King, loveth judgment: thou hast established righteousness: thou hast done in Jakob, judgment and justice. Exalt ye Jehovah, our God; & bow down your selves, at the footstool of his feet; holy he is. Moses and Aaron, with his Priests; & Samuel, with them that call on his name: they called upon Jehovah, and he answered them. In the pillar of a cloud, he spake unto them: they kept his testimonies, and the decree he gave them. Jehovah our God, thou answeredst them: a God forgiving, thou waft unto them; & taking vengeance, on their practices. Exalt ye Jehovah, our God; and bow-down your selves, at the mountayne of his holynes: for Jehovah our God, is holy.
Annotations.

1. Annotations.

2. Re [spruced] or, though they be [spruced], to weep, with anger; as the Greek translates be angry; see Psal. 4:5. This is opened in Rev. 11. 17. 18. thou (Lord) reignest, and the nations are angry. Thus the wicked are affected: but the godly do rejoice. Psal. 97:1. be [spruced] for, even he that [spruced] on the Cherubims, reigneth: see Ps. 80:2. is moved with indignation. [spruced-up to refist, as Ps. 17:13.]

3. V. 4. the strength] this is joined with Gods wrath, Exod. 25:18. and here seemeth to have like meaning; that God is strong to punish injudgment the rebellious, & defend his people.

4. V. 5. at the foot[fool] or toward it, meaning the Sanctuary and Ark there. Exod. 60:13. 1 Chron. 28:8. 2 Sam. 21. Psal. 132:7. Ezek. 43:7. hee is ], as is expressed, verse 8. or it (the temple) is holy.

5. V. 6. with his Priests] or among his principal officers; see the like phrase in Psal. 54:6. The Hebrue Cohen, which wee call a Priest, or Sacrifice, is the name of the Kings chief officer, as in 2 Sam. 8:18. David's sons were Cohëns, (Chief-rulers, Au-larchas: as the Greek termeth them,) which is expounded in 1 Chron. 13:17. to be the first (or Chief) at the Kings hand. It hath the name of ministration, Exod. 61:6. 10: and was a title specially given to Aaron and his sons, that ministred unto God in the Sanctuary. Exod. 28:3. 4. 11. called ] or were calling: that is, prayed for the people, as Exod. 32. 11. &c. Num. 14. 17. 19. 16. 22. 46. 1 Sam. 7. 9. 12. 19. 23. Hereupon Moses and Samuel were noted for chief interceffors with God, Jer. 15:5. So the Chaldee here expounds it, his Priests which gave their lives for the Lords people; and Samuel prayed to the Lord for them, as the fathers of old, which prayed in his name.

6. V. 7. of a cloud] as Exod. 33:9. Num. 16:42. and this noteeth Gods favour, but with some obscuritie: and so is inferior to the mediation of Christ, who hath without clouds or shadowes obtained eternal redemption for us; that wee may goe boldly to the throne of grace, for to receive mercie and find grace to help in time of need. Heb. 4. 14. 16. 7. 25. 8. 9. 11. 12.

7. V. 8. a: God forgiving ] a mighty God that pardoned: or tookest away, to weep, the punishment of their syn: see Psal. 25:18. and taking ] or though thou tookest vengeance, on their practises ] theirs, that is, the peoples, for whom Moses prayed, as Numb. 14. 10. 21. 23. Exod. 3. 14. 34. 35. or theirs, that is, Moses and Aarons sons; which God punished and would not be intreated; as Num. 20. 12. Deut. 3. 25. 24. 25. 26.

Psalm 100.

An exhortation to praise God cheerfully for his grace, goodness, and fidelity.

A Psalm for confession.

Howt ye triumphantly to Iehovah, all the earth. Serve ye Iehovah with gladnes: come before him, with singing: joy. Know ye, that Iehovah he is God: he made us, and not we: his people, and (beep of his pasturc. Enter ye his gates, with feffion: his courts with praife: confessed ye to him, bless ye his name. For Iehovah is good, his mercie is for ever: and his faith, unto generation & generation.

Annotations.

For confession] for the publick praise of God, with thanks for his mercies.

1. all the earth] that is, as the Chaldee translates, all inhabitants of the earth.

2. V. 2: singing ] or shrilling, shouting.

3. V. 3. made us ] this word is used both for our first creation in nature, Gen. 1. 26. and for the making of us bye and excellent
PSALME CI.

Mercy and judgment I will sing:

To thee, Jehovah will I sing a psalm. I will do wisely in the perfect way; when wilt thou come unto me? I will walk in the perfection of mine heart, in the midst of mine house. I will not set before mine eyes, any word of Belial: I hate the doing of them that turn aside; it shall not cleave unto me. A froward hart, shall depart from me: I will know none evil. He that in secret hurteth with his tongue his fellow-friend, him will I suppress: the haughty of eyes and large of heart; him, I cannot suffer. Mine eyes shall be on the faithful of the land, for to fit with me: hee that walketh, in the perfect way, he shall minister to me. He shall not sit within my house, that doeth deceit: hee that speaketh lies, shall not be established, before mine eyes. 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 iniquity.

Annotations.

Mercy and judgment] This may be meant of Davids own administration: howbeit the Chaldee understandeth it of Gods; saying, If thou dost mercyful with me, if thou dost judgment with me, for all, I will sing praise.

V. 2. doe wisely] behave my self prudently; as David is [sayd to doe; 1 Sam.18.14. when wilt thou come] namely, to assist me in the performance hereof; or, when thou shalt come, namely, to call me unto an account of my life, &c.

V. 3. of Belial] that is, mischievous (or wicked) word or thing; See Psal.4.1.9.

V. 4. know] or acknowledge, that is regarded, or approve; so Psal.1.6.

V. 5. hurteth with tongue] that traduceth, or (as the Hebrue phrase is) betongueth. Hereupon a man of tongue, is for a prater or calumniator, Psal.140.11. The Chaldee paraphraseth, He that speaketh with a third (or threefold) tongue, against his neighbour, meaning a backbiter or calumniator, which is sayd of the Hebrue doctors to have a threefold tongue, because he hurteth three therewith: both himself by his sin, & his neighbour whom he backbiteth, and the receiver of his tale, whom he corrupteth. Hereupon is that saying of Ben Syrach, A third tongue hath disquieted many: Ecclus.28.14. and a third tongue hath cast out virtuous women, Ecclus.28.15. meaning the backbiter or talebearer. See the annotations on Levit.19.16.

large] or wide, broad of hart; meaning proud, as Prov.21.4. So large of soule, Prov 28.25. is proud in minde. I cannot here the word bear, or suffer is to be understood, as is expressed Prov.30.21. So 1 Cor.3.2.

V. 8. In the morings] that is, every morning, or early; see Psal.73.14.

PSALME IOZ.

The Prophet in his prayer, complayneth of his miseries.
A prayer, for the poor-afflicted when he shall be overwhelmed: and shall pour-forth his meditation, before Jehovah.

1 Jehovah, hear my prayer: and let my cry come unto thee. 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. For my days are consumed as smoke: and my bones, are burnt as an hearth. Mine heart is smitten as grass and withered: that I forget, to eat my bread. For the voice of my groaning: my bone cleaveth to my flesh. I am like, to a pelican of the wilderness: I am, as an owl of the deserts. I watch: and am, as a sparrow, solitary upon the house-roof. All the day mine enemies do reproach me: they that rage against me, have sworn against me. For I eat ashes, as bread: and mingle my drinks, with weeping. Because of thyne angry-threat and thy fervent-wrath: for thou hast heaved me up, and cast me down. My days are, as a shadow declined: and I am withered as grass. And thou Jehovah, sittest for ever: and thy memorial, to generation and generation. Thou wilt arise, wilt have tender-mercy upon Sion: for the time to be gracious unto it, for the appointed-time is come. For thy servants delaye in the stones thereof: and doe pity the dust thereof. And the heathens shall fear, the name of Jehovah: and all the Kings of the earth, thy glory. When Jehovah shall build up Sion: shall appear, in his glory. Shall turn, unto the prayer of the lowly: and not despise their prayer. This shall be written, for the generation after: and the people created, shall praise Jah. For he hath looked down from the height of his holiness: Jehovah, from the heavens did behold the earth. To hear, the groaning of the prisoner: to loose, the sons of death. To tell in Sion, the name of Jehovah: and his praise, in Jerusalem. When the peoples shall be gathered together: and the kingdoms, to serve Jehovah. He hath afflicted my strength in the way; he hath shortned my days. I said; o my God, take me not away, in the mids of my days: thy yeres are through generation of generations. Aforetime, thou hast founded the earth: and the heavens, are the work of thine hands. They shall perish, but thou shalt stand: and they all, shall wax-old as a garment: as a vesture, shalt thou change them and they shall be changed. But thou art the same: and thy yeres, shall not be ended. The sons of thy servants shall dwell: & their seed, shall be established before thee.

Annotations.

For the poor] agreeing to his estate; or, of the poor. overwhelmed] with tears, cares, sorowes &c. [see Psal 61.3.

V. 4.as smoke] or, with the smoke, vanishing in the aier; [see Ps 37.20. The Hebrue letters beth, with; & caph, as; are one like another, and sometimse put one for another, as 3. 5.5.24. with 1. Chron 14.15. an hearth] the place wheron fyre burneth. Compare Tob 30.30.
5 V. 5. as grass] or as the herbs, smitten with blasting, Am. 4. 9. to eat my bread ] The Chaldee applieth this to the bread of the soule, the Law of God.

6 V. 6. to my flesh] that is, my skin, as Job. 19. 20. for elsewhere skin is put for flesh, Job. 19. 13. See also Lam. 4. 8.

7 V. 7. a Pelican] a bird living in wild and desolate places, Zeph. 2. 14. Esai. 34. 11. It seemeth to have the name in Hebrue of vomiting, and be that food which we call the shovel, which swalloweth shells, and after vomiting them to get the flesh. It was a bird unclean by the law, Levit. 11. 18. Some think it to be the bird which maketh a loud and dolefull noise. Compare Job. 30. 29.

8 V. 9. rage against me] or vaunt against, or would make a fool of me, as salt, or sea salt. The word signifieth to lift up with praise and glory; and also ingloriously to vaunt; rage, or be mad; see Jer. 1. 13. See also Job. 1. 5. and 7. 5. The word against is here to be understood; as in Proverbs. 35. He that sinneth against me. An example of such raging madness, see against Christ, Luk. 6. 11.

9 V. 12. declined] or stretched-out; as the shadow of the sun, when it is near down, which though it seem longer, yet is soon pasteth away, so Psal. 109. 23. & 144. 4.

10 V. 13. sitteth] that is continued, as the Greek expoundeth it; for sitting and standing (as after in verse 27.) are often used for sure and settled abiding. The Chaldee addeth, sitteth for ever in heaven, thy memorial! or remembrance of thee; so Psal. 135. 13. from Exod. 3. 15.


12 V. 18. the lowly] so the Greek here turneth it, which elsewhere we call heath, that groweth in the wilderness, Jer. 17. 6. & 48. 6. by the name in Hebrue, it seemeth to be some naked shrub, and so a fit resemblance of Gods afflieted people made low naked and destoyed by their enemies. Or we may turn it, the broken-down, or ruined: from Jer. 51. 58.

13 V. 19. This shall be] or Let this be written, to weet, for remembrance to ages after, as Exo. 17. 14. Deut. 31. 19. 21. This sheweth these to be prophesies for our times, created] that is, restored & made anew, as Psal. 14. 30. Esai. 65. 18. created in Christ Jesus unto good works, Eph. 2. 10. So, a people born, Psal. 22. 32.

14 V. 20. the height of his holiness] that is, his holy high-place, or, his high-sancituarie, meaning heaven. This is taken from Deut. 26. 15.

15 V. 21. groaning] or mournfull-crye, so Psal. 79. 11. forms of death] appointed to dye, as Psal. 79. 11.

16 V. 24. in the way] in the course of my life; see Psal. 21. 12. He respecteth the affliction of Israel, in the way that God led them through the wildernes, Deut. 8. 23.

17 V. 25. take me not away] or, make me not ascend; see Job. 12. 32. The Chaldee addeth, take me not away out of this world, bring me unto the world that is to come.

18 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.

19 V. 17. shall stand] that is, indure or continue, as the Greek expresseth it; Heb. 1. 11. change them] by folding them up, as the Greek expoundeth, Heb. 1. 12. for the heavens when they are changed shalbe folded like a book, Esai. 34. 4.

20 V. 28. art the same] or, art here: that is, unchangeable, Mal. 3. 6. Lam. 1. 17.

21 V. 29. shall dwell] to weet, in Sion, verse 14. 22. as is also expressed, Psal. 69. 36. 37. before thee] that is, so long as thou dost dure; meaning for ever as the Greek well expoundeth it. So before the Moon, & Sun, Psal. 72. 5. 17. is, so long as the Moon and Sun indure.

David sitteth up his soule to bl. & God for
Psalm CIII.

his mercies. 6. He remembereth God's former actions to his people; 8. his pitie, 9. patience, 10. clemency, 15. Mans frailty, 17. God's constance in his graces, for which all are to bless him.

A Psalm of David;

My soule, bless thou Jehovah: & all my inward-parts, the name of his holy-nes. My soule, bless thou Jehovah: & forget not, all his rewards, That mercifully-pardoneth all thing iniquities: that healeth all thy sicknesses. That redeemeth thy life from the pit-of corruption: that crowneth thee, with mercie and tender-pitties. That satiateth thy mouth with good-things: thy youth is renewed, as an Eagles. Jehovah doeth justices: and judgments, to all oppresed. He made known his wayes to Mose: his actions, to the sons of Israel. Jehovah is pittifull and gracious: long suffering, and much of mercie. He will not contend to continual-aye: nether keep (his anger) for ever. He hath not done to us, according to our synns: nor rewarded us, according to our iniquities. But as is the height of the heavens, above the earth: so strong is his mercie, over them that fear him. As farre-remote as the East is from the West: so farre-hath-he-removed, our trespasses from us. As a father hath pitty, on his sons: Jehovah hath pitty, on them that fear him. For he knoweth our forming: remembering that we are dust. Sorry-man, his days are as grass: as a flower of the field, so flour-rieth he. For a wind paffeth over it, and it is not: & the place thereof, shall not know it any-more. But the mercy of Jehovah, endureth from eternity and unto eterenite, upon them that fear him: and his justice, to the children-children. To them that keep his covenant: and that remember his precepts, & to doe them. Jehovah hath firmly-prepared his throne, in the heavens: and his kingdom, ruleth over all. Bless Jehovah, ye his Angels: mighty of strength, doing his word; hearkening, to the voice of his word. Bless Jehovah, all ye his hosts: his ministers, doing his pleasure. Bless Jehovah, all ye his works; in all places of his domination: my soule, bless thou Jehovah.

Annotations.

A Li his rewards] that is, any of his benefits. All is often ufed for any: Psai. 147-20. 1 King. 10. 20. & rewards, for benefits: see Psal. 13. 6.

V. 3 sicknesses] all diseases griefs & punishments in soul or body, (and spiritually synms) are meant by the word sicknesses, Exod. 15. 26. Deut. 28. 59. 61. Esa. 33. 24. See also Psal. 41. 5. and 147. 3.

V. 4. pit-of corruption] death and the grave, the Chaldee sayeth for Gehenna, (or Hell,) whither men are fallen by their synns, till God by chaitifement bringeth them to repentance, & then spareth them. See this at large handled, Job. 33. 19. 22. 24. 27. 18. 30.

V. 5. good-things] Hebr, the good-thing: see the notes on Psal. 61. 1. is renewed] or thou renewest thy self, as an eagle, as thy youth; thy flesh being fresher then in childhood, thou returning to the days of thy youth, as is sayd, Job. 33. 25. This change is by the renewing of the mind, Rom. 12. 2. wrought by the holy Ghost, Tit. 3. 5. The Chaldee appilish it to renewing in the world to come, as an eagles] which calleth her fathers yerely, and new grow up, whereby shee feemeth fresher & yong, & yeth yre, & liveth long. Compare Esa. 40. 31.

V. 6. justices] that is, all manner justice, and
and that which is chiefest. Things are often spoken of plurally, for their excellence. So with Psal. Prov. 9. 1.

V. 7. his ways] where in men ought to walk, as Exod. 18. 10. Psal. 25. 4. or, where in himself walketh, his administration, his works, as Psal. 77. 10. Job. 40. 14. This later seemeth most meant here, by comparing it with Exod. 33. 13. & 34. 6. 7.

V. 8. long-suffering] or slow-to-anger; see Psal. 86. 15.

V. 9. contend] or chide: compare Ezech. 37. 16. keep] understand, his anger, as both Greek and Chaldee doe explyne it: sometime the Hebrue it self manifieth the defect as he saith, 1 Chron. 18. 6. that is, he set garripons, 2 Sam. 8. 6. This phrafe is taken from the law, Levit. 19. 18. So Jer. 3. 5. Nabum. 1. 2. See also Psal. 109. 21.

V. 13. Jehovah hath pitie] the Chaldee expounds it, the Word of the Lord hath pitie. So in verse 19. for Jehovah is the Word of the Lord.

V. 14. our forming] that is, our formed nature and condition, our matter and form: the original word properly is a formed-vessell of earth: applied to our frail estate, Rom. 9. 20. 21. sometime this is spoken of our sicctions and sinful imaginations, Gen. 6. 5. Deut. 31. 21. and so the Chaldee interpreth it here, our evil concupiscence, which carrieth us into error.

V. 15. as the great &c.] that is, few, & transtortic, though making a fayr fhew. Compare Psal. 90. 5. 6. Job. 14. 1. 2. Lam. 1. 10. 17. 1 Pet. 1. 24.

V. 16. not know it] or know him, that is, he shall have no more place here. So Job. 7. 10.

V. 18. 13. to doe them] this noteth the outward practice and operation of the law, whereas keeping of observing is with the hart and spirit of man: Prov. 3. 1. 3. & 4. 4. 21. Psal. 78. 8.

V. 19. prepared his throne] or established it, a signe of dominion and government, to be administered in heaven, where by the Church is figured, Rev. 4. 1. 2. See also Psal. 9. 5. 3. 9. & 11. 46.

V. 20. hearkening] or 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 Psal. 104. 15. 21. & 105. 11. See also Psal. 49. 14. & 65. 11.

V. 21. his hosts] or armies; the thrones, principalities, powers &c. that are in the heavenly places, Ephes. 3. 10. Col. 1. 16. for they are his hosts; 1 Kings. 22. 19. Gen. 32. 5. and generally all creatures are his hosts, see Ps. 24. 10. ministers] the Angels which minifter unto him, Psal. 104. 4. Dan. 7. 10. the same title is given also to men, Ezech. 61. 6.

PSALM 104.

A Meditation upon God's powerful works, and wonderful providence in creating and governing the world and creatures therein. 31. God's glory is eternal: 33. The Prophet voweth perpetually to praise him.

My soule, blesse thou Jehovah: Jehovah my God, thou art vehemently great: thou arayest thyself with majesty and comly-honour, Decking himself, with light as with a garment: stretching out the heavens, as a curtain. Planchering his lofts, in the waters: making the clouds his charret: walking, upon the wings of the wind. Making his Angels spirits: his ministers, a flaming fyre. He hath founded the earth, upon her bases: it shall not be moved, for ever & aye. Thou coveredst it with the deep, as with a rayment: the waters flood, above the mountains. At thy rebuke they fled: at the voice of thy thunder, they hafted away. The mounayns they went up, the vallies they went down: to the place, which thou foundedst for them. Thou didst set a bound, they shall not pass:
they shall not return, to cover the
earth. That sendeth wellsprings, in
the vallies: they walk, between the
mountains. They give-drink, to all
the wild-beasts of the field: the wild-
asses, break their thirst. By them,
the soule of the heaven dwelleth:
from between the branches, they give
the voice. That watereth the moun-
tains, from his lofts: the earth is fil-
led, with the fruit of thy works. That
maketh grass to grow, for cattel: and
the herb, for the use of man: bring-
ing forth bread out of the earth. And
wine that rejoyceth the hart of fory-
man: making the face chearful with
oil: & bread, that upholdeth the hart
of fory-man. Filled are, the trees of
Iehovah: the Cedars of Lebanon,
which he planted. That there, the
birds may make their-nests: the
stork, the fyrr-trees are her house.
The high mountains, for the wild-
goats: the rocks, a shelter for the co-
neyes. He made the moon, for ap-
pointed-times: the sun, knoweth his
going-down. Thou puttest darkness,
and it is night: in it doe creep-forth,
all wild beasts of the wood. The lurk-
ing-Lions, roaring for the prey: and
seeking their meat of God. The sun
riseth, they gather-them-away: and
couch-down, in their dens. Out
goeth man unto his work: and to his
labour, till evening. How many are
thy works, Jehovah? all of them, haft
thou done in wisdom: the earth is ful
of thy riches. This sea great, and
wide of spaces: there are creeping-
things even innumerable; small wild-
beasts, with great. There, goe the
ships: Livjathan, whom thou haft for-
med to play therin. They all, look-
attentively unto thee: to give them,
their food in his time. Thou givest it
to them, they gather it: thou open-
est thine hand, they are filled with
good. Thou hidest thy face, they
are suddenly-troubled: thou gather-
est their spirit, they breath-out the
ghost; and returne unto their dust.
Thou sedest forth thy spirit, they are
created: and thou renewest, the face
of the earth. The glorie of Iehovah
be for ever: rejoyce let Iehovah, in his
deeds. He looketh upon the earth,
and it trembleth: he toucheth the
mountains, and they smoke. I will
sing to Iehovah in my life: I will sing
psalms, to my God while I am. Sweet
shall my meditation be of him: I will
rejoyce in Iehovah. Confumed be
synters, out of the earth, and wicked-
men be they no more; my soule, blef
thou Iehovah; Hallelu jah.

Annotations:

And comely, honour] that is, the weft
thy self by all thy works, to be God
over all, to whom glory and ho-
nour is due. Therefore God challengeth
Iob (and to all men) to doe thus if they
can, and they shalbe celebrated of him.
Iob 40.4.5. Of these words, see Pjal.
8.2-5.

V. 2. Decking or Clothing, or He clo-
theeth, to weet him[if 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 darknes, wherewith he decked
the world, Gen. 1.3. 2 Cor. 4.6. as a
curtain] that is, as a canopy, or tent, Song.
1. 5. Jer. 49.29. when he spred out the fir-

V. 3. Planchering] He planketh, or plan-
cheth
chereth his lofts, (or upper-chambers) that is the clouds aloft, or upper regions of the aier, as after in verse 13. in the waters] among them; or, with waters, which are above in the firmament, Genef. 1.7. where God bindeth the waters in the clouds, and the cloud u not broken under them, Job.26.8. making] or putting, that is, disposing them his charret, to fit and ride on, as Efas.19.1. Rev.14.14. Compare Psal.18.11.

V. 4. spirits] that is, spiritual substances; so differing from Christ, who is no made or created spirit, but the maker of all things, Psal.102.16. & from men made of flesh and blood, Luk.24.39. The original word also signifies winds; and Angels by interpretation are messengers; wherupon some translate he makes the winds his messengers: but the Holy Ghost in Heb.1.7. theweth this to be spoken of Angels properly; who are named also ministering spirits; Heb.1.14. flaming fyre] effectually in their administration: the Angels therefore have appeared like horses & charretts of fyre 2.King.6.17. & 2.11. V. 5. before] firm and fit groundfels; [see Psal.24.2. & 78.69. Job.38.4.6. V. 6. the deep] or depth of waters, which hid all the earth, till God separated them, Gen.1.2.9. V. 8. they went up] that is, the mounts chewed themselves on yhe, when the waters of the deep were gathered into the channels of the sea. Gen.1.9. & 8.5. &c. Or, They (that is, the waters,) went up the mounts, and down the dales, when they were parted from the dry land; as if that thing were effected by thunder, wind & tempest, called here Gods rebuke driving the waters, verse 7. see Psal.18.16. V. 9. a bound] or limit, shutting up the sea with dores and barrs, saying hitherto shalt thou come, but no further, and here [shall it flag thy proud waves; as Job.38.8.10.11. So Psal.148.6. V. 10. That sendeth] or He sendeth; so after, welsprings.] or fountains, meaning rivers flowing from such; as the next words shew. they walk] that is, run: so Psal.105.41. V. 11. break] that is, flake or quench their thirst. So we say, to break ones faft. V. 12. give the voice] the Chaldean adds, the voice of singing: that is, sing lowd and cheerfully: see Psal.69.34. V. 13. his lofts] or his high-chambers, the skies,that give rayn. the fruit] that is, the rayn which God onely giveth, Jer.14.22. & 10.13, and consequently the corn and herbs that grow after rayn. Compare Job.38.16.27.28. Deut.11.14.15. V. 14. the use] or service. bringing] or to bring; but this is referred stil to God: so after, to make, that is, making faces &c. see Psal.103.10. bread] that is breadcorn: fo Efas.18.28. & 30.23. Job.28.5. Eccles.11.1. V. 15. cheerful] or merry, so the Greek turneth it, so also the Hebrue signifieth, as Efas.8.15. or, to shine. with oile] wherewith they used to annoint them, Ps.23.5. or more then oile, that is, wine makes the face seem more cheerfull then if it were oined. upheldeth] that is, comforteth: fo Gen.18.5. V. 16. trees of Jehovah] this is after expressed, which he planted. So the Chaldean expoundeth, Trees which the Lord created. V. 17. the rork] a bird somewhat like a crane, named in Hebrue Chidfadab, of mercy or kindness, which is sayd to be in this foule that the young will nourish their dames, when they are old. V. 18. wild goers] or roes, named of climbing rocks; for they haunt yhe hills and rocks where they are safe from dogs that hunt them.1.Sam.24.3. Job.39.4. coney] commended for wisdom, that being a people not mighty, they make their houses in the rock. Prov.30.24.26. V. 19. appointed times] seasons of the yere, as the Chaldean paraphratheth, for times to be counted by it: or certain times, for that the moon is not always seen. knoweth] to weet, by Gods commandement, the time and place for to fit and rise: see Job.38.12. V. 21. for the prey] or at it: see Efas.31.4.
Psalm 105

An exhortation to praise God, and to seek out his works. 7. The story of God's providence over Abraham; 16. over Joseph, 23. over Jacob in Egypt; 26. over Moses delivering the Israelites, 37. Over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.

Confess ye to Jehovah, call on his name: make known his actions among the peoples. Sing ye to him, sing-psalm to him: discourse of all his marvelous works. Glorify ye, in the name of his holiness: let the halt of them that seek joyce. Seek Jehovah & his strength: seek ye, his face continually. Remember his marvelous works that he hath done: his wonders, & the judgments of his mouth.

Seed of Abraham his servant: sons of Jacob his chosen ones. He, Jehovah our God: his judgments, are in all the earth. He remembereth his covenant for ever: the word that he commanded, to the thousand generation. Which he stroke, with Abraham: and his other, unto Isaac. And established it to Jacob for a decree: to Israel, for a covenant of eternity. Saying; To thee, will I give the land of Canaan: the line, of your inheritance. When they were, men (few) of number: very few, and strangers in it. And walked about, from nation to nation: from one kingdom, to another people.
Psalm CV.

Touch not mine anointed: & to my Prophets, doe no evil. And he called a famine, upon the land: he brake all the staff of bread. He sent before the man: Joseph was sold, for a servant. They afflicted his feet with fetters; his sole entered the yron. Until the time his word came: the laying of Jehovah tried him. The king sent, & loosed him: the ruler of the people, and released him. He put him Lord of his house: and ruler, of all his possessions. To bind his Princes to his soul: & make wife, his Elders. And Israel came into Egypt: and Jacob, sojourned in the land of Cham. And he increased his people greatly: and made them stronger, than their distressers. He turned their heart, to hate his people: to deal craftily, with his servants. He sent Moses his servant: Aaron, whom he had chosen. They put among them, the words of his signs: and wonders, in the land of Cham. He sent darkness, and made it dark: and they turned not rebellious, against his word. He turned their waters to blood: and slew, their fish. Their land abundantly-brought-forth frogs: in the privy-chabers of their kings. He laid, and their came a mixed-swarm: lice, in all their border. He gave their flowers to be hay: fire, of flames in their land. And smote their vine, and their figtree: & brake, the trees of their border. He sayd, and the grasshopper came: & the caterpillar, even without number. And did eat-up all the herbs in their land: and did eat-up, the fruit of their ground. And he smote all the first-born in their land: the beginning, of all their strength. And he brought forth them, with silver and gold: and none, among their tribes was feeble. Egypt rejoiced when they went out: for the dread of them, had fallen upon them. He spread a cloud for a covering: and a fire, to enlighten the night. They asked, and he brought the quail: and with the bread of heaven, he satified them. He opened the rock, & the waters flowed-out: they went, in dry places, like a river. For he remembered, the word of his holynes: to Abraham his servant. And brought-forth his people with joy: his chosen, with flowing joy. And gave to them, the lands of the heathens: and they possessed, the labour of the peoples. That, they might observe his statutes, and keep his lawes; Hallelu-jah.

Annotations.

C All on his name } or, proclaym, that is, preach his name. The first part of this Psalm, is part of that which David appointed to laud the Lord with, when his Ark was seated in Jerusalem. 1 Chron. 16.7.8.22.

V. 2. discourse } or talk, meditate.

V. 5. Glorie ] or Praise yourselves: see Psal. 34.3.

V. 4. his strength ] that is, his Ark, (of whence God gave his oracles; Num. 7.89. See Psal. 78.6.) The Chaldee paraphrasteth thus, Seek ye the doctrine of the Lord and his law. his face, his counsel, and oracle: see the notes on Psal. 27.8.

V. 6. of Abraham ] in 1 Chron. 16.13; it is, of Israel. his servant ] this is meant of the seed as well as of Abraham, as the next words shew: therefore the Greek turneth it servants.

V. 8. He remembereth therefore also Re-
the land: of Canaan, Egypt, and other countries. Gen.41.54. &c.

V. 17. a man] Hebr. Isb; a noble man; see Psal.49.3. The Chaldee sayth; a wise man.

V. 18. his soule entred] or, as the Greek sayth, passed through the yron, that is, he (his body) was laid in yrons, when he was cast into prison most unjustly. Gen.39.10. and there, he was in peril of his life. Of soule, see Psal.16.10.

V. 19. his word came] that is, the word spoken of him was fulfilled, which God had shewed Joseph in a dream, touching his advancement. Gen.36.5. &c. 41.9. So coming is for fulfilling, Jer.17.15. 1 Sam. 11.6. Job.6.8. tried] or fixed him, by trying as in fire, his faith and patience in affliction; as 1 Pet.1.7. see Psal.12.7.

V. 20. The King] Pharaoh (for that Joseph interpreted his dream,) set him out of prison, a ruler over the land. See Gen.41.14. &c. 45.8.

V. 22. To bind] that is, informe, and govern as subjects: see Psal.2.3. to his soule] to his will or pleasure, (as Psal.17.12.) so as without him, no man should lift up his hand or his foot, (that is, attempt to do any thing) in all the land of Egypt, Genes.41.44.49. Or, with his soule, that is, with himself; as the Greek expoundeth it, to nurture his Princes as himself, which may mean, to inform them in vertue, wisdom, &c, wherein himself excelled, Genes.41.38.39. With, is sometime used for as; Psal.102.4. &c. the soule for ones self; see Psal.16.10. The words following seem to favour this exposition.

V. 23. came into Egypt] being sent for by Pharaoh; and encouraged therby by God himself, Genes.45.17.20. &c. 46.3.4. of Cham] the father of Mizraim, or Egypt; see Psal.78.51.

V. 24.
Psalm CV. CVI.

V. 24. increased made them fruitful: that the land was soon full of them; Exod. 17.9.

V. 25. to deal-craftily or conspire guile-fully, for their destruction, as Genes. 37.18. Pharaoh & his people fretting at Israel's prosperity, thought to work wisely with them, when they plotted their ruin; Exod. 19.10. 12. &c.

V. 26. had chosen] to be Moses his mouth to the people, and prophet to Pharaoh; Exod. 4.12. 14. 16. & 7.1.2. &c.

V. 27. words of his signs] the signs which he spake & commanded, together with the doctrine and use of them, for letting of Israel goe. See Exod. 7.12. &c. Or, words of signs, 25 words of song, Psal. 137.3. are signs, & songs. So Psal. 145.5.

V. 28. darkness] the ninth plague of Egypt, where was black darkness in all the land, for three days: that no man saw, nor rose from the place where he was; Exod. 10.21.23. turned not-rebellion or, they disobeyed not: (see Psal. 5.11.) that 13. his words (or word) were not disobayed, or changed, but effected as God had spoken; see a like parable noted on Psal. 49.15. Or, they may be referred to Moses & Aaron, who performed the things commanded them, though with danger to them.

V. 29. to blood] the first of the ten plagues; Exod. 7. See Psal. 78.44.

V. 30. frogs] the [second plague; Ex. 8.3.6. Psal. 78.45. Kings] Pharaoh & his Princes: To Ezech. 19.2.

V. 31. swarm] of flies, or bees; see Ps. 78.45: This was the fourth plague; Exod. 8.14. lice] the third plague. All the dust of the land was lice: and went upon man and beast; Exod. 8.17.

V. 32. showers] of rain; in flood where-of they had hay; the seventh plague. Exod. 9. See Psal. 78.47. lames] that is, sorely flaming & blazing: never was the like there seen; Exod. 9.14.

V. 33. tree] for trees; so after, verse 34.40. and often. See Psal. 34.8.

V. 34. grasshopper] or locust: the eighth plague; Exod. 10. See Psal. 78.46.

V. 35. the first born] the tenth plague; whereof see Psal. 78.31.

V. 37. see] ready-to-fall through weaknes; there being an armie of six hundred thousand men; Exod. 12.37. 13.18. A like promis is made to the church, Ezech. 33.24.

V. 38. dread] of death for their sakes; so that they forced them out, and gave them treasures, Exod. 12.33.35. See the like speech, Ezech. 8.17. 9.2.

V. 39. a fire] that they might travel night and day, towards the promised land; Exod. 13.19. Psal. 78.14.

V. 40. quail] that is] quail which for their lust he gave them; Num. 11. Compare Psal. 78.27.28. bread] Manna, whereof see Psal. 78.24.15. & Exod. 16.

V. 41. the Rock] at Rephidiim, Exod. 17. and at Kadesh, Num. 10. the river] to that the people and their beasts drank; Numb. 20.11. and for this, the wild beasts, dragoons, affiches, honoured God; Ezech. 43.10. this mercy is applied to other times, 1Sa. 48.21.

V. 44. beatens] the seven nations; whereof see Psal. 78.55.

V. 45. keep his lawes] The end of all Gods mercies was, that he might be glorified in his peoples obedience: see Exod. 19.4.5.6. Deut. 4.8.10. & 6.21.11.24.35.

The Psalmist exhorteth to praise God. 4. He prayeth for pardon of sin, as God did with the fathers. 17. The story of the peoples rebellion, and Gods mercies. 47. He concludes with praise and praisef.

Hallelujah; Confess ye to Jehova, for he is good: for his mercie, endureth for ever. 1. Who can express, the powers of Jehovah: can cause to hear, all his praise? O blessed, are they that keep judgment: is he that doeth justice, in all time? Remember me Jehovah, with the favourableacceptation of thy people: visit
Psalm CVI

1. Me, with thy salvation. To see the
good of thy chosen; to rejoice, with
the joy of thy nation; to glorify, with
thy inheritance. We have gyroed
with our fathers; we have done crookedly; we have done wickedly.

2. Our fathers in Egypt did not prudently mind thy marvelous works; they remembered not, the multitude of thy mercies; but turned rebelliously, at the sea at the red sea. Yet he saved the, for his name sake; to make known his power. And he rebuked the red sea, and it was dried up; and he led them in the deeps, as in the wilderness. And he saved them, from the hand of the hafer; and redeemed them, from the hand of the enemy.

3. And the waters covered their difficulties: one of them, was not left. And they believed in his words: they sang his praise.

4. They made halt; they forgot his works: they wayed not, for his counsel. But lifted with lust, in the wilderness: and tempted God, in the desert. And he gave to them, their request: and sent leddmen, into their soul.

5. And they envied at Moses, in the camp: at Aharon, the holy-one of Jehovah. The earth opened, and swallowed up Dathan and covered, over the congregation of Abiram. And a fire burned in their congregation: a flame, burnt up the wicked.

6. They made a calf in Horeb: and bowed themselves, in a motten idol. And turned their glory, into the form of an ox, that eateth grass.

7. They forgot God their favour: that did great things, in Egypt: marvelous works, in the land of Cham:

8. And he said, to abolish them: had not Moses his chosen, stood in the breach before him: to turn his wrathful-heat, from destroying him.

9. And they contemptuously refused, the land of desire: they believed not, his word. But murmured in their tents: they heard not, the voice of Jehovah. And he lifted up his hand to them: to fell them in the wilderness. And to fell their seed among the heathens: and to fam them, in the lands.

10. And they were joyed to Baal-peor: and did eat, the sacrifices of the dead. And moved indignation, by their actions: and the plague brake in upon them. And Phineas stood, and executed judgment: and the plague was restrayned. And it was counted to him, for justice: to generation and generation, forever.

11. And they caused fervent wrath, at the waters of Meribah; and evil was to Moses, for their sake. For they bitterly provoked his spirit: and he pronounced it, with his lips.

12. They abolished not, the peoples: which Jehovah had said unto them. But mixed themselves among the heathens: and learned their works. And served their idols: and they were to them for a snare. And they sacrificed their sons, and their daughters: to Devils. And shed innocent blood, the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan: & the land was impiously deflayned, with bloods. And they defiled themselves by their works: & whored, by their practices.
And the anger of Jehovah was kindled against his people: and he abhorred, his inheritance. And he gave them into the hand of the heathens: and their haters, ruled over them. And their enemies oppressed them: and they were humbled, under their hand. Many times, did he deliver them: and they bitterly-provoked by their counsel: and were brought-down, by their iniquity. Yet he saw, when distress was on them: when he heard, their cry. And he remembered toward them his covenant: and repented, according to the multitude of his mercies. And gave them to tender-mercies: before all that led them captives.

Save thou us, Jehovah our God; and gather us from the heathens: for to confess unto the name of thine holy ones; to glorify in thy praise. Blessed be Jehovah, God of Israel, from eternity and unto eternity; and let all the people say, Amen; Hallelujah.

Annotations.

The powerful works: such as after folow, verse 8. &c. Thus also were Christ'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: to Psal. 16. 7.

V. 4. visit me] that is, come and below thy salvation, (help or deliverance) upon me, See Psal. 8. 5. and compare here-with Luke. 1. 68. 69.

V. 5. To see] That may see, or joy: see the notes on Psal. 27. 4. to glory] or boast joyfully; see Psal. 34. 3. thy inheritance] that is, the people whom thou inherited; [see Psal. 18. 9.]

V. 6. sinned with our fathers] This confession agreeeth with the law, Lev. 16. 40. and with the promise of other godly, Jer. 3. 25. Dan. 9. 5.

V. 7. turned rebellious] the Greek sayth, provoked to bitterness; [see Psal. 5. 11. By the red sea, the Israelites displeased God, and murmured against Moses; Exod. 14. 11. 12. yet there he saved them, verse 15. 16. &c. the red sea] so the new Testament calleth it in Greek, Heb. 11. 29. but the Hebrew is the sea Suph; that is the sea of fudge or sea-weeds, which grew therein.

V. 9. he rebuked] that is, powerfully repressed the waves, &c. See the like, Nahum. 1. 4. Isa. 50. 2. Mat. 8. 26. Psal. 18. 16. in the deeps.] Israel went in the bottom of the red sea, on dry ground; the deep waters being as walls on each hand of them. Exod. 14. 21. 22. 29. See also Isa. 63. 11. 12. 13.

V. 10. the hater] Pharaoh and his host that pursued 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. leanness] a sudden plague whereby the souls or lives of the fattest of them were taken away; see Psal. 78. 30. 31. also Isa. 1. 16.

V. 16. the holy one] sanctified of the Lord to the work of the Priesthood; Exod. 29. 44. Levit. 8. 12. &c. which Korah with other Levites envied, opposing their own holy ones, Num. 16. 1. 3. 5.

V. 17. Dathan] and Abiram, princes, with their families and all their goods, went down alive into hell, Numb. 16. 31. 33.

V. 18. the wicked] 50. men that would burn incense to the Lord, were burnt with fire from the Lord, Numb. 16. 35. Korah was the chief of them.

V. 19. in Horeb] a mount in the wilderness called the mountain of God; Exod. 3. 1. 1 Kin. 19. 8. for there God gave his Law, and made a covenant with them. Deut. 4. 10. & 5. 2. but while Moses was with God on the mount, they made themselves...
Psalmes CVI.

V. 20. their glory] that is, their God; fo Jer. 2. 11. Thus did they like the heathens, Rom. 1. 23. form] pattern, structure, or type as the Apostle calleth it in Greek, Heb. 8. 5. from Exod. 23. 40.

V. 23. to abolish] or, that he would destroy them; and put out their name from under heaven, as is expressed, Deut. 9. 13. 14. in the breach,] in the gap, which their syn had opened, for God as an enemy enterth the citie: so Ezek. 13. 5. & ch. 22. 30. But Moses earnest prayer stopped this breach. Exod. 32. 11. 12. destroying] Hebr. corrupting, that is, confounding them. See Psal. 57. 1.

V. 24. land of desire] the pleasant land of Canaan, which was to be desired for the pleasures and profits of it, above all other countreyes, Ezek. 20. 5. Deut. 11. 11. 12. This land they through unbeleue refused to take possession of. Num. 14. 1. 2. 3. & c. Heb. 3. 19. So meat of desire, is daintie meat; Job. 33. 20.

V. 26. his hand] that is, sware, (as the Chaldee explyaneth) for so lifting up the hand often signifies, as Gen. 14. 22. Rev. 10. 5. 6. Deut. 32. 40. Nehem. 9. 15. How God sware against this people, see Num. 14. 21. 23. Psal. 95. 11.

V. 27. to sann] that is, scatter. See Psal. 44. 12. Ezek. 20. 23.

V. 28. were joined] or, coupled, yoked unequally with infidels, which the Apostle forbiddeth, 2 Cor. 6. 14. Baal-pehor] the God of Moab and Madian, to whom by Balaams counfel, Israel joyned. Num. 25. 3. & 31. 16. Rev. 2. 14. Baal signifieth a Lord, mayster, husband or patron: Pehor was the name of a mountayn, where this God was worshipped, and had a temple calleed Beth-pehor; Num. 23. 28. Deut. 3. 19. Baal was a common name wherby the heathens called their Gods, 2 King. 1. 2. 12. Exod. 9. 8. & 9. It was calleed also Sin, Psal. 68. 9. of bushes that there grew; and Horeb, of the drynes: for it was a waterles desert. Deut. 8. 15.


V. 30. Phineas] nephew of Aaron the Priest: he being zealous for the Lord, thrust thorow with a spear, Zimri and Cozbi that wrought abomination, Num. 25. 7. 8. & c.

V. 31. for justice,] for a just action, though doen without ordinary authoritie; and God rewarded him for it, Num. 25. 11. 12. 13.

V. 32. Meribab] that is, Contention, where they strove with the Lord; Num. 20. 13. See Psal. 95. 8. evil was] Gods displeasure towards Moses, who uttering his anger, was for it deprived of coming into the land of Canaan: Num. 20. 12. Deut. 3. 15. 16.

V. 34. the peoples] the heathens in Canaan, as is noted, Judg. 1. 21. 27. 29. 30. 31. 33. though God commanded them, Exod. 23. 32. 33.

V. 36. idols] or images, named in Hebrew the curious labour spent in framing and serving them, Isr. 10. 9. Is. 44. 9. 12. 13. 15. or of sacrifices that they bring to such as worship them: Psal. 16. 4. fometime they are called Gods, 2 Sam. 5. 1. compared with 1 Chron. 14. 12. a [hare] a scandal (as the Greek sayth,) whereby they fell into miseries, Judg. 21. 13. 14. 15. Exod. 23. 33. Verl. 37.
Ver. 37. *divils* are worshipped, and not God, as 1 Cor. 10.19.20. Rev. 9.20. 2 Chron. 11.15. Deut. 32.17. Lev. 17.7. *Divils* here are called *Shedim*, *Waters*, in opposition to *Shaddai*, *God Almighty*, Psal. 68.15.

V. 38. *with blood* that is, *with bloodshed*: as the Chaldee expounds it, *with sins of murder*.

V. 39. *whored* committed spiritual whoredom, that is, *idolatry*: see Psal. 73. 27. Judg. 2.17. Ezek. 23.7-37.


V. 46. *gave them* that is, procured mercie (or favour) towards them.

V. 47. *from the heathens* among whom divers Israelites were scattered by reason of their often troubles at home. So 1 Chr. 16.35-36. *to glorifie* that we may glory, or *comend our selves*.

The fifth Book.

**Psalme 107.**

The Psalmist exhorteth the redeemed, in praising God, to observe his manifold providence, 4. over travellers, 10. over captives, 17. over sick men, 23. over seamen 33. and in divers varieties of life.

Confess ye to Jehovah, for he is good: for his mercie endureth for ever. Let the redeemed of Jehovah, say it: whom he hath redeemed, from the hand of the distresser. And gathered them, out of the lands: from east, & from west, from north & from the sea. They wandred in the wilderness, in the desert without way:

they found not a dwelling citie. Hungry and also thirstie: their soule, was overwhelmed in them. And they cried unto Jehovah, in their distress: he rid them free, out of their anguihes. And he led them, in a right way: for to come, unto a dwelling citie. Let them confess to Jehovah his mercie: and his marvelous works, to the sons of Adam. For he hath satisfied, the thirstie soule: and filled the hungry soule, with good.

They that sit, in darkness & the shadow of death: bound, in affliction & yron. Because they turned rebellious against the words of God: & despised, the counsel of the most-hye. And he humbled their hart with molestation: they flombled down, and there was no helper. And they cried unto Jehovah, in their distress: he saved them, out of their anguihes. He brought them forth, from darkness and shadow-of-death: & brake, their bands. Let them confess to Jehovah his mercie: and his marvelous works, to the sons of Adam. For he hath broken, the dores of bras: and hewed-asunder, the bars of yron.

Fools, for the way of their trespass: and for their iniquities, are afflicated. Their soule, abhorrith all meat: and they approch, to the gates of death. And they cry unto Jehovah, in their distress: he saveth them, out of their anguihes. He sendeth his word, and healeth them: & delivereth, from their corruptions. Let them confess to Jehovah his mercie: and his marvelous works, to the sons of Adam. And let them sacri-
Psalm CVII

They that goe down to the sea, in ships: that doe their labour, in the many waters. They doe see, the works of Jehovah: and his marvelous acts, in the deep. For he saith, and raiseth up the stormy wind: and it lifteth-up, the waves thereof. They mount-up to the heavens, they goe down to the deeps: their soule, in evil melteth-away. They staggere, like a drunken man: and all their wisdom, is swallowed-up. And they cry unto Jehovah, in their distress: and he bringeth them out, from their anguish. He setteth the storm, to a silent calm: and the waves thereof, are quiet. And they rejoice because they are filled: & he leads them unto the haven of their desire. Let them confess to Jehovah his mercie: and his marvelous works, to the sons of Adam. And let them exalt him, in the sitting of the Elders.

He putteth rivers to a wilderness: and yslues of waters, to a thirstines. A land of fruit, to saltines: for the evil, of them that dwell therein. He putteth the wildernesses, to a pool of waters: and the land of drought, to yslues of waters. And feareth there the hungry: and they firmly-prepare, a dwelling citie. And low the fields, and plant vineyards: and they yield fruitful revenue. And he blesteth thee and they are multiplied greatly: and their cattel, he diminisheth not. And they are diminished & bowed-down: by refraynt, evil and sorow. He powreth contempt, on bounteous-princes: and maketh them err, in deformed wildernes without way. And raiseth up the needy from affliction-poverty: and putteth his families as a flock. The righteous shall see and rejoice: and all injurious-evil, fop her mouth. Who is wise and will observe these things: and they shall understand the mercies of Jehovah.

Annotations.

V. 2. whom he hath, or, that he hath redeemed them. of the distresser.

V. 3. the sea] that is, the south; where the red sea was situate to Iudea; (as the Chaldee explaineth it, the southern sea:) for the main sea, was westward, Ex. 13. 14. and to is often used for the West.

V. 4. desert way] Heb. desert of way, meaning, where no way was, as verse 40: see also Esa. 43. 19. This estate figureth out mens dispersio among the peoples of the world; Ezek. 20. 31. 36. when men are without the law. Rom. 2. 14. dwelling citie]

Hebr. citie of habitation, or seating: so verse 7. 36. that is, no harbour, or place of refreshinge: for wild and venimous beastes only haunted there. Iere. 2. 6. Deut. 8. 15.

Compare also Ecclef. 10. 15. Ge. 21. 14. 15. 16.

V. 5. overwelm'd, fainted; see Psalm 61. 3.

V. 7. this the Chaldee expresseth of Jerusalem.

V. 9. wish good for good things, as the Greek explaineth it: see Psalm 65. 5. Luk. 1. 53.

V. 10. shadow of death] that is, terrible darkness, meaning hereby fore afflictions in body and soule. See Psalm 23. 4. Esa. 49. 9. & 9. 2. Mat. 4. 15. Luk. 1. 79. affliction as with cords and fetters; see Job 36. 8. 9.

V. 16. bars] that is, all the most strong hinderances: so Isa. 45. 1.

V. 17. folly] evil disposed persons, so named
places where water-springs are.

thinlynes ] that is, a thilly, dry land.
V. 34. thinnynes ] that is, a salt barren
land: so [17.6. Job 9.6. for salt cauleth
barrennes, Deut.9.23. Jude 9.49. The Chal-
dee paraphrase, The fruitful land of Isra-
el, he layeth wast like: Sodom, which was over-
thrown for the evil of them that dwelt therein.
V. 35. land of drought ] that is, a dry
barren land; compare [2.41.18.
V. 37. yeild fruitful revenue, ] Hebr.
make fruit of revenue ( or increase: ) see Psalm.
I. 3.
V. 39. And they are ] that is, And a-
again, when he curseth them, they are mi-
niished, &c. the contrary to the former
bleffeth is to be understood; as in the law,
Deut.18-4.18. Or, as the Chaldee expoun
deth it, And when they say, they are dimi-
nished: restorest] eyther of libertie,
by imprisonement, as [2.41.8. or of any
bleffing.
V. 40. contempt] a base contemptible
offlate; so [12.11. Deut.18-4.18. deformd-wilder-
nes: ] or wild ground; unordered; so [12.14.
V. 41. rayfeth up ] or setteth in a hye
place, safely: so [1 Sam.2.8. Psalm.113.7.8.
V. 42. all injurious-evil ] that is, all evil
persons, that deny Gods providence, or
blame his administration, shall have their
mouthes stopped: so [5.16. and so pride,
is for proud persons; [35.12.
V. 43. Who is wise? ] a complaint how
few there be that mark these things: and
an intimation that every wise man will
and they shall ] or, as before, who will
understand.

P S A L M E 108.

David incourageth himself to praise God. 6.
He praieth for Gods assisance according to his
promise. 11. His confidence in Gods help.

A song, a psalme of David.

O God mine hart is firmly prepar-
ted: I will sing and sing-psalm,
yea with my glorie. Rayfe-up, psal-
G g 3 terie
Psalm 109

David complaining of his slanderous enemies, under the person of Judas devoteth them, 16. He sheweth their sin 11. Complaining of his own misery, he prayeth for help. 29. He promiseth thankfulness.

To the mayster of the musik,
a psalme of David:

O God of my praiſe, ceafe-not-as-deaf. For the mouth of the wicked one, & the mouth of deceit, are opened against mee: they have spoken with me, with a tongue of falsehood. And with words of hatred have they compassed me about: and warred against mee without cause. For my love they are adversaries to me; & I give my self unto prayer. And they put upon mee, evil for good: & hatred, for my love. Set-in-office over him, the wicked one: and let the Adversarie, stand at his right-hand. When he shalbe judged, let him go forth wicked: and his prayer, be to syn. Let his dayes be few: his office, let another take. Let his fonns be fatherless: & his wife, a widow. And let his fonns wandring wander and beg: and seek out of their desolate places. Let the creditour infraine, all that he hath: and let strangers, make-spoile of his labour. Let there be none, extending mercie to him: and let there be none, shewing-favour to his fatherles-children. Let his posteritie be (appointed ) to cutting-off: in the generation next-after, let his name be wiped-out. Let the iniquity of his fathers, be remembred of Jehovah: & the syn of his mother, be not wiped-out. Let them be before Jehovah, for his praiſe, ceafe not: and let his name be said in the earth, for his praiſe, ceafe not.
Psalm CIX.

Jehovah continually: and he cut-off the memory of them from the earth, Because that he remembered not; to doe mercy: but persecuted the poor-afflicted and needy man: and the smitten in heart, to slay him. And he loved cursing, & let it come unto him: and he delyred not in blessing, and let it be far from him. And he clothed himself, with cursing, as his rayment and let it enter as waters into his inward parts; and as oil, into his bones. Let it be to him, as a garment; where with he may cover himself; and for a girdle, where with he may gird himself continually. This be the work of mine adversaries, from Jehovah: & of them that speak evil against my soule. And thou Jehovah, Lord; doe with me, for thy name sake: for good is thy mercie, deliver thou me. For I am poor-afflicted and needy: my hart, is wounded within me. As a shadow when it declineth I am gone-away: I am tossed, as the grasshopper. My knees, are feeble through fasting: and my flesh, is lean for fatness. And I was a reproch to them: they saw me, they shaked their head. Help thou me, Jehovah my God; save me according to thy mercie. And let them know, that this is thine hand: thou Jehovah, hast done it. Let them curse, and doe thou bless: rise they up, & be abashed; & let thy servant rejoice. Let mine adversaries be clothed with ignominie: and let them cover themselves with their shame, as with a cloke. I will confess Jehovah vehemently with my mouth: and in the mids of many, will I praise him. For he will stand, at the right-hand of the needy: to save him, from them that judge his soule.

Annotations.

Of my prayer] that is, which art prayed for me, as Psal. 22. 4. or, which prayed for, and justified me against the columns of mine enemies: 2 Cor. 10. 18. Rom. 2. 19. Num. 12. 7. 8. cease not] or be not silent, see Psal. 8. 1. of deceit that is, the deceitful men; as the Greek explynheth it: so pride, for proud person, Psal. 35. 12. are] or have opened; to weet themselves: V. 4. and] prayer to weet, made, or give my self to prayer, (as the Greek & Chaldee sayth,) I prayed: or, I am a man of prayer. So peace, Psal. 120. 7. See also 1 Cor. 14. 33.

V. 6. Set in office] or Make-vifitor or overfeer: see verse 8. the wicked one] the devil as 1 Job. 2. 13. 14. & 3. 12. & 5. 18. or generally, wicked rulers. the adversary] in Hebrue Satan, in Greek the Devil, who is an adversary to mankind. 1 Pet. 5. 8. Rev. 12. 9. at his right hand] to resist, and overcome him, Zach. 3. 1. and this is spoken of all his foes, as of one man; or of some one special, as Doeg enemy to David, 1 Sam. 22. 9. & 1 Cor. Judas to Christ, 1ob. 13. 2. But God is at the right hand of the poor, verse 31. Psal. 16. 8.

V. 7. wicked] that is (as the Greek sayth) condemned: see the notes on Psal. 1. 1. to [yn] that is turned to [yn], and so abominable; Prov. 28. 9. & 15. 8.

V. 8. his office] or charge, vifitation, bishoprick, (Epifcopie:) and this is applied to Judas, whose office was derived to Mathias; Acts 1. 16. 10. 26. A bishop, and bishops-charge, (to called of vifitation) is a common name to all overfeers, and offices. Num. 16. & 31. 14. Ezek. 44. 11. 2 King. 11. 15. 2 Chron. 34. 12. 17. Nehem. 11. 9.

V. 9. fatherless,] or orphans: and this is a curfe of the law, Exod. 22. 24. let. 18. 21.

V. 10. wander] rogue-about, as vagabonds, Gen. 4. 12.
Psalm CIX. CX.

Verse 11. The creditor he to whom he is indebted, or the extortioner let him seize on all his goods, his labour goods, gotten by his labour.

Verse 13. posterity or his last end, see Ps. 37.37. to cutting-off or appointed to be cut off, or, appointed to destruction, as the Greek explains it. The verb active, is of passive signification, as Ps. 31.9. & 36.3.

Verse 15. memorial or memorial, Psalm 34. 17. Job 18.17.

Verse 16. smitten, with grief, that is sorrowful, or as the Greek saith, pricked in heart. So verse 22. See Psalm 102.5. & 34.19.

Verse 17. let it come or, it shall come: and so after.

Verse 18. his payment or, a mantel. let it enter or, it entered. It may be understood of his delyte in cursing, which pleased him as water and oile, or of the efficacy of the curse, that should pierce his own bowels and bones, as Num. 5.22.

Verse 20. the work that is, the wage, or reward due for his work, to Levit. 19.13. Isa. 49.4. Job 7.2. Ezek. 29.20.

Verse 21. Jehovah the name of God: see Psal. 68.11. doe to weet mercy; as the next words shew, and is expressed, Psalm 18.51. See also Psalm 103.9. where the word anger is omitted.

Verse 23. I am gone or, am made to goe (or depart), namely, towards my grave; as Psalm 58.9. See also Psalm 102.12. 1 Chron. 11. tofset as the grasshopper or, shaken off as the Locust; which hath no nest or bidding place, but is driven too and fro, being a fearful creature, Nahum.3.17. Job 39.23. or which is caryed away with the winde: Exod. 10.19.

Verse 24. seeble or, losened. So that I am ready to tumble and fall. So Paul calleth them loose, or seeble knees, Heb. 12.11. from Isa. 35.3. for fatness or for oile; that is, for want of fat, or oile: as, for the fruits, is, for want of the fruits, Lam. 4.9. for see, is for want of five, Gen. 18.18. for fornication. & Cor. 7.2. is, for to avoyd fornication. Or wee may turn it, without fat: for the Hebrew min, sometime signifies without: Job. 21.9.

Verse 25. barked or wagged; a sign of corn, Psalm 12.8.

Verse 27. thine hand that is, thy handy work.

Verse 28. vise they up to weet, against me (as the Greek explains it) and be they abashed as disappointed of their purpose.

Verse 30. of many or, of the mighty, of great men; as the Chaldee saith of wife men; but the Greek translateth of many.

Verse 31. at the right hand to assist, contrary to Satan, verse 6. that judge that is condemnme and persecute him to death.

Psalm 110.

David prophesieoth of Christ's kingdom, 4. his eternal priesthood, 5. his conquest, 7. and his passion.

A Psalm of David:

Ehovah assurledly-sayd, unto my Lord; Sit thou at my right-hand: until I put thine enemies, the foot-fool of thy feet. Ichovah will send out of Sion, the rod of thy strength: rulethou in the middes of thine enemies. Thy people shalbe voluntaries, in the day of thy power: in the bew-ties of holynes, of the womb of the early-morning; to thee, the deaw of thy youth. Ichovah sware, and will not repent: thou art a Priest for ever: according to the order of Malchisedek. The Lord at thy right-hand: he hath wounded Kings, in the day of his wrath. He shall judge among the heathens, he hath filled with corpse: he hath wounded the head, over a great land. Of the brook in the way, shall he drink: therefore, he shall lift up the head.
Annotations.

I. [Bhovah] that is, God the Father. [assuredly said] see Psalm 36.2. to my Lord, that is to Christ, where David here calleth his Lord, though he was also his Son according to the flesh, Matt. 22.42. 45. Rom. 1.3. Acts 2.34. So the Chaldee, The Lord [giveth] unto his Word: meaning Christ, John 1.1. [set at my right-hand] sitting, noteth reigneing with continuance, 1 Cor. 15. 15. Heb. 10.12.13. So, sitting on his throne, 1 Kings. 3.6. is expounded, reigning in his stead, 2 Chron. 18.4. God's right hand meaneth his power and majesty in the heavens, Luke 1.32.69. Mark 16.19. Heb. 1.3. & 8.1. and this above all Angels, Heb. 1.13. thine enemies] even all of them, the left wherof is death, 1 Cor. 15.24.26. Of this place, the Apostle giveth this expost, Every Priest standeth daily ministering, and oftentimes offering the same sacrifices, which can never take away sins: but this man having offered one sacrifice for sin, sitteth for ever at God's right hand, henceforth expecting til his enemies be put to foot [foot of his feet, Heb. 1.12.].

V. 2. the rod] or staff (scepter) of thy strength, thy strong staff (of Christ) that is, the powerful word of thy kingdom; Isa. 11.4. Matt. 13.19. which was to come out of Sion and Jerusalem, Isa. 2.3. Luke 24.49. Acts 1.4. & 2.2. & c. For in Sion, Christ reigneth, Psal. 2.6. Rev. 11.1. rule thou] that is, thou shalt surely rule, or have dominion; see the notes on Psal. 2.37.3.

V. 3. [voluntaries] a people of voluntariness, or of liberalities, (as Psal. 68.10.) that is, shall most freely, willingly and liberally present themselves and their oblations to thee; as Judges 5.2. Acts 2.41. Exodus 25.2. Romans 12.1. Psal. 47.10. & 119.108. Song 6.11. of thy power] or armie (as Psal. 33.16.) that is, when thou lendest 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. 45.4.5.6. in the beauties of holiness] or in the comly honours of the sanctuary: meaning eith'r the comly (or honourable) places of holines, (or of the sanctuary) as Psal. 29.2. that is the church: or rather in the beauiful ornaments of holiness; that is, holy graces and virtues, wherein Christ and his people are adorned, as the Priests & Levites of old with Vim. Thummim and holy garments; Exodus 28.2.40. Lev. 16.1. So the warriors in heaven, are clothed with fine linen white and pure; the righteousnesses, of the saints. Rev. 19.14.8. of the womb &c.] This place is difficult, and may diversely be understood, eith'er of Christ himself, or of his people: and again if of Christ, eith'er in respect of his godhead, or of his manhood. Or his Godhead, that the Father layeth unto him, of the womb (that is, of mine own essence) before the early-morning (that is, before the world was) to thee was, (or thou hadst) the dew of thy youth, (or birth;) so noting the eternal generation of Christ before all worlds; as is shewed, Proverbs 8.22. 23.24.25. And this senfe the Lxx. Greek interpreters seem to follow, translating Of the womb before the morning-star began to thee. If it be meant of Christ's manhood, we may take it thus, of the womb of the dark-morning (or of the obscure womb, of the virgin) thou hadst the dew of thy birth. If of Christ's people before mentioned, it may thus be read, of the womb of the morning to thee shalt be (or shall come) the dew of thy youth; that is, thy youth (thy young or newborn people) shalt be to thee as the morning dew; which saith secretly from heaven, and abundantly covereth the earth: For to the dew is sometime used, 2 Samuel 17.12. and unto rays, dew, yea &c., the scripture applieth the names of womb, and begetting; Job 38.28.29. &c. the increase of the church is by this figure described, as The remnant ofacob shalbe among many people, as a dew from the Lord, as showers upon the grass, that witteth not for man &c. Mic. 5.7. This last senfe accordeth best with the beginning of the verse, of the womb] or from the womb of the morning, of the early-morning, or before the dawning: the morning (or day-dawning) in Hebrew Mifathar, is named of the blacknes or darknes, which also the scripture
Psalm cx. cx1.

Scripture sheweth, 1ob. 20.1. and the letter M. is eather a preposition, signifying from, or before, as Isa. 43.13. or, but a part of the word, here meaning, of. to thee, understand was or shall be, that is, thou hast, or shalt have, dew of thy youth, or, of thy birth, that is, thy youth which is like the dew. Youth or nativity, may eather be taken properly of young age, as Eccefl. 9. or figuratively, for young persons, meaning the regenerate, which are as new born babes; 1oh. 1.13. & 3.3. 1 Pet. 2.2.

V. 4. sware] Forasmuch (sayth the 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 Priest, or Sacrifice, 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. Wherefore he is able also perfectly to save them that come unto God by him; feing he ever liveth to make intercession for them. Heb. 7.23.24.25. to the order, or according to my speech: both these interpretations are good, the one from the Apostle's authoritie, Hebr. 7.17. the other from the Hebrew proprieptic dibrabi, as Job. 5.8. meaning the manner and order of Melchisedek, as God speaketh of him in the historie, where he is brought in without father, mother, kindred, beginning of days or end of life, continuing a Priest for ever; as the Apostle gathereth Hebr. 7.1.3. from the narration Gen. 14.18. &c. of Melchisedek, the King of Salem, and Priest of the most high God, whose name and office is opened, Hebr. 7.1.3. &c. from which he inferreth, if perfection had been by the Priesthood 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? Hebr. 7.11.

V. 5. The Lord Christ, as in verse 1. which the Chaldee calleth the Shaicinab (the divine presence) of the LORD, at thy right hand, this may be spoken to God the Father, at whose right hand he standeth, as Psal. 109.31. hath wounded] or shall wound, or embrace in blood, as Psal. 68.22.24. a prophesie spoken as of a thing done. So usually in the Prophets, Isa. 2.6. & 53.4.5. &c. See this fulfilled, Rev. 19.18.

V. 6. hath filled] or shall fill, to weet all places with dead bodies, slain and unburied, as Jer. 16.4. So the Chaldee paraphrasteth, he hath filled the land with carcases of the wicked which are slain, the head. Antichrist the man of sin, whom the Lord shall confume with the spirit of his mouth, 2 Thes. 2.3.8. or head, for heads, and land for lands; that is, all wicked governors whersoever.

V. 7. of the brook] or stream, to weet of afflictions (as waters usuallly 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. Or, 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 the. Compare herewith the historie of Gedeons soldiers, Judg. 7.4.5.6. &c. As waters sometime signify doctrine; so the Chaldee here expoundeth it, From the mouth of the Prophet, he shall receive doctrine in the way.

Psalme iii.
The praises of God for his glorious and gracious works.

1. Halelu-jah. I will confess Jehovah, with all the heart: in the secret of the righteous, and as semblie.

2. Great are, the actions of Jehovah: sought-out, of all that delight in them.

3. Glorious-majestie and comely honour is his work: and his justice, standeth to perpetual-aye.
4. He hath made a memorial, of his marvelous works: gracious, & pitiful 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 true and judgment: faithful are, all his precepts.

8. Established they are, for aye for ever: done, in true and righteousness.

9. He sent redemption, to his people; he hath commanded his covenant for ever: holy & fearful is his name.

10. The beginning of wisdom, is the fear of Jehovah; good prudence, have all they that do them: his praise, standeth to perpetual aye.

Annotations.

Hallelujah. Prayse ye Jah. This Psalm setteth forth the prayses of God: and is composeth after the order of the Hebrue Alphabet, every sentence beginning with a several letter. So also the Psalme following. See Psal.25.1. the secret or Councel; see Psal.64.3. or 89.8.

V. 2. sought out) that is, regarded & cared for; so Isa. 62.12. a cite sought out, that is, cared for; as Deut.11.12. Or sought out; that is, found, or manifested unto, as Isa. 65.1. compared with Rom.10.29. Or sought, that is, worthy to be sought, as Praised, Psal.

18.4. for praiseworthy, of all that delight] or for all their delights; that is, the delights and pleasures of Gods works are such, as they are worthy to be sought into. The original may bear either sense.

V. 3. Majesty] that is, most majestical and honourable, standeth that is continueth, or abideth firm: as 1 Sam. 16.22. Psal.102.17. & 33.11. 2 Cor.9.9. from Psal.112.9.

V. 5. a prey] that is, a portion of meat, or food, as the Greek & Chaldee expayne it. So Prov. 31.15. Mal.3.10.

V. 6. in giving] or, to give unto them.

V. 7. faithful] or sure, constant: see Psal.19.8.

V. 9. redemption] or deliverance; which meaneth both a riddance from the evils wherein they have been, Deut.7.8. & 15.19. Psal.25.22. & 130.8. and a preservation from the evils whereinto the wicked fall, Exod.8.13. Psal.49.7. 16. & 119.134.

V. 10. beginning] the first, chief and principal; cyther in time or dignity. So, the first, Mark.12.8. for the great commandment, Matt.22.36. prudence] understanding, or secession and felicite, which commonly foloweth prudence. Prov.3.4. have all.] or, have them] the precepts mentioned verse 7. or these things generally. The Greek sayth, doe it, meaning the covenant, verse 9. by] that is, Gods praise, of whom this Psalm is composeth, verse 16. & c. standeth] that is, abideth or continueth, as verse 3.

Psalm 112.

The praises of the godly man, who hath the promises of this life, & of that which is to come: His prosperity shalbe an ey sore to the wicked.

Hallelujah.

1. O Blesed is the man, that feareth Jehovah: that delighteth greatly in his commandements.

2. His seed shalbe, mighty in the earth:
Psalm CXII

1. In earth: the generation of the righteous, shall be blessed.

2. Wealthy-store and riches shall be in his house: and his justice, standeth to perpetual-aye.

3. Unto the righteous, light ariseth in darkness: gracious and piteiful and just.

4. A good man, doeth-graciously and lendeth: he will moderate his words, in judgment.

5. Surely he shall not be moved for ever: the just-man shall be, to everlasting memorie.

6. He will not fear, for evil hearth: his hart is fixed, trusting in Iehovah.

7. His hart is stablished, he will not fear: until he see, upon his distresse.

8. He hath scattered abroad, he hath given to the poore: his justice, standeth to perpetual-aye: his horn, shall be exalted with honour.

9. The wicked shall see and be angry; he shall gnash with his teeth and melt-away: the desire of the wicked, shall perish.

Annotations.

Hallelujah] or Praise ye the LORD. This Psalm setteth out the praises of the godly man: and is composed after the order of the Hebrue Alphabet, even as the former iii. Psalm; with which in many things it is to be compared.

V. 2. be seed] his children, as Psalm, 2. 11.11, Levit. 21.17. So the Chaldee sayth, his sons shall be mighty in the Law: the generation shall their progenie, as Deuter. 2. 9. 22. 1ob. 32. 16. or, the nation, (the multitude) of righteous men: [cc Psalm. 12. 8. & 14. 5.

V. 3. Wealth] or Store of riches, sufficiency of wealth gathered with labour & industry: the Hebrue How, signifieth also sufficiency, Prov. 30. 15. that is, continueth, abideth, as Psalm 112. 3. where the very same is spoken of God. So after, verse 9.

V. 4. light ariseth] or Springeth up, properly as the sun riseth; Mal. 4. 2. Light signifies comfort, peace, joy &c. as darkness, affliction. Job. 30. 26. Esther. 8. 16. Psalm. 107. 10. Lam. 3. 2. And so in religion, Acts. 26. 18. 23. Rom. 2. 19. 2 Cor. 4. 6. Compare this sentence with Esa. 58. 10. Exod. 10. 23. and the contrary, Job. 38. 15. this may be understood of God, thus; from him that is gracious &c. as Psalm 111. 4. or of the godly man, that he is gracious &c. as the next verse sheweth; or, of the light, that it is gracious &c. meaning it of God, who is our light, as Psalm 27. 1.

V. 5. will moderate] or measure out; or carry & dispense them, as the Greek explaineth it, by the similitude of a steward.


V. 7. hearth] or hearing, that is, tidings, fame, rumour or report, which he heareth; as the word signifieth Rom. 10. 16. 17. So that which one Evangelist calleth akeoé, hearing, Mark. 1. 28. another calleth echos, a sound or echoe, Luke. 4. 37. both meaning fame or rumor. See the contrary to this in the wicked, Jer. 49. 23.

V. 8. be seed] to weet, Gods work, or reward; see Psalm 54. 9. The Chaldee otherwise, thus, still he see redemption in distresse.

V. 9. scattered] to weet, his riches (as the Chaldee explaineth it) that is, given and
Psalm CXIII. CXIII.

and lent it freely without looking for anything thereof, as Luk. 6.35, though thereby he is more increased, Prov. 11.24. See 2. Cor. 9.9. [justice] this generally is all righteousness, sometime almes; see Psal. 24.5. [his house] that is, power and glory: so the Chaldee sayth, his strength: see Psal. 75.11. & 92.11. & 89.18. 25. 1 Sam. 2.1.

V. 10. the desire] that is, the thing he desireth that be not be granted him. Compare Prov. 10.24.28. & 13.12.

Psalme 113.

An exhortation to praise God for his excellency, & for his mercy.

Halelu-jah;

Praise ye servants of Jehovah: praise ye, the name of Jehovah.

Blessed be the name of Jehovah: for this time, and for ever. From the rising of the Sun, unto the going in of the same: praised be, the name of Jehovah. Jehovah is high, above all nations: his glory, is above the heavens. Who is like Jehovah our God? that lifteth himself up, to sit.

That debaseth himself low to see: in the heavens and in the earth. He raiseth the poor from the dust: he lifteth up the needy from the dunghill.

To set him with bounteous Princes: with the bounteous-princes of his people. He maketh the barren of house, to dwell, a joyful mother of children; Halelujah.

Annotations.

From this time] or, from now; henceforth. So Psal. 115.18. & 116.18. & 131.3.

V. 3. rising] that is, the east part of the world; as Psal. 103.11. going in] or going-down, that is, the west, where the Sun is said to goe in, as when it riseth, to come-out: Gen. 19.23. meaning by east and west, all the world over; so Mal. 1.11.

V. 5. lifteth-himself up, to sit] or, to dwell; that is, (as the Greek explaineth it) dwelleth on high: and fo after, seeth the things below.

V. 7. from the dust] that is, from base estate, as 1. Keg. 16.2. So after, from dunghill, as Lam. 4.5. This speech is taken from 1. Sa. 2.8.

V. 9. the barren of house] that is, the woman which never had children; as on the contrarie, fruitful women are said to build their husbands houses. Ruth. 4.11. So house, is used for children or posterity, Ps. 115.10.12. Exod. 11. See also Psal. 63.7. The scripture apply this to the Church of the Gentiles, 25. Rejoys and barren that did not bear, &c. Esai 54.1. Gal 4.26.27.

Psalme 114.

The deliverance of Israel out of Egypt, affected the dumb creatures; all the earth are therupon exhorted to fear God.

When Israel went-out, from Egypt: the house of Jakob, from the people of a barbarous-speech. Judah was for his sanctuary; Israel, his dominions. The sea saw, and fled: the larden, turned-about backward. The Mountains, leaped like rams: the hills, like yonglings of the flock. What ayled thee o sea, that thou fleddest? o larden, that thou turnedst-about backward? O mountains, that ye leaped like rams: ye hills, like yonglings of the flock? At the presence of the Lord, tremble thou earth: at the presence, of the God of Jakob. That turneth the rock, to a lake of waters: the flint, to a fountayne of waters.

Annotations.

Hh 3 Barba-
Barnarbus speeche] or, speaking barbarously, of a strange, rude, uncoth language. This word is here onely used; & meaneth all speeche 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 Chaldean turneth it. Spiritually it meaneth such as speake 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. & 7. 12. & 10. 14. was] or became; and it is of the feminine gender, to signify the Congregation, usually named a daughter, as Psal. 9. 15. his sanctuary] sanctity; or sanctification; which God had sanctified to dwell among them: Levitti. 19. 2. & 20. 7. & 26. 11. 12. 2 Cor. 6. 16. The Chaldee explaineth it thus, The church of the house of Judah, was united to his holines; Israel to his dominions] dominions] or dominations (eigniery,es,) ruling over the tribes by his lawes and spirit.


V. 4. 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. The Chaldee paraphrasteth, When he gave his law to his people, the mountains leaped &c. yonglings] Hebr. sons; meaning lambs: so v. 7. 6.

V. 5. What sayled thee] or, what was to thee?

V. 6. At the presence] or, at the face, or Before the Lord. For these phrares are used indifferently; as milliphene, at the presence, 1 Chro. 16. 33. is liphnei, before; Psal. 96. 13. So Milliphenei, before, or from the face, 1 Chro. 19. 18. for which in 2 Sam. 10. 18. is Miphnei, before. trouble thou [ with pain as a woman in travel, see Psal. 29. 8. It is an answer to the former question, & therefore may also be turned, the earth trem bled, (as the like is observed in Psal. 22. 9.) and so the Greek here translatheth, the earth was shaken.

V. 8. the stone] that is, hard stone or rock, as is explained, Deut. 8. 15. Compare Isf. 41. 18.

Psalm 115.

Because God is truly glorious, and idols are vanitie, 9. he exhorteth to confidence in God; who is to be blessed for his blessings.

Not unto us, Jehovah; not unto us: but unto thy name, give the glorie: for thy mercie, for thy truth. Wherefore should the heathens say: where is now, their God? And our God is in the heavens: whatsoever pleaseth him, he doeth. Their idols, are silver and gold: the work,of mens hands. A mouth they have, and speak not: eyes they have, and see not. Ears they have, and hear not: feet they have, and walk not: they make no sound with their throat. Like them, he that maketh them: every one,that trusteth in them. O Israel, trust thou in Jehovah: he is their help, and their sheild. O house of Aaron, trust ye in Jehovah: he is their help, and their sheild. Ye that fear Jehovah, trust ye in Jehovah: he is their help, and their sheild. Jehovah, hath rememberd us, he wil bless us: he wil bless, the house of Israel, he wil bless, the house of Aaron. He wil bless, them that fear Jehovah: the final, with the great. Jehovah wil add unto you: unto you, and unto your sons. Blessed shal] ye be, of Jehovah: which made, the heavens and earth.
Psalms
CXV. CXVI.

16 earth. The heavens the heavens, are
Iehovahs: & the earth, he hath given
to the sons of Adam. Not the
dead, shall praise Iah: neyther, any
that goe-down to silence. But wee
will blefs Iah; from this time and for
ever, Halelu-jah.

Annotations.

Not to us [or, for us; the Chaldee ad
deth, not for our desert. This psalme
the Greek joyenth with the for¬
mer, and maketh it a part of the 114.
psalm. See the notes on Psal.101.

V. 2. now [or i pray. A word of in¬
 treating, but used here in mockage. See
Psal.79.10.

V. 3. And [or, But our God. It is a
signe of indignation, as Psal.2.6.

V. 5. They have] Hebr. is to them.
speak not [or cannot speak: as Psal.77.5.
and so the rest. Compare herewith Ier.
10.3.4.5.9. &c. Deut.4.28.

V. 7. found ] or mutter, meditate; see
Psal. 1.1.

V. 9. Israel ] the church is here di¬
 stinguished into three parts: 1. Israel, or
the body of the common wealth: 2. A¬
rans house the ministers; and 3. the fearers of
Iehovah, that is, strangers, converts of all na¬
12.13. & Psal.118.2.3.4. trust thou]
the Greek fayth, hath trufTed; and so the
rest. See the notes on Psal.12.9. & 114.7.
their help ] to weep, which truS in him. Or
it may be for your help: one person put for
another, as often is. See Psal.59.10.65.7.
& 80.7.

V. 10. Houfe ] that is, children or poe¬
terity. See Psal.113.9.

V. 12. hath remembered ] The Chaldee
explaineth it, The word of the Lord hath re¬
membered us for good, will blefs [to we, er,
us; as the Greek turneth it, being mindful of
us, hath blefs'd us. See the like want, in Ps.
59.14. & 69.2. & 44.4.

V. 13. small ] or little, in age or degree.

So Rev.11.18.
V. 14. will add unto ] or add upon you;
that is, increase you, as Deut.1.11, Psal.26.15.
or, add his blessings.

V. 15. shall you be of ] or, are you to
Iehovah, that is, by him. See the like phrase,
Gen.14.19. 2 Sam.2.3.

V. 16. he hath given ] or understand,
which he hath given: for the earth also is his,
Psal.24.1. though heaven properly is his
dwelling place; yet not able to conteyn
him. 1 1 1
Kings 8.30.27.

V. 17. to silence] the grave, the place of
silentnes: as Job.3.17.18. See
Psal.94.17. So the Chaldee expoundeth
it, the place of burial in the earth.

The Psalmist professeth his love and dutie
to God for his deliverance. 12. He studieth to
be thankfull.

I love, because Iehovah heareth, my
voice, my supplications. Because
he bowed his ear unto me: and in my
dayes, I will call. The pangs of
death compassed me; and the stray-
afflictions of hell found me: I found
distress and sorrow. And I called on
the name of Iehovah: Oh Iehovah
deliver my soule. Gracious is Iehovah,
and just: and our God is mercifull.
Iehovah keepeth the simple: I
was brought low, and he saved mee.
Return o my soule, unto thy rest: for
Iehovah, hath bounteously rewarded
unto thee. Because thou hast relea-
sed my soule, from death; mine eye
from tears; my foot from sliding. I
will walk on before Iehovah: in the
lands, of the living. I believed, there¬
fore did I speak: I was afflicted vehem¬
ently. I, did say in my hastening-
away; every man is a lyer. What shall
Psalm CXVI.

13 I refer to Jehovah: for all his bountiful rewards into me? I will take up the cup of salvation: and will call on the name of Jehovah. My vows, to Jehovah I will pay: in the presence now of all his people. Precious, in the eyes of Jehovah: is the death, of his gracious-faiths. Oh Jehovah, surely I am thy servant: I am thy servant, the son of thine handmaid: thou hast unloosed, my bands. To thee will I sacrifice, a sacrifice of confession: and will call on the name of Jehovah.

14 My vows, to Jehovah will I pay: in the presence now, of all his people. Precious, in the eyes of Jehovah: is the death, of his gracious-faiths. Oh Jehovah, surely I am thy servant: I am thy servant, the son of thine handmaid: thou hast unloosed, my bands. To thee will I sacrifice, a sacrifice of confession: and will call on the name of Jehovah.

15 In the courts, of the house of Jehovah; in the mids of thee, 0 Jerusalem: Hallelujah.

Annotations.

Love] to meet the Lord: or am lovingly-affected, and well-pleased. The Greek here beginneth the 114. Psalm; see the note on Psalm. 101. and after, verse 10. behemoth] or will bear, to meet continually.

V. 2. and] that is, therefore will I call; or, when did call. my days] that is, whiles I live: or days of affliction, as Job 30:16. see Psalm. 119:84. & 37:12.


V. 5. Oh] or, I beseech thee 8-now. The Hebrew Anna and Na are words of in treating, as the Greek Na; Philoem. 1:20. Rev. 1:7.


V. 7. thy rest] thy quiet comfortable house in God, without trouble of confinement. This Christ giveth, Matt. 11:29. but thy taketh away, Deut. 28:69. rewarded] or, as the Greek ayth, been beneficial.

16 the Chaldee expalnyeth it. the word of the Lord hath rewarded good unto thee. see Psalm. 13: 6.

V. 8. [sliding] or thrust, fall: see Psalm. 56:14. 1 Samuel. 2:9.

V. 9. walk on] to weet, pleasingly, as the Greek expalnyeth; or pleasingly administer: so 1 Samuel. 30:35. Psalm. 86:14. the living] in this world, see Psalm. 27:13.

V. 10. therefore] the Hebrew Ki, For, is here used for therefore, as the Greek transl ated, and the Apostle alloweth, 2 Cor. 4:13. So may it also be taken, 1 Samuel. 2:21; so to the Greek holi; as Luke. 7:47. for he loved, that is, therefore he loved much. Here the Greek version, beginneth the 115. Psalm.

V. 11. my hastening] through fear; in Greek my ecstatic (or surance): see Psalm. 31:23. hereto is opposed his quietness, Psalm. 30:7. every man] even the Prophets, which have promised me the kingdom, &c.; and thus it might be Davids in finuity: or indeed, every man in respect of God, is a lyer, & unable to help in time of need; Num. 23:19. Romans. 3:4. Psalm. 33:17.

V. 12. for all] to the Greek supplieth the word for; and by rewards, he meaneth benefits, as verse 7. Compare 1 Thess. 3:9.

2. Chron. 31:25.

V. 13. the cup of salvation] or of health: that is, of thanksgiving for Gods saving health and deliverance of me. For mer cies received, the Israelites used to offer peace (or thank) offerings; whereby 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 ther upon the cup of blessing, 1 Corinthians. 10:16. So our Lord, at the feast of the Passover, took the cup and gave thanks; Luke. 22:17. call on] that is, pray, and praise God: or call in, that is, proclaim & preach Gods mercies: so verse 17.

V. 15. Precious &c.] that is, God will not easily suffer his saints to be flayn: see Psalm. 72:14. So the soul is said to be precious, when the life is spared: 1 Samuel. 26:31. 2 Kings. 1:13.
Psalm CXVII. CXVIII.

Psalm 117.
The Gentiles are exhorted to praise God for his mercy and truth.

Psalm 118.

Annotations.

Gentiles, or nations, all which are exhorted to glory God, for obtaining mercy by Christ, who hath received us into the glory of God: as th' Apostle sheweth from this scripture, Rom. 15.7.-11.

Onfefs ye to Jehovah for he is good: for his mercie endureth for ever.

Let Israel now say: that his mercie endureth for ever.

Let the house of Aaron now say: that his mercie endureth for ever.

Let them that fear Jehovah, now say: that his mercie endureth for ever.

Out of my trouble, I called on Jah: Jah answered me, with a large rounth. Jehovah is for me, I will not fear, what man can do unto me.

I Jehovah is for me, with them that help mee: and I shall see on them that hate mee.

It is better to hope for justice in Jehovah, than to trust in man.

It is better to hope for safety in Jehovah, than to trust, in bounteous-princes.

All nations compassed me: but in the name of Jehovah, I cut them off.

They compassed me, yea they compassed me: but in the name of Jehovah, I cut them off.

Thrusting thou thrustest me to fall: and Jehovah help me: Jehovah is my strength and song: and he hath been to me, for a salvation.

A voice of shouting and of salvation, is in the tents of the just: the right-hand of Jehovah, doeth valiantnes.

The right-hand of Jehovah, is exalted: the right-hand of Jehovah, doeth valiantnes.

I shall not dye but live: and shall tell the works of Jehovah.

Iah shall be glad: and I shall be glad in the name of Jehovah, I shall be glad in the holy name of the Lord.

He was lifted up on a cloud, and led the captivity of Israel: now is he come to mount Sion, and will appear in the sight of all the people.

This is the day, Jehovah made: let us be glad and rejoice in it.

Oh Jehovah, are now: oh Jehovah, prosper now.

Blessed be he that commeth, in the name of Jehovah: we bless you, out of the house of Jehovah.

God,
is Jehovah; and hath given light unto us: bind yee the feast offerings with cords: unto the horns, of the altar.

Thou art my God and I will confess thee: my God, I will exalt thee. Confess ye to Jehovah for he is good: for, his mercie endureth for ever.

Annotations.

1 For he [or, that he is good: so verse 29. V. 4. that fear] strangers of all nations; as before he mentioned the church and ministers: see Psalm 115.9.

2 V. 5. with a large room: that is, by bringing me into it, as is expressed Psalm 18.20 & 4.2.

3 V. 6. for me] to weet an helper, as the Greek explyaneth, which the Apostle foloweth, Heb.13.6. So the Chaldee fayth, the word of the Lord is for mine help: so in v. 7. See also Psalm 54.6.12.

4 V. 7. with them that help me] in stead of all helpers: see a like phrase: Psalm 54.6. The Greek fayth, mine helper: see on them] to weet, their reward; or vengeance, as the Chaldee explaineth. See Psalm 54.9 & 91.8.

5 V. 10. but in &c.] or, in the name of Jehovah, (I truft) that I shall cut them off. The Greek agreeth with the former; the Chaldee with this latter: and fo in the verses following.

6 V. 11. were quenched] or, the contrary) were kindled, as the Greek and Chaldee doe tranflate it. Sundry words signify contraries, as barac to blei3 and to curse, 1 Kings 21.15. The fire of thorns is both soon kindled, and soon quenched: so Christ's enemies. [for] or but in the name, &c.

7 V. 13. Thrusting &c.] that is, Thou didst sorely thrust: speaking to the enemie, the Chaldee explyaneth it, my fire thrust me to fall. Thrusting thrust, is an Hebrames often used: as after ver 18. So cutting, shall be cut off. Num.15.30. that is, fbal dye without mercy, Heb.10.28.

8 V. 14. song] or melody, that is, whom

I sing lawd unto. This is taken from Exodus 15.2. So Isa.12.2. for a salvation] or, a salvation: that is, hath saved or rescued me, against mine enemies; as 2 Samuel 10.12 where the like phrase is used: so after, verse 21. the word for, may be omitted, as sometime in the Hebrue it felf, 2 Chronicles 13. 21. compared with 1 Kings 22.22.

9 V. 15. salvation] that is, victorie, as Psalm 98.1. or thank for salvation, as Psalm 116.13. See Rev 19.1. tents] that is, dwelling-places; but spoken of as in wars, or for short continuance; as Hebrew 11.9. So tents of the saints, Rev 20.9. See also 2 Chronicles 31.2.

10 V. 18. gave] or delivered: so Ezekiel 31.

11 V. 19. gates of justice] that is, of Gods sanctuary: the gates wherof were to be opened by the Priests and Levites, for men to come and serve the Lord, 1 Samuel 3.15. Called gates of justice, because only the just and clean might enter into them, as verse 20. Isaiah 26.2. 2 Chronicles 13.19. Revelation 21.27.

12 V. 22. gate of Jehovah] this the Chaldee expoundeth, the gate of the Sanctuary of the Lord.

13 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 & Christ to reign over them: Matthew 21.42. Mark 12.11. Of David, the Chaldee expoundeth it. The builders defpised the youngman, which among the sons of Jesse, was worthy to be made king and ruler. for head] that is, the chief corner stone, which coupleth and fasteneth the building: see also Isaiah 28.16. 1 Peter 2.6.7.8. Ephesians 2.10.21.

14 V. 24. made] that is, preferred in honour above others; so making of sometime signifith, as 1 Samuel 11.6. and the making of a day, is the sanctifying and observing of it, Deuteronomy 5.15. Exodus 34.22. Also day, is the whole time of grace in Christ, 2 Corinthians 6.1.

15 V. 25. save now] or, 1 beseech thee save: in Hebrew Hospiab-na, or Hosanna, as it is founded in Greek, Matthew 21.9.15. Where the people and children welcome Christ.
Psalm CXVIII. CXIX.

Into Jerusalem, singing Hosanna the son of David, that is, praying God most holy, to save the King (Christ) who then came in the name of the Lord.

V. 26. be that commeth that is, the King (Christ) that cometh in the name (power and authority) of the Lord, Luk. 19. 38.

Into Jerusalem, finding Jerusalem, that is, praying God most holy, to prove the King (Christ) who then came in the name of the Lord.

V. he that cometh that is, the King (Christ) that cometh in the name (power and authority) of the Lord, 19-38.

Mechelothst these seem to be the Priest's words, whose office was to bless God's people in his house, Num. 6. 23. Deut. 10. 8. 1 Chron. 23. 13.

V. 27. the feast offerings or festivity. This word often used for a festival day, as Psa. 81. 4. is sometime figuratively used for the sacrifices offered at those feasts, as Exod. 23. 18. Isa. 29. 1. & so the Chaldee explaineth it here. Thus Christ is called our Pascha-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, or bind the sacrifices with cords; both mean one thing, that men should keep the festivity with joy and thanks to God; as Israel used at their solemnities. unto the horns that is, all the Court over, until you come even to the horns of the altar: intending hereby many sacrifices, or boughes. The Chaldee interpreteth it, & he have offered him; and poured the blood at the horns of the Altar.

Psalm 119.

This Psalm conteyneth manifold praises of the Law of God, and effects of the same: with sundry prayers, and professions of obedience.

O Blessed are they that are perfect in way: they that walk, in the law of Jehovah. 2. O blessed, are they that keep his testimonies: they that seek him with all the hart. 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 ashamed: when I have respect unto all thy commandments. 7. I will confess thee, with righteousness of hart: when I shall learn, the judgments of thy justice. 8. I will observe thy statutes: for sake thou me not, very much.

9. Wherewith shall a yong-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 hid thy sayings: that, I might not syn against thee. 12. Blessed art thou Jehovah; learn me thy statutes. 13. With my lips I have told: all the judgments of thy mouth. 14. In the way of thy testimonies, have I joyed: as above all stores 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. 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 I am, 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 accursed: that wander, from thy commandments. 22. Turn thou from me, reproch and contempt: for I have kept thy testimonies.
Psalm LXIX.

1. I have cried to thee, O Lord, because I was in trouble; and thou hast answered me; thou didst say, Fear not.

2. I will be glad and rejoice, because thou hast spoken; thou hast also enlarged mine eyes above mine head.

3. O Lord, my God, I will give myself for thy name; for thy judgments are good.

4. I will sacrifice unto thee with the voice of my lips, all such sacrifices of righteousness, as I have promised with my mouth. I will offer up to thee burnt offerings, and will give the sacrifices of lightenings, I will render praise upon thy name.

5. I will render my thanks and praise unto thee, O Lord my God: I will render my vows unto thee.

6. I will pay unto thee my vows, which I promised before the face of thy saints.

7. For thy name's sake, O Lord, increase and multiply thy strength.

8. With my lips have I praised thee; I will also praise thee all my days.

9. O Lord, because of thy judgments, and thy testimonies, I am greatly afflicted.

10. My soul breaketh for the longing desires: I hope in thy word. 

11. My soul is exceeding troubled: I will therefore declare my soul with my mouth; I will make my supplication with my lips.

12. I will offer unto thee the sacrifice of praise, and will pay thee the rent which is mine.

13. I will pay mine vows, which I promised unto the Lord in the multitude with a loud voice. I will offer up a sacrifice of righteousness, and will pay that which is mine unto thy holy temple.

14. My lips shall utter praise unto thee; and my tongue shall praises thee. 

15. I will make vows unto thee, and will perform my vows unto the God of heaven.

16. I will look upon thy testimonies; and will have respect to thy judgments. 

17. I am a stranger in the earth; do not count me an enemy, whom mine enemies have hated.

18. My heart is hot within me, while I remember them; how goeth the strongman in stone?

19. O Lord, I make mine appeal to thee; in the light of thy countenance give ear unto my prayer.

20. I will worship toward thy holy temple, and shall give thanks unto thy name; for it is good. 

21. As for my heart, it is steadfast toward thy testimonies: I shall give a loud voice with my mouth. 

22. I will offer unto thee praise with my mouth; I will make a great noise with my lips; when I think upon all thy commandments. 

23. I will rejoice with my spirit, when I think upon thy judgments.

24. I will spurn at all mine enemies; for thy testimonies are my joy and my crown.

25. My mouth shall speak of thy righteousness all the day long, and thy justice as the noonday.
Psalm CXIX

Ps. At ME. QXriX.*

Let the proud be abased, for with falsehood they have deprieved me: I, do meditate in thy precepts. Let those turn to me that fear thee, and that know thy testimonies.

Let my heart be perfect in thy statutes; that, I be not ashamed.

My soul fainteth for thy salvation; I hopefully wait for thy word.

Mine eyes fail for thy word; saying, when wilt thou comfort me? Though I am like a bottle in the smoke, I have not forgotten thy statutes.

How many are the days of thy servant? when wilt thou do judgment on my persecutors? The proud have digged for me pits of corruption, which are not according to thy law.

All thy commandments are faithfulnesse; with falsehood doe they persecute me, help thou me.

Almost they had consumed me in the earth; but I have not forsaken thy precepts.

A light of mine afflction, according to thy saying unto thy servant. According to thy mercie quicken thou me; and I will observe, the testimonie of thy mouth.

For ever O Jehovah, thy word, is fixed in the heavens.

Thy faithfulness, is to generation and generation: thou hast established the earth and it shall stand.

To thy judgments, they stand this day; for they all are thy servants.

Vincible thy law, had been my delites: then had I perished in mine affliction. For ever, I will not forget thy precepts; for by them thou hast quickened me.

I am thine, sake thou me: for I have sought thy precepts.

The wicked have wayted for me to destroy me;
Inconsider thy testimonies. 96. Of all perfection, I have seen an end: large is thy commandment vehemently.

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 restreyned my feet, from every evil way: that, I may obey 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 ratifie it: to observe, the judgements of thy justice. 107. I am afflicted very vehemently: Jehovah, quicken thou me according to thy word. 108. The free-offerings of my mouth, favourably accept thou: oh Jehovah: and learn me thy judgements. 109. My soule is in my hand 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 possesss for heritate thy testimonies for ever: for they are the joy of mine hart. 112. I have inclined mine hart, to doe thy statutes; for ever to the end.

113. I hate vain thoughts: and I love thy law. 114. Thou art my secret-place, and my shield: I hopefully wait, for thy word. 115. Depart from me ye evil-doers: that I may keep, the commandments of my God. 116. Uphold me according to thy saying, that I may live: and let me not be abashed, for my hope. 117. Susteyn me and I shall be saved: and I will delyte, in thy statutes continually. 118. Thou hast troden-down, all them that stray from thy statutes: for their deceit is falsehood. 119. Like dross, thou makest cease all the wicked of the earth: therefore, I love thy testimonies. 120. My flesh feeleth horror for dread of thee: and I fear for thy judgments.

121. I have done, judgment and justice: leave me not, to mine oppressours. 122. Be surety for thy servant, for good: let not the proud oppress me. 123. Mine eyes, sayle for thy salvation: and for the sayings of thy justice. 124. Doe with thy servant, according to thy mercie; and learn me thy statutes. 125. I am thy servant, give me understanding: that I may know, thy testimonies. 126. It is time for Jehovah to doe: 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, doeth my soule keep them. 130. The opening of thy words giveth light: giving-understanding to the simple. 131. I opened-wide
ed-wide, my mouth, and panted: for, I longed for thy commandments. 
132. Turn-the-face unto me and be gracious to me: according to the judgement; towards those that love thy name. 133. Firmly-direct my steps, in thy saying: and let not any iniquity have dominion over me. 134. Redeem me, from the oppression of men: and I will observe, thy precepts. 135. Make thy face to shine upon thy servant: and learn me, thy statutes. 136. Rivers of waters run-down mine eyes: because, they observe not thy law.

137. Lift up thou 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: and thy servant loves it. 141. I am small and despised: thy precepts, I have not forgotten. 142. Thy justice is a justice for ever: & 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 hart: 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-wayted for thy word. 148. Mine eyes have prevented the night-watches: to meditate, in thy saying. 149. Hear my voice, according to thy merci

cie: Jehovah, according to thy judgment quicken thou me. 150. They draw-neer that follow-after a mischiefh-purpote: they are far-off from thy law. 151. Near ar 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 mee: 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. 157. Many are my persecutors, and my distressers: from thy testimonies, I have not declined. 158. I saw unfaithful transgressours, & was grieved: for that they observed not, thy saying. 159. See, that I love thy precepts: Jehovah, according to thy mercie quicken thou me. 160. The beginning of thy word is truth: and for ever, is every judgment of thy justice.

161. Princes have persecuted me without cause: & for thy word, mine hart doeth stand-in-awe. 162. I am joyfull, for thy saying: as one that findeth, much spoyle. 163. Fallhood I hate, and I abhorre: thy law I doe love. 164. Seven times in a day, doe I praise thee: for the judgments of thy justice. 165. Much peace, is to them that love thy law: and to them: is no stumbling-block. 166. I have hoped for thy salvation Jehovah: & have done thy commandements.
My soul hath observed thy testimonies: & I love them vehemently. I have observed thy precepts and thy testimonies: for, all my ways are before thee.

Let my shouting-cry come near before thee Jehovah: according to thy word give thou me understanding. Let my supplication-for grace come before thee: according to thy saying, deliver thou me. My lips shall utter praise: when thou hast learned me thy statutes.

My soul hath observed thy testimonies: & I love them vehemently. I have observed thy precepts and thy testimonies: for, all my ways are before thee.

Let my shouting-cry come near before thee Jehovah: according to thy word give thou me understanding. Let my supplication-for grace come before thee: according to thy saying, deliver thou me. My lips shall utter praise: when thou hast learned me thy statutes.

My tongue shall reflect thy saying: for, all thy commandments are justice. Let thine hand be to help me: for, I have chosen thy precepts. I have longed for thy salvation Jehovah: and thy law, is my delites.

Let my soul live, that it may praise: when thou hast observed my doings. Help me, for, I have strayed, like a lost sheep: seek thou thy servant, for I have not forgotten, thy commandments.

Annals.

Psalm CXXI.

V. 2. [intyre (or unblemished) in their state, or conversation: see Ezek. 28. 15. Psal. 11.]
V. 2. [seek him] with hope and trust, as the word also importeth, Psal. 11. 10. with Psa. 13. 12. See also Deut. 4. 29. Jer. 29. 13. 2 Chr. 15. 11. The Chaldee translacteth, seek him doctime.
V. 3. [As they or.] the Greek turneth it thus. For, not they that work iniquity, but walk in his ways.
V. 4. [to be observed] or, for men to observe. See the notes on Psa. 36. 5.
V. 5. [that for.] My nephews, are they &c.: The Chaldee expounds it. It is good for me, that I have directed my ways.
Psalm CXIX.

37 From time reward: see Psal. 19.12.
V. 37. Turn away] or Make pass; Transfer: so verse 39. from singing] or, that they see not; Psal. 69.24. and 66.18.
V. 38. Consider] or raise-up; that is performed and does it; 2 Sam. 7.25. and that continues, as Deut. 27.26. with Gal. 3.10. So, to confine words, 2 Kings 23.3. is to do them, 2 Chron. 34.31. which] that is, which servant is given (or addicted) to thy fear; or, which word, is given for the fear of thee, that thou mayst be feared.
V. 39. one] that is, be performed, as [Judg. 13.12.
V. 40. answer] Hebr. answer him word, that is, return him answer, as this phrase importeth, 2 Sam. 24.13. 1 King. 20.9. & 12.16. So Prov. 27.11. Or, answer him the matter.
V. 41. very much] or, unto vehemently, vehemently, as verse 8. and it may be referred to the word, vehemently true, or to the former, pull not, utterly.
V. 42. in a large-roomth] or, in wideness; that is, at liberty, cheerfully, free from fears, dilettesses &c, Psal. 4.2. 18.20. & 118.5.
V. 43. lift my hands] that is, put my hands to the practice of thy law, with earnestnes.
V. 44. A burning-harrow] a form of terror and dismay, as the Greek sayth, mourning or fainting: see Psal. 11.6. for] or from the wicked; a form of trouble rayed by them.
V. 45. songs] dreams, or arguments of singing; the house] the earthly house of this tabernacle, where man sojourneth in his body; as 2 Cor. 5. &c. in Greek, the place:
V. 46. This was] Thus ordered I the course of my life; or, this variety of estate, persecution, consolation, &c. befel mee.
V. 47. my portion] that is, as the Greek explaineth, o Lord thou art my portion; as Ps. 142.6. & 16.5. Jer. 10.16. or, my portion. o Lord, shalke to keep thy words.
V. 48. besought] or intreated, see Psal.
V. 49. thought upon] considered and counted; the Chaldee sayth, I thought to make good my ways. V. 50. delayed not] or, distracted not my self, to weet, with worldly cares, fears, pleasures &c.
V. 51. Bands] or Cords, as the Greek also turneth it; or Companies, as the Chaldee explaineth it; so a band of Prophets, for a company of them, 1 Sam. 10.10.
V. 52. reason] or behaviour: Hebr. left.
V. 53.而去 sealed, and so made hard and senseless: in Greek, crudled as milk.
Compare Acts 28.27. Ephes. 4.18.
V. 54. thousands] to weet of pieces, as is exprest, Psal. 68.31. the Chaldee expoundeth it, of talents.
V. 55. fashioned] or fitted, composeth.
Compare Job 19.8.
V. 56. with faithfukes] or in faith, or truth. God is faithful, which will not suffer vs to be tempted above that we are able, but will give the yifie with the tentation, 1 Cor. 10.13.
V. 57. deprived] perverted, wronged mee, dealt perversly with me; or, would pervert me, from the right way.
V. 58. turne to me] in Chaldee, turne to my doctrine.
V. 59. perfected] sanctified, in Greek, without spot, unblemished; 25 verse 1.
V. 60. fainten] failith, or, is consumed, to weet, with desire. So Psal. 84.2.
V. 61. eye] or, are consumed, as before, & y.
V. 62. See Psal. 69.4. 1 Sam. 2.63.
V. 63. in the smoke] that is, drye, and wrinkled. Compare Psal. 32.4. and 102.4.
V. 64. days] to weet, of affliction, see Psal. 37.12. & 116.2.
V. 65. dug] to take away my life; Psal. 35.7. the Greek sayth, told mee tales to intrap me with errors.

[Verse 36]
Psalm CXIX.

Ver. 86. faithfulness] or faith, that is, faithful, true.
V. 89. is stedfast] or, steadfast; abide; compare 1Sa. 40.8.
V. 90. stablished] or stedfast; see Eccles. 1.4.
V. 91. To thy judgment] is, According to thy ordinances; or, for thy judgments; in the manner & to the ends that thou appointedst them, they stand and continue: as Psalm 33.9.
V. 96. of all perfection] or consummation; that is, of every most-perfect thing.
V. 99. thou makest] or, it maketh.
V. 100. a lamp] or, a candle, lantern: so Prov. 6.23. Compare Job 19.8.
V. 106. y our flee-offerings] or, voluntary; see Psal. 14.8.
V. 109. in my hand] or palm, that is, I goe in danger of my life. See the like phrase, Judg. 12.3; 1 Sam. 19.5; & 28.21. So the Chaldean explaineth it; my soul is in danger, as if it were upon my hand.
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. 11.26; 1 Pet. 1.8.9.
V. 113. vain-thoughts] or wavering-cogitations; or, van-thinkers; as the Chaldee explaineth it; the Greek also turneth it, transferring of law. It hath the name of top-branches of trees; figuratively applied to the thoughts or opinions of the mind, wavering and uncertain, as 1 Kings 18.21. or persons distracted with their own cogitations.
V. 117. delight] or, have respect; or contemplate, meditate delightfully.
V. 119. Like drost] consumed with the fire of thy wrath. See Ezek. 21.18-22. Prov. 25.4.5. makest-escape] that is, removest, or takest away.
V. 120. feeleth honour] as when the hayr stands up for fear; and by fleth, may be meant the hayr of his fleth, as is expressed, Job 4.14.; from whence this phrase seemeth to be taken.
V. 121. Be surety] answering for defending him. Or, give sweetness; or delight unto him.
V. 126. to doe] or work, shewing his power. The Chaldee otherwise, It is time to doe the will of the Lord, made frustrate, if none effect, or disspersed; see Psal. 33.10.
V. 128. hold-righteous] or make righteous; that is, doe eseme, & defend to be most right, and doe rightly use them.
V. 130. The opening] or door: that is, the declaration (as the Greek interpreteth it); or, the first entrance into them.
V. 132. according to the judgement] that is, as is right, and meet and behooveth: or, after the manner, wont and custom that thou usest. So judgment, is for manner, or custom; Gen. 40.13; Is. 8.15; 1 Sam. 2.13; & 27.11.
V. 136. they] men in general; or the wicked; as after, vers. 138.
V. 137. righteous] to weet, is every of thy judgments, or upright art thou in thy judgments.
V. 138. justice of thy testimonies] that is, thy just and very faithful testimonies. Or, justice, thy testimonies, and faith.
V. 139. suppresseth] or cutteth-off; that is, consumeth. Compare Psal. 69.10.
V. 140. fined] purified as in fire; Psal. 12.7.
V. 142. [or ever] that is, everlasting; so verse 144.
V. 143. found] that is come upon me, as Psal. 116.3.
V. 144. justice of and] or, Thy testimonies are just.
V. 147. prevented] to weet, thee, with prayer; as Psal. 88.14. & 93.2. twilithe the dawning of the morning; as the Chaldee explaineth it, and the Hebrue sometime signifieth, Job 7.4.
V. 148. watches] see Psal. 63.7. & 90.4. & 119.62. The Chaldee sayth, the morn-
Psalm 120

The Prophet prayeth against, and reproveth the evil tongue; and complaineth of his necessary conversation with the wicked.

A song, of degrees;

Verses 1 to 7:
- The verse is a lament against the evil tongue and its corrupting influence.
- The tongue is likened to a poisonous arrow and a burning coal, emphasizing its harmful effects.
- The speaker seeks deliverance from such a tongue and desires to dwell in peace.

Annotations:

O F degrees] or, of ascensions, of heights: (Hebr. ham-mahalah:) that is, a Psalm to be sung with an hye voice, as the Levites are said to prayle God with a great voice on hye, (Hebr. le-mahlah,) 2 Chron. 20. 19. Or, this title noteith the excellence of the song, for short grave and pithy sentences: as Adam ham-mahalah, is a man of eminency, (or of hye-degrees,) 1 Chron. 17. 17.

Sundry other ways is this title understood, as of the stages that went up to the house of the Lord, wheron the singers should stand, and this the Chaldee favoureth: also of the coming up from Babylon, (called mahaloth, an ascension, Ex. 7. 9.) &c. Fifteen psalmes together have this title prefixed. diffressednes] that is, fore-dimension: the Hebrue addeth a letter to increase the signification: fo, helpfulnes, for full help, Psal. 44. 17. cried in Chaldee, prayed, and he received my prayer.

V. 3. What shall it give] or, (as the Greek hath) what shal be given, that is, what good, or profit shall thou get? meaning, none at all. The verb active, is often used passively; see Psal. 32. 9. & 36. 3. Or, what shall he (meaning God, or any one) give to thee of deceitful tongue? it add] or be added, to weet, as good, or advantage: Io Psal. 11. 14. tongue ] this may also be read, what shall the tongue of deceit give to thee; that is, profit thee; speaking to the calumniator.

V. 4. arrows &c. ] This may note out the hurt of a guileful tongue, whose evil words are like arrows, Psal. 64. 4. Prov. 25. 18. or, the reward which God will give the deceitful tongue; his plagues, like arrows, Psal. 44. 6. Deut. 32. 23. Ezek. 5. 16. coles of juniper] which wood in burning, smelleth sweet, but the coals thereof burn extremely, and last long: so that under the ashes the glowing coals may be kept (as some write) a yere long. So it fitth noteth the long lasting infamous of an evil tongue. Or, if we refer it to Gods judgments, they are sever and durable, as Deut. 28. 59. Psal. 18. 9. & 149. 11. V. 5. sojourn] or am a pilgrim; a stranger. with Melhecc] that is, with a profane & barba-
Of degrees] or, for degrees, or, ascending:
Ecclesiastical note: see the first note on the former psalm.

Psalm CXXI. CXXII.

A song of degrees, of David:

Rejoyced in them that said unto me; we will go into the house of Jehovah. Our feet have been standing,
Psalm 122. 123. 124.

Annotations.

Psalm 122.

in thy gates, Jerusalem. Jerusalem builted; as a city, that is joyned to itself together. Whither the tribes goe up, the tribes of Iah, to the testimony of Israel: to confess unto the name of Jehovah. For there are set thrones for judgment: thrones of the house of David. Ask ye the peace of Jerusalem; safe-quietnes, they that love thee. Peace be in thy fort: safe-quietnes, in thy palaces. Because of my brethren and my neighbours: I will speak, & peace be in thee. Because of the house of Jehovah our God: I will seek good for thee.

Annotations.

Psalm 123.

A profession of patient confidence in God, and prayer to be delivered from contempt.

A song, of degrees:

Nto thee lift I up mine eyes; & thou that artest, in the heavens. Loe, as the eyes of servants, are unto the hand of their masters; as the eyes of a maiden, unto the hand of her mistress; so on thy eyes, unto Jehovah our God; until he be gracious unto us. He be gracious to us Jehovah: for we are very much filled with contempt. Our soule it is very much filled: with the scorning of those that are at ease, the contempt, of the proud.

Annotations.

Psalm 124.

David teacheth Israel to bless God for their great deliverance.

A song of degrees; of David:

Except Jehovah, that he had been for us: now let Israel say. Except Jehovah,
I. Jehovah, that he had been for us: when men rose up against us. Then they had swallowed us up alive: when their anger was kindled against us. Then, the waters had overflowed us: the stream had passed over our soul. Then the proud waters: had passed over our soul. Blessed be Jehovah: who hath not given us for a prey, unto their teeth. Our soul, as a bird is escaped out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of Jehovah: the maker, of heavens and earth.

Annotations.

Except Jehovah, that he was. The Chaldee sayeth, Except the word of the Lord &c.
V. 2. men] in Chaldee, sinful men. V. 4. waters] that is, sinful people, as, Isa.59.19. Rev.17.15. V. 5. proud waters] the Chaldee expoundeth it, the king whose camp is like the high waters of the sea.

Psalm 125.
The safety of such as trust in God. A prayer for the godly, and against the wicked.

A song of degrees:

Hey that trust in Jehovah: shalbe as Mount Sion which is not moved, but remaineth for ever. Jerusalem, the mountayns are round about it: and Jehovah is round about his people, from this time, and for ever. 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. Doc-good o Jehovah, unto the good: and to the righteous, in their harts. But they that turn aside to their crookednethes, Jehovah will lead them away with the workers of painful-iniquitie. Peace, shalbe upon Israel.

Annotations.

T Hey that trust] The Chaldee explaineth it., The just which trust in the Word of the Lord. V. 2. and Jehovah] that is, and so Jehovah, which the Chaldee expoundeth, the Divine-presence (or majesty) of the Lord. V. 3. of wickednes] that is, of the wicked: as pride, for proud men, Psal.36.12. and their rod, meaneth their dominion, or power, as Psal.2.9. (or] that is, inheritance, as Isos.18.11. 1 Pet.5.3. V. 5. crookedneses] crooked wayes, or vices, lead them away. or make them go away, that is, to dye; as 1 Chron.17.11. compared with 2 Sam.7.12. So the Chaldee paraphraseth, them to Hell, and their part shalbe with the workers of iniquitie.

Psalm 126.
The Church celebrating her incredible return out of captivity, prayeth for and prophetheth the good success thereof.

A song of degrees:

When Jehovah returned the captivitie of Sion: we were like them that dream. Then, was our mouth fylled with laughter and our tongue with joyful-shoutinge: then sayd they among the heathens; Jehovah hath doen very-great things with them. Jehovah hath done very-great things with us: we are joyful. Turn thou o Jehovah our captivitie: as the streams in the south. They that sow with tears, shall reap with joyful-shoutinge. He going go-
eth, and weepeth, bearing the sowning seed: he cometh cometh with, joyful-showing, bearing his sheaves.

Annotations.

1. The captivity] or, the return; that is, the multitude of captives returning from bondage. See Psal. 147. 7 & 68. 19. Deut. 30. 3. The return from Babel's bondage, figured our redemption by Christ. Esa. 11. 2. Rom. 9. 17. And to return the captivity; sometime is to restore all that was lost: Job. 42. 10. that dream] that felt joy and comfort incredible, which we doubted whether it were true or not: as did Peter, Act. 12. 9. See also Esa. 29. 7. The Chaldee expoundeth it, like sleepers which wake from their dreams.

2. V. 2. joyful-showing joy or song, or shouting; for verse 5. 6. Compare Job. 8. 21. doeth very great things] or done magnificently, or magnified his doing, as the Greek translitheth this phrase, in Joel. 2. 20.) the Hebrastheme being, he hath magnified to do: like that in 2 Chron. 33. 6. Manasseh multiplied to do: (that is, did much) evil with them] or with these men.

3. V. 4. our captivity that is, the rest of the captives which remain yet behind, bring 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 signifieth; and so south lands were waterless, Jdg. 1. 15. Here we may understand, thou shalt be to us as rivers in the south. The Chaldee paraphrasth, as the land is turned when water springs forth into it, in time of drought.

4. V. 5. shall reap] or let them reap: as continuing the former prayer, so after. 5. He going goeth] that is, every fower, forementioned: therefore the Greek faith, they did going goe: which phrase meaneth, a continual and diligent going. the sowing of the seed] the seed to be sown: Hebr. the drawing of the seed; that is, the seed of drawing, or, of sowing, as this phrase meaneth, Amos 9. 13. or, the dry of seed; that is, the

Annotations.

Psalm 127.
The virtue of God's blessings in all estates.

1. Good children are his gift.

A song of degrees, for Solomon:

I. If Jehovah build not the house; in vain do the builders thereof labour therein: if Jehovah keep not the city, in vain doeth the keeper wake.

2. It is vain for you to rise up early, to sit up late; to eat the bread of sorrow:

3. So are sons of the youth. O blessed is the man, that hath fulfilled his quiver with them: they shall not be ashamed; when they shall speak with the enemies in the gate.

Annotations.

For Solomon] as Psal. 72. 1. or, of Solomon, the city] in Chaldee, the city Jerusalem.

V. 2. to rise early] or, to be early in rising, to be late in sitting, eating &c. of sorrow: that is, gotten with much sorrow or paynes: as bread of wickedness, Prov. 4. 17. is that which is wickedly gotten; or bread of sorrow, may mean coarse meat, as bread of pleasures, Dan. 10. 3. is damny fine meat.

So] by building, keeping and blessing their labours without sorrow: or surely he will give. be beloved] of deareating; the Hebrasth, hath reference to Solomons name fedid.stab. 2 Sam. 12. 25. that is Beloved of Jah: but the Greek turneth it plurally, be beloved ones. sleep] quiet rest without care and sorrow. Therefore also the
the Hebrue word Shena is written with a quiet dum letter, (other wise then usual) to denote the more quietnes.

V. 3. an heritage] that is, a reward (or blessing) given of the Lord: so Job 20. 29. Isa. 54. 17. Psal. 61. 6. wages] or reward, which somtime is of debt, for service, Num. 18. 31. Gen. 30. 18. somtime of favour, Rom. 4. 4. as Gods rewards to his servants, Gen. 15. 1. Isa. 62. 11.

V. 4. sons of youth] that is, young men, who are a help to their parents against the enemy, as arrowes in the battel. Compare 1 Job 1. 14. Prov. 20. 29.

V. 5. his quiver with them] that is, his house full of children. when they shall speake] that is, plead in judgment, which was at the city gates; see the contrary, Job 5. 5. It may also be read, but they shall subdue the enemies in the gate. The Greek giveth the first interpretation. The Chaldee sayth, when they contend with their adversaries in the gate of the judgment hall.

Psalm 128.

The sundry blessings which follow them that fear God.

A song, of degrees:

Happy is every one that feareth Iehovah: that walketh, in his ways. When thou eatest the labour of thy hands: O happy thou, & good shalt it be unto thee. Thy wife, shalbe as a fruitful vine, by the sides of thine house: thy sons, as Olive plants, round about thy table. Loe surely thus, shall the man be blesed, that feareth Iehovah. Bless thee wilt Iehovah, out of Sion: and see thou the good of Jerusalem, all the days of thy life. And see thou thy sons sons: peace, upon Israel.

Annotations.

Psalm 129.

Many are the afflictions of Israel, but God delivereth them. 5. Their haters are cursed.

A song, of degrees:

Often have they afflicted me from my youth: may Israel now say. Often have they afflicted me from my youth: yet have they not prevalled against me. The plowers plowed upon my back: they made long, their furrow. Iehovah juft: he hath cut asunder, the cord of the wicked. Let them be abathed, and turned back: all that hate Sion. Let them be, as the grass of the house-tops: which afore one pulleth it off, is withered. Wherwith he that moveth, fylleth not
Psalm CXXXI.

An annotated version of the text follows:

1. O Fien] or Much: vehemently, from my youth.] my first constitution, in Egypt. Ezek. 33.3. not prevailed] in Chaldee, they could not do me evil.

2. V. 3. plowes] that plow iniquity, Job. 4. 8. the Greek fayth, Simon. furrow] and [furrowes: that is, every of them; (for the Hebrue hath both readings) meaning their iniquities, or iniquity, as the Greek turneth it.

3. V. 4. cord] for cordes or ropes: one put for many; see Psal. 5.9. by cordes, meaning counsels and enterprises, wherewith they drew the plough of their iniquity: Esai. 5.18.

4. V. 5. Let them] or They shaibe abashed. V. 6. puleth it off, or puleth out, namely the book to cut it. The Chaldee explaineth it, which before it flouriseth, an east wind cometh and bloweth on it, & it withereth. V. 7. his bosome] his arms; as Esai. 49. 22. or lap.

5. V. 8. wee bless you] the Chaldee addeth, and they answer them not, we bless you ere taking this later branch to be the harvest mens answer, as in Ruth. 2.4.

Annotated:

Deeps] or low-places, that is, great calamities, Psal. 63.3.15. with hartie deep affections, and lowlynes of minde.

V. 3. shall stand] or can subsist? meaning, no man can.

V. 4. watchmen] or warders, keepers. Which the Chaldee explaineth thus, more then they which observe the morning watch, which they observe that they may offer the morning sacrifice, for] or to the morning.

V. 8. his] or their iniquities: see the note on Psal. 25.22.

Psalm CXXX.

The Psalmist praying out of deep afflictions, professeth his hope and patience; and exhorteth Israel to the like.

A song of degrees:

O Wt of the deeps, doe I call unto thee Jehovah. Lord, hear my voice: let thine ears be attentive, to the voice, of my supplications, for grace. If thou shouldest observe iniquities.] O Lord, who shall stand? But with thee is forgiveness; that thou mayest be feared. I earnestly except Jehovah, my soule earnestly excepteth: & for his word, doe I hopefully wayt. My soule for the Lord: more than watchmen for the morning, watchmen for the morning. Let Israel hopefully wayt, for Jehovah: for with Jehovah there is mercie; and with him is much redemption. And he, will redeem Israel: from all his iniquities.

Annotations.

David professeth his humility, and exhorteth Israel to hope in God.

A song of degrees, of David:

I Jehovah, mine hart is not haughty, neither are mine eyes lofty: neyther walk I in great matters, and too marvellous for me. If I have not composed and stilled, my soule: as a weaned-child, with his mother; as a weaned-child with mee is my soule. Let Israel hopefully wayt for Jehovah: from this time and for ever.
Annotations.

For thy servant Davids sake: turn not away, the face of thine Anointed. Jehovah sware unto David, truth: he will not turn from it: of the fruit of thy womb, will I set upon thy throne. If thy sons keep my Covenant, and my Testimoney that I shall teach them: also their sons even to perpetuity, shall sit, upon thy throne. For Jehovah hath chosen Sion: hath desired it, for his fear. This is my rest even to perpetuity: here will I set, for I have desired it. Her vitacies, I will bless, blest: her poor, I will satisfy with bread. And her Priests, I will cloth with salvation: and her gracious-saints: shall showing shout-joyfully. There, will I make the horn of David to bud: I have ordained a lamp, for mine Anointed. His enemies will I cloth with shame: and on him, his crown shall flourish.

V. 2. If I have not that is, Surely I have: an oath, whereof part is concealed; see Psal. 95.11. Jer. 49.20. composed or put fit and in order. The Chaldee expoundeth it, If I have not put my hand on my mouth, & silenced my soul, till it might hear the words of the law, as a weaned child on his mothers breasts &c. 

As a weaned child: is, meek, modest, humble, submissive, simple, &c. See Mat. 18.1.2.3.4.

Psalme 132.

Davids care to bring home the Ark of God, and all his affliction. How he sware unto Jehovah: vowed, unto the Mighty-one of Jacob. If I enter, into the tent of mine house: if I goe-up, on the pallet of my beds. If I give sleep to mine eyes: slumber to mine eyes lids: Until I find a place, for Jehovah: dwelling-places, for the Mighty-one of Jacob. Here, we heard it was in Ephrathah: we found it in the fields of the wood. Wee will goe-into his dwelling-places: wee will baw-down our selves at the footstool of his feet. Arise Jehovah, to thy rest: thou, and the Ark of thy strength. Let thy Priests be clothed with justice: and let thy gracious-saints joyfully shout.

Annotations.

V. 2. the Mighty one] in Greek, the God of Jacob: so called first by Jacob himself, Gen. 49.24. This title is also given to other things, as Psal. 72.18. & 22.13.

V. 3. If I enter] that is, surely [will not enter: see Psal. 95.11. & 89.36. Compare this care of David, with the contrary negligence of the people, Hag. 1.4. 2 Sam. 7.1.4. mine house] mentioned 1 Chron. 15.1.
Psalm CXXXII. CXXXIII.

plaineth: a place for the house of the Lords sanctuary, dwelling places] or, habitations, see Psal. 43:3.

V. 6. it] God's Ark; verse 8. Ephrathah] the country of Ephraim, the city Shilo; where God's house and Ark had long continued, Judg. 18:31. & 21:19. Sam. 1:3. therefore an Ephrathite is called an Ephrathite, i.e. the fields of the wood] in the city of Kirjath-jearim (that is, the City of the woods) where the Ark was twenty years, after it came home from the Philistines, 1 Sam. 6:1. & 7:1:2. It was also called Baale (the Playns) of Judah, 2 Sam. 6:2.

V. 7. at the foot] or towards it, meaning the sanctuary; see Psal. 99:5.

V. 8. thy rest] the sanctuary builded for thy name, as 1 Chron. 29:2. & 2 Chron. 6:41.

Ark] or Chist's, Coffer, which was made of Shittim (or Cedar) wood, overlaid with plates of gold, whose cover (called the Mercy seat) was also of pure gold, on which were two glorious Cherubs of gold, whence God gave his Oracle, Exod. 37:12. & 6:7. Num. 7:89. In this Ark were the two tables of the law or testimonie, written with the finger of God, Deut. 10: 3. & 4. This Ark is called God's strength, and glory, Psal. 78:61. For Ark of thy strength, the Chaldee sayth, the Ark wherein thy Law is.

V. 9. clothed with justice] that is, let them justly and holy administer their priests office. So Job speaking of his just administration, sayeth, I put on justice and it clothed me, my judgment was as a robe and crown: Job 29:14. Therefore the Priests had holy garments to administer in, Exod. 28:3. In 2 Chron. 6:41. and after here in verse 16. the Priests are clothed with salvation: so Chist, and his people, Isa. 61:10. Rev. 1:13. & 19:8. Thy saints] the people of Israel, 1 Chron. 15:28. and specially the Levits which were singers in God's sanctuary. So the Chaldee paraphrasteth, Let thy Priests be clothed with the garments of justice, and let the Levits thy saints say prayers for the oblations.

V. 10. Davids sake] for the promises made to David; or, for Christs sake, called often to David: see Psal. 18:51. turn not away the face] that is, deny not the request: as 1 Kings 2:16. 17. 10.

V. 11. truth] that is, a true oath, a faithful promise. fruit of thy womb] or belly, that is, thy children; see 2 Sam. 7:12. And this prophetic respecteth Christ, Acts 2:30.

V. 13. his seat] or dwelling place; see Ps. 68:17.

V. 15. virtuals] or meat; see Psal. 78:25. blessing blessed] this noteth certainty and abundance of blessing.

V. 16. with salvation] the ministration of the word, whereby they save themselves and those that hear them. Deut. 33. 10. 1 Tim. 4:16. So God's ministers are called Saviours, Obad. 21. See before, verse 9. The Chaldee translateth, with garments of salvation (or of redemption.)

V. 17. the horn to bud] or to grow: that is, the kingdom and power to increase, as the Chaldee sayth, I will make a glorious king to bud in the house of David. See Psal. 75:5. & 89:18. 25. So Christ is called the horn of salvation, Luke 1:69. ordained a lamp] or, prepared a candle, the bright glory of the kingdom by a successor; as 1 Kings 11:36. & 15:4. 2 Kings 8:19. See 1 Kings 18:29.

V. 18. cloath with shame] the Chaldee sayth, with garments of shame. He meaneth, they shalbe disappointed & confounded in all their enterprises, So Psal. 35:26. & 109:29. crown] or diademe; a signe of government, and sanctification: therefore the Greek turneth it sanctification: see Psal. 89:40.

Psalme 133.

The benediction of the communion of Saints.

A song of degrees, of David:

Ehold how good and how pleasant it is: for brethren to dwell even together! Like the good oil, upon
upon the head; which went-down, upon the beard; the beard of Aaron; which went-down, upon the collar of his garments. Like the dew of Hermon; which descendeth, upon the mountains of Sion; for there, Jehovah hath commanded the blessing, life, unto eternity.

Annotations.

Together] in unity and concord. The Chaldee paraphraseth, to dwell in Sion and Jerusalem, like two brethren together.

V. 2. the good oil] the balsam, or oil of holy ointment, made of the principal spices, for the Lords Tabernacle and Ministers; see Exod. 30.23.25.26.-30. the collar] Hebr. the mouth, that is, the edge; the upper hole or border which was bound about that it should not rent. Exod. 39.23.

V. 3. Hermon] an high and fertile mount without Jordan, watered with the dew of heaven: it was called also Shibion. see Psal. 29.6. which descendeth] understand here again; and as the dew that descendeth: for Hermon and Sion were far asunder. there] where brethren dwel in unity, commanded] appointed, and sent effectually; see Psal. 42.9.

Psalm 134.

An exhortation to bless God.

A song, of degrees:

Behold, bless ye Jehovah, all ye servants of Jehovah: that stand in the house of Jehovah, in the nights. Lift up your hands, in the sanctuary: and bless Jehovah. Jehovah bless thee out of Sion: he that made heavens and earth.

Annotations.

Psalm 135.

Gods servants are exhorted to praise him for his mercies to Israel, 5. his power, 8. his judgments on their enemies, 15. The vanity of Idols. 19. An exhortation to bless God.

Hallelujah!

Pray ye the name of Jehovah: praise him, o ye servants of Jehovah. That stand in the house of Jehovah: in the courts, of the house of our God. Praise ye Jehovah, for Jehovah is good: sing psalme, to his name, for it is pleasant. For Jehovah hath chosen to himself Jakob; Israel, for his peculiar treasure. For I do know, that Jehovah is great: & our Lord, is above all Gods. All that pleaseth Jehovah, he doeth: in the heavens and in the earth; in the seas, and all deep-places. He causeth vapours to ascend, from the
Psalme CXXXV.

This was promised by the law, Exod. 19:5, but performed by Christ his redeeming and purifying of his people, Tit. 2:9.

V. 7. vapours ] or elevations; in Greek clouds: for by vaporous clouds drawn from the end of the earth or sea, cometh rayn; 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 rayn ] or, to the rayn; lo ye and water are mixed in one cloud, treasuries ] or coffers, store-houses: see Psal 33:7.

V. 8. from man &c. ] that is, both men and beasts: see Psal 78:50,51. 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. 8. & 9. 10. & 14.

V. 10. Many ] or ample, great nations; the Amorites, Canaanites &c.

V. 11. Ogh ] a giant, whose bedded was of yren, nine cubits long, and four broad. See Num. 21.23.-35. Deut. 3.11. kingdoms ] thirty and one, as is reckoned, Josh. 12.9.-24.

V. 12. a possession ] or heritage: see Psal. 78.55.

V. 14. for ] or concerning his servants: this is taken from Deut. 32.36.

V. 15. idols ] compare this that followeth, with Psal. 115.4. &c.

V. 19. house of Israel ] that is, the possession of Israel; so after of Aaron to whom the Priesthood was committed. Exod. 28.1. V. 20. of Levi ] which were taken from among the sons of Israel, and given and joyed with the Priests to minister unto them: Num. 18.2.6. ye that fear ] all strangers converts, profelytes: Acts. 2.10.38.

Annotations.

Hallelu-Lah ] that is, praise, or glorify ye lab, it is a word of joyful exhortation to sing praises to the Lord for his mercies; & in the end of Psalms, is added as Amen, for a cheerful acclamation: see Psal. 104.55. & 106.48. Rev. 19.1.3.6.

V. 4. peculiar treasuries ] or precious and singular possessions, proprietary: so Deut. 7:6.

Psalme 136.

An exhortation to confess God's goodness, power and wisdom, shown in the creation of the world, the deliverance of Israel out of Egypt, & many other mercies.

Li 3: Confess
Confess ye to Jehovah for he is good: for, his mercy endureth for ever. Confess ye to the God of Gods: for, his mercy endureth for ever. Confess ye to the Lord of Lords; for, his mercy endureth for ever. To him that doeth wondrous great things himself alone; for, his mercy endureth for ever. To him that made the heavens, with prudence: for, his mercy endureth for ever. To him that spread-out the earth, above the waters: for, his mercy endureth for ever. To him that made the great lights: for, his mercy endureth for ever. The Sun, for dominion by day: for, his mercy endureth for ever. The Moon and stars, for the dominions by night: for, his mercy endureth for ever. To him that smote Egypt, in their first-born: for, his mercy endureth for ever. And brought-forth Israel, from mids of them: for, his mercy endureth for ever. With a strong hand, and with a stretched-out arm: for, his mercy endureth for ever. To him that parted the red sea, into parts: for, his mercy endureth for ever. And made Israel to pass through the mids of it: for, his mercy endureth for ever. And shook-off Pharaoh and his power, into the red sea: for, his mercy endureth for ever. To him which led his people, in the wilderness: for, his mercy endureth for ever. To him which smote great Kings: for, his mercy endureth for ever. And killed magnificent Kings: for, his mercy endureth for ever. Sihon King of the Amorites: for, his mercy endureth for ever. And Og the King of Bas...
PSALME CXXXVII.

The Jews are in the captivity of Babel: Their constancy in God, and love to Jerusalem.

7. A curse on Edom and Babylon.

By the rivers of Babel, there we did fast, yea we wept: When we remembered Sion. Upon the willows in the midst thereof: We hanged our harps: For there they that led us captive asked of us, the words of a song: & they that threw us on heaps, asked of us, the words of mirth: Sing unto us, of the song of Sion: how we sang the song of Jehovah in a strange land; or, of a strange people.

V. 3. words of song] that is, songs: so in the Greek, to buy bread, Mark. 6. 36. is, to buy meat (or victuals). Mat. 14. 16. Therefore this word is used also for beals food, Psal. 147. 9.

The sevens tears in the captivity of Edom. Their constancy in God, and love to Jerusalem.

7. Their constancy in God, and love to Jerusalem.

V. 7. unto the sons of Edom] that is, against the Edomites: See the like speech in a contrary sense, Psal. 132. 7. Of Edom see Psal. 60. 10. and 83. 7. The day that is, the calamitous time: See the notes on Psal. 37. 13. So the Chaldee expoundeth it, the day wherein they destroyed Jerusalem.

The Edomites being always enemies to their brother Israel, rejoiced at his ruin, and helped forward his destruction: For which they are menaced by the Prophet, Obad. 1. 11. 13. 14.

Annnotations.

1. Abel] or Babylon, the chief city in Chaldea or land of Shinar, where Nimrod, that mighty hunter (the son of Cuth, the son of Ham,) began his reign, called therefore his land: Gen. 10. 9. 10. Mic. 5. 6. There in a plann, the people were building a citie and towre whose top mought reach to heaven: But God confounded their language, so the building ceased; wherupon it was called Babel, that is, confusion: Gen. 11. 1. 2. 4. 8. 9. Afterward when Nebuchadnezzar reigned there, it was the chief citie in the world for luxurie, cruelty, idolatrie and other fynns, (so that Shinar is noted for the land and seat of Wickednes, Zach. 5. 8. 11. and Babylon is a type of the citie and seat of Antichrist, Rev. 17. 1. 2. 3.) In this citie & countrey were the Jews captives 70 yeres, Jer. 25. 11. 12. Jerusalem and the temple being burned, 2 Kings 25. 8. 9. 10. 11. In that captivity, they lamented as in this psalm is shewed.

V. 3. words of song] that is, songs: so in the Greek, to buy bread, Mark. 6. 36. is, to buy meat (or victuals). Mat. 14. 16. Therefore this word is used also for beals food, Psal. 147. 9.

understand againe, they asked of us mirth; or, words of mirth.

V. 4. land of a stranger] or, land of alienation, that is, a strange land; or, of a strange God, or people.

V. 5. hand forget] to weep, her cunning, some such word is often understood in descriptive passionate speeches. See Psalm 103. 9.

V. 6. to my palate] or to the roof of my mouth: that is, let me be speechles, as Ezek. 3. 26. 9ob. 29. 10. preferre] or, make to ascend. the head] that is, the chiefest.

V. 7. unto the sons of Edom] that is, against the Edomites: See the like speech in a contrary sense, Psal. 132. 7. Of Edom see Psal. 60. 10. and 83. 7. The day that is, the calamitous time: See the notes on Psal. 37. 13. So the Chaldee expoundeth it, the day wherein they destroyed Jerusalem.

V. 8. Daughter] that is, Congregation, or Common wealth: See Psal 9. 15. wasted] that is, worthy to be wasted; as prayed, Psal. 18. 4. is prayed worthy. Or, that shall be wasted, as, is born, Isa. 9. 6. for, shalbe born;
Psalm CXXXVII.

Because God had so certainly promised, Jer. 50. & 51. or, the master, to weet, of others.

thy reward, thy evil deed: see Psal. 13.6. where it is contrarily used for a good deed. Compare herewith Jer. 50. 29. Rev. 18.6.

V. 9. the Rock] that is, rocks or stones:
also the Rock. Luk. 8.6. is rockie or stony places, Mat. 13.5. Compare Esai. 13.16.

Psalm 138.

David prayeth God for the truth of his word. 4. He propheseth that the Kings of the earth shal praife God. 7. He propheseth his confidence in God.

He will confess thee with all my hart: before the Gods, wil I sing-psalme unto thee. I wil bow me down, towards the Palace of thine holyneis; and confess thy name, for thy mericie and for thy truth: for thou hast magnified above all thy name, thy word.

In the day that I cried, then thou answeredst me: thou hast made me courageous, in my soule with strength.

All the Kings of the earth shall confess thee Jehovah: when they hear, the words of thy mouth. And they shall sing in the ways of Jehovah: for great is, the glorie of Jehovah. For Jehovah is high, yet he seeth the lowly: and the haughty, he knoweth a farr off. If I walk in the middes of distress, thou revivest me: against the anger of mine enimies, thou sendestthine hand, and thy right hand saveth me. Jehovah will perfectly-accomplish for me: Jehovah thy mericie is for ever: slack not, the works of thine hands.

Annotations.

Psalm 139.

David praifeth God for his all-seeing providence, 17. and for his infinite mericies. 19. He defyseth the wicked, 23. and prayeth for sincerity.
To the master of the musick,  
Davids Psalm:

I knowest my sitting and my rising: thou understandst all my familiar-thought, afar off. Thou knowest my path and my lying-down: and art accustomed to all my ways. When the speech is not yet in my tongue: loe Jehovah, thou knowest it all. Thou doest beset me behind, and before: and pourest, thy hand upon me.

A knowledge too marvellous for me: it is high, I cannot attain to it. Whither, shall I goe from thy spirit? and whither, shall I flee from thy presence? If I ascend-up the heavens, thou art there: and if I make my-bed in hell, loe thou art there.

Take I the wings of the morning: dwell I, in the uttermost-part of the sea. There also, thy hand will lead mee: and thy right-hand hold mee. And if I say, but surely the darknes shall shrowd mee: then the night is a light about me. Yea darknes, darkneth not from thee: but night giveth light as the day: as is the darknes, so is the light. For thou, hast possessèd my reins: hast covered me, in my mothers womb. I will confes thee, for that fearfully, marvellously made am I: marvellous art thy works: and my soule, knoweth it very well. My bone was not hid, from thee: when I was made in a secret-place; was embroidered, in the nether-places of the earth. Mine unformed substance, thine eyes did see: and in thy book, all of them were written: in the days they were formed, and when not one of them was. And to me, how pre-

Annotations.

D Davids psalme] see the notes on Psal. 50.1.

V.2. my familiar-thoughts] in Greek, my reasoning (or disputing) thoughts: in Chaldee, my fellowship in the church; the Hebrue hath the signification of friendship and familiarity, used here and in verse 17, for thoughts, or cogitations.

V.3. [famæs] or winnowes, or compass.] that is, discouer'd and triest out to the utmost, even tracing the footsteps, as the Greek signifies. Compare 1ob 31.4, accustomed to] and so acquainted with: the Greek sayth, foresaw.

V.4. When the speech &c.] or For there is not a word in my tongue, but loe, &c: which the Chaldee expoundeth, a lying word in my tongue.

V.5. beset] straightly besiege and invade, heldent strayt: or, held fast me, thy hand] or palme: that I cannot break away.

The like phrase is in 1ob 40.27. The Chaldee interpreth it, the stroke of thinke hands.

V.6. a knowledge] or, This knowledge, namely, of thee, as the Greek addeth, it is high] or, set on a high place, as Psal
Psalm CXXXIX.

59. 2. "attain to itl or, prevail against it, as Psal. 119.2.
7 V. 7, thy presence] or, thy face.
8 V. 8, make my bed] or, spread my couch.
in Greek, descend. Compare Amos 9.1.
9 V. 9, wings of the morning] or, day-dawning, which is said to have wings, for that it speedily fleeth over all the aier.
of the sea meaning the furthest parts of the world; for so the sea often signifieth.
Psal. 65.6 & 72.8, Isa. 24.14.
11 V. 11, brow d] over dim me, as with the dark-twilight: or, that bruises, that crush me down; as Gen. 3.15, so the Greek, that tread me down.
12 V. 12, darketh] that is hideth: compare Job 34.22, Jer. 23.24. as is & c.
or, like the sun, like light; that is, they are equal; as that which in Matt. 22.50 is like, in Luke 20.36. is equal.
13 V. 13, covered] that is, safely kept, and protected; as the Greek sayth, holpen me: or, covered me with skyn and fleth & c.
as Job 10.11.
14 V. 14, fearfully] or, in fearful sorts; to sweet, I am made or, there are fearful things; the Chaldee sayth, those that do fearful things; marvelously made] or, excellently made; elsewhere this word is used for separated from, and excellently others: see Psal. 4.4.
15 V. 15, my bone] that is, bones, any of them; or, my substance, or strength; for that of the bone is named, embroidered that is cunningly wrought with nerves, sinews, veins, and variety of limbs. A similitude taken from broderie work, Psalm. 45.15. neither places of the earth to he calleth his mothers womb: because of God secret & unknown making of men there, Eccles. 1.15. And thus may the like pirse Eph. 4.9. be understood of Christ's incarnation.
16 V. 16, My unformed substance] or, Mine embryo, which is the body in the womb before it hath perfect shape, or unwrought up, as the Greek here translates it. The Hebrew name is of wrapping or winding up like a bottom: my wound-up-me, or body.
all of them] all my members, wound up in that my embryon or unperfected substance. Or generally, all men. The Chaldee sayth, all my days were written in the book of thy memorial; were written.
Hebr. shall be written, which meaneth a continual act: see Psal. 49.9. So after, shall be formed, in the days they were formed] or, what days they should be formed: meaning that all his members, in the days that they were in fullering in his mothers womb, were written down of God; or, that the days of their forming were written. The Chaldee sayth, in the day when the world was created &c. and, when not one] Hebr. and not one of them, or in them. Meaning, that God had written down all parts of his body, not onely when they were in forming, but long before. So commending his providence, who calleth things which he be not, as though they were, Rom. 4.17.
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 Job 16.14. And a thing is sdayd to be precious, which can not be arreyned unto or effectedy; see Psal 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 Psal. 36.8. The Chaldee expoundeth it, How honourable are they that love thee o God: & how are their princes fortified, mighty increase many and strong; see Psal. 40.5. the summis] Hebr. heads: used for summis and so the Greek archite: Num. 12.2. & 26.15.
I awake and I or, when I awake I am still with thee: that is, still meditating of thee. The Chaldee referreth this to the last resurrection, thus, shall rise again in the world to come, and shall still with thee. See Psal. 17.11.
V. 19, if thou wouldst] or O that thou wouldst, for it seemeth here to be a wish: as also in the Greek of the new Testament, Luk.
Psalm CXXXIX. CXL.

David prayeth for deliverance from the wicked.

To the master of the musick, a psalm of David.

R
Elea's,

Keep me, O Jehovah, for the hands of the wicked: from the man of violent-wrongs preserve thou me: which think evil things in heart: every day they gather wars. They sharpen their tongue, like a serpent: the hou-poison of the asp, is under their lips.

I said to Jehovah, thou art my God: hear O Jehovah, the voice of my supplications-for-grace. Jehovah, the strength of my salvation: thou hast covered my head, in the day of arms. Grant not O Jehovah, the desires of the wicked: further not his crafty-device, lest they exalt themselves.

The head of those that compass me about: the molestation of their lips shall cover them. They shall bring upon them, coles: he shall fell them into the fyres; into deep-pits, that they rise not up. An yll tongued man, shall not be established in the earth: a man of violent-wrongs, evil
shall hunt him to a sudden overthrow. I know, that Jehovah will doe the judgment of the poor-afflicted; the doom of the needle. Surely the just shall confess to thy name: the righteous shall fit, before thy face.

Annotations.

Hey gather, are gathered together. The active is often used passively, Psal. 32.9. & 109.3.

V. 4. of the ASP or Viper: Greek, of Asps, Col. 2.7. Compare Psal. 58.5.

V. 5. to thrust away my feet, or, to overthrow my footsteps. V. 6. by the paths side, or, fast by my path: Hebr. at the hand of the path. Compare Psal. 143.4. & Jer. 18.12. Prov. 19.5.

V. 8. Jehovah or God: see Psal. 68.21. of arms or of armour, that is, of battle (as the Greek tranlateth it.) when men harness themselves. This is that helmet, salvation, Eph. 6.17.

V. 9. farther not, or, bring not to pass; let them, or, they will exalt themselves; that is, be proud, or lofty. Compare Deut. 32.27.

Ver. 10. the head that is, as for the head (the chief) of those, &c. A head sometime signifieth a company of chief men, 1. Chron. 4.42. though here perhaps some one man is meant, as the Chaldee nameth Achitophel. It is also used for a band of men, as 1. Chron. 1.17. Sometimes the Hebrue word signifieth gall, as Psal. 69.22. Which senfe also is not amys here. shall cover, or prayerwise, let it cover them, and him; (as Psal. 2.3.) that is, every of them: V. 11. They shall bring, or, make movement upon them, selves: or coles shall be moved, that is, thrown upon them. The Hebrue hath a double reading, yielding both these senfes, their judgments to be from God, but procured by themselves: he that is, God shall fell them; or indefinitely, they shall be felled, or cast, deeply or suddeyn forowes; the Greek saith, calamities: the Chaldee, the fire of Gehenna.

V. 12. An yll-tongued man] Hebr. a man of tongue, that is, a prater, or evil speaker, that hath tongue at will to use and abuse at his pleasure, and to smite therewith, as Prov. 18.18. So a man of lips, Job. 17.2. is one talkative: a man of words, Exod. 4.10. is one eloquent: a man of arm, Job. 22.8. is one mighty, and fundry the like.

To a sudden overthrow, or, his utter noise and miferie. Hebrue, to (or with) thrustings down: The Chaldee paraphrasteth, The Angel of death shall hunt him, and thrust him down into hell.

V. 14. sit before thy face, or dwell with thy face, that is, in thy presence: see Psal. 16.11. & 61.8.

Psalme 141.

David prayeth that his suit may be acceptable, his conscience sincere, and his life free from snares.

A Psalm, of David:

I Jehovah I call upou thee, make-hast unto me: give ear to my voice, where I call unto thee. Let my prayer be firmly-directed as incense, before thee: the lifting-up of my hands, as the evening oblation. Set thou Jehovah, a watch before my mouth: keep, the dore of my lips. Incline not my hart, to an evil thing: to pretend pretences, in wickednes: with men that work painful-iniquitie: and let me not eat of their dainties. Let the just smite me, it shallbe a kindness, and let him reprove me, the head oile, let it not break mine head: for yet my prayer also, shall be in their evils. Their judges are thrown down by the Rock sides: and they shall hear my sayings, for they are pleasant. As when one cuteth and cleaveth on the earth: our bones are scattered, at the mouth of hell. But mine
mine eyes are unto thee, Jehovah Lord; in thee I hope for salvation, pour not out my soul. Keep me, from hands of the snare, which they have laid for me: and the grins, of them that work painful iniquity. Let the wicked fall into his net: whiles I together pass over.

Annotations.

Be firmly directed] or prepared; and so acceptable, as sincere] or performed, which was a confection of sweet spices, made after the art of the Apothecaries, pure and holy, and was by the Priests, burned upon the golden altar every morning before the Lord; Exod. 30. 31. 35. 36. 7. 8. A figure of the prayers of the Saints, acceptable to God, through Christs mediation; as this place (though, compared with Rev. 8. 3. my hands] or palms, lifted up in prayer; see Psal. 63. 5.

ev'ry oblation] the Minchab properly was the meat offering; (which was fine flour mingled with oil) offered together with the Lamb every evening, before the Lord continually: as Exod. 29. 39. 42. 41. 42. Num. 28. 2. 3. Here it is taken for the whole oblation, at the time of the offering whereof, the godly used to pray, Exod. 9. 5. Dan. 9. 21. It was at the ninth hour of the day, (about three of the clock in the afternoon called the hour of prayer, Acts 3. 1.

V. 3. a watch] or, a ward, custodie, to keep me from speaking amiss.

Keep] obse vethou or, an observation, before the door, the door] or gate of my lips, by which my words pass out as at a door: to the dores of the womb, Job 7. 10. The original dul, is contracted for deluth, a door; though this be rare; yet the Hebrue text sometime doeth the like; as Chajbi 2. Sam. 23. 20. for Chajbi, 1 Chron. 11. 22.

V. 4. incline not] to weep, by Satan, or mine own corruption: for God properly tempeth no man to evil, but the devil, and mans own concupiscence, Lam.

1. 13. 14. 1 Cor. 7. 5. and by Satan, God moveth mens minds; as appeareth, 1 Chron. 21. 1. with 2 Sam. 24. 1. So Mat. 6. 13.

evil thing] or word; see Psal. 7. 1. to pretend pretences] or, excuses; thus the Greek turneth it: the Hebrue also signifies occasions pretended, as Deut. 22. 11. 17.

Or, we may read it; to practise practices, in wickednes. with men that work] or, with men workers, that is, such as lowly, boldly, and manfully work iniquity, their dainties; the Chaldee expoundeth it of their songs at banquets.

V. 5. smite] or beat me; the word properly signifies beating with an hammer; Psal. 74. 6. Job. 5. 16. applied to sharp rebukes. So Prov. 23. 25. Compare also Prov. 9. 8. & 25. 12. & 28. 23. Z. ch. 13. 6. it halfe 4 kinds] a mercy, or, with kindness, that is, let him smite me, kindly; and reprove me.

the head oil] that is, the chiefe or precious oil] (as head spices, are ch. of and principal, Exod. 30. 23.) or oil of the head, which is to anoint the head with. Or, by head, understand the Chief of his adversaries, as before Psal. 140. 10. for this seemeth to be an opposition to the former thus, let the just smite me; but let not the precious oil (or the oil of the head) of the wicked, break mine head: and this the Greek favoureth, saying but let not the oil of the sinner supple mine head; by oil meaning flattering words, as Psal. 55. 22. Otherwise, we may refer it to the former just mans reproof, it halphe a precious oil, let him not make it fail me my head. The Chaldee otherwise expoundeth it; and let the Priest repay me, anointing me with the anointing oil of the sanctuary; but let him not take the crown of the kingdom from mine head. let it not break my head] nor distress, or daze my wit, not over come me; the Hebrue word signifies breaking and bringing to nothing, Psal. 13. 10. and is applied to the breaking of the bar by discouragement, Num. 31. 7. and here to the breaking of the head, or bringing to nought of counsels, purposes, &c. by flattery. Or, if it be understood of the just, we may read it; let him not make it fail mine head;
head: that is, let the oil of his reproof, not be wanting upon mine head. in their evils] or against their evils: which may be applied to the evil deeds of the wicked; or calamities of the just: and here understand, is or shall be in their evils: or, as the Chaldee explaineth it, is ordered against their evil.

V. 6. Their Judges [the Princes of mine adveraries, are thrown down] or, throw down themselves, that is, secretly pursue and bete me in the rocks and mountains whither I am forced to flee, 1 Sam. 24. 3. & 23. 26. The word may also bear their throwing down to destruction, as 1 Chron. 21. 15. by the rock sides, or, in rocky places. Hebr. in the hands of the rock; as Psal. 140. 6. and they shall hear] or, though they have heard.

V. 7. cuttedh and cleaveth] to weet, wood, or the ground with the plough. of hell] or, the grave. Compare Ezek. 37. 11. 12. Jehovah] or God; see Psal. 68. 21. pour not out my soule] to weet, unto death, as Es. 53. 12. that is, kyll me not: or, make not my soule bare, that is, leave it not defilicate and helpless.

V. 10. Let the wicked fall] or They shall fall, into his net] that is, every of them into his own net, or fine, together; namely, with their fall, or, altogether (wholly) past over, and escape: the Greek saith, alone I am, until I pass over. See this word, Psal. 33. 15.
Psalm 143

David prayeth for favour in judgment. 3. He complaineth of his griefs. 5. He strengthens his faith by meditation and prayer. 7. He prayeth for grace, for deliverance, for sanctification, for destruction of his enemies.

Psalm 143: A psalm of David:

I prayeth for salvation in judgment: 3. He complaineth of his griefs. 6. He strengtheneth his faith by meditation and prayer. 7. He prayeth for grace, for deliverance, for sanctification, for destruction of his enemies.

Annotations.

And enter not into judgment] or, but go not to Law with me; by the deeds whereof, no flesh shall be justified in thy sight, Rom. 3.20. So Job.22.4. & 14.3. Esa.3.14. In Chaldee, goe not into the judgment hill: namely, to judge me with severity. 2. not at all, that is, none living: So Mat.24.22. not all, that is, no flesh: Job.2.21. every lye is not, that is, no lye is of the truth, So 2 Pet.1.20. Psl.76.6.

V. 3. my life] or, my company, the Hebrew signifies both; Job.33.18.22. Psl.68.11. darknesses] or, dark-places: So Psl.88.7.19 & 74.10. for ever] or, of eternity, of old, meaning dead long since, and for ever alter: the word respecting time past and to come. So Lam.3.6.

V. 4. overwhelmed] fainteth, or, is perplexed: See Psl.77.4. wondrously amazed] astonished: or destitute. Gr. troubled. See this word, Esa.59.16 & 63.5. Dan.8.27. Psl.40.16.

V. 5. of old] or, of antiquity; So Psl.77.6.

V. 6. spread out] that is, pray; as the Chaldee faith, spread out my hands in prayer. See Psl.144.21. weary] that is, dry and thirsty: in Greek, waterless: See Psl.63.2.

V. 7 for I] or left; Hebr. and I: which may be supplied thus, left I perish, and be made like, &c. See Psl.23.1.


V. 9. I flee-for-covert] or I cover (I hide) my self, flying unto thee: or, to thee I covertly flee; secretly disfearing to thee, that which I would hide from others: so the Greek, I flee to thee. The Chaldee expoundeth it, I have made thy Word my redeemer.

V. 10.
V. 10. thy good spirit, shall lead me] so the Greek translateeth this and the rest, as assuredly we may also read it prayerfully, let thy good spirit lead me; or, thy spirit is good; let it lead me and go to the rest. Compare Nehem. 9. 20. in the land or, into the land of righteousness; in a plain (or even) ground; see Psal. 16. 12. Ecol. 16. 10.

Psalm 144.
David blesseth God for his mercie in helping him in his wars. 3. He confieth man's misery and unworthiness; 3. prayer that God would powerfully deliver him from his enemies. 9. He promiseth to praise God. 11. He beweth the vanity of worldly felicity; 13. and happiness of God's people.

A Psalm, of David;
Blesst be Jehovah, my Rock; which learneth my hands to the battle: my fingers, to the warr. My mercie and my fortress, my high-tower and my deliverer for me: my shield, and he in whom I hope-for-safety; that subjecteth my people under me. Jehovah, what is earthly-man, that thou takest knowledge of him: the son of wretched-man, that thou makest-account of him? Earthly-man, is like to vanity: his days, are as a shadow that passeth away. Jehovah, bow thy heavens and come down: touch the mountains, and they shall smoke. Lighten the lighten, and scatter-them: ascend; send thine arrows, and disturb them. Send thy hands, from the high-place: release me and deliver me, from the many waters; from the hand of the sons of the stranger. Whose mouth, speaketh false-vanity; and their right hand, is a right-hand of fals-hood. O God, I will sing unto thee a new song: with psaltery and 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-vanity; and their right-hand, is a right-hand of fals-hood. 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-crie, in our streets. O blessed is the people, whose state is such: O blessed is the people, whose God is Jehovah.

Annotations.
My Rock ] in Greek, my God; see Psal. 18. 2. V. 3. takest knowledge ] or acknowledgment, carest for: compare Psal. 8. 5. & 6. & 31. 8. makest account] or, thinkest on him.
V. 4. passeth away ] vanisheth. Compare Psal. 102. 12. Ecol. 7. 2. V. 5. come down] for my help, and my foes ruine; see Psal. 18. 10. and they shall] or, that they may smoke; see Psal. 104. 32. V. 6. Lighten ] that is, Call forth: compare Psal. 2. 15. disturb ] or, trouble; that is, discomfit and destroy; see this word, Exod. 19. 24. & 23. 27. V. 7. the high-place ] that is, heaven; compare Psal. 18. 17. many waters] which 21. Chaldee expoundeth, armies, like to many waters, sons of the stranger: compare Psal. 137. 4. born aliens, see Psal. 18. 45.

V. 9.
Psalm CXLIV. CXLV.

Will extoll thee, my God and King: and bless thy name, for ever and aye.

2. In every day will I bless thee: & praise thy name, for ever and aye.

3. Great is Jehovah, and praised vehemently: and of his greatness, there is no speech.

4. Generation to generation, shall lawd thy works: and they shall shew thy powers.

5. The comly-honour, of the glory of thy majesties: and the words of thy marvels, will I talk of.

6. And the strength of thy fearful acts they shall speak of: and thy greatness, it will I declare.

7. The memorie of the multitude of thy goodness, they shall utter: and thy justice they shall show.

8. Gracious and pitiful is Jehovah: long suffring, and great in mercie.

9. Good is Jehovah unto all: and his tender-mercies, are over all his works.

10. All thy works, shall confess thee Jehovah: and thy gracious-saints bless thee.

11. They shall tell the glorie of thy kingdome: and speak of thy power.

12. To make-known to the sons of Adam, his powers: & the glorie of the comly-honour of his kingdome.

13. Thy kingdome, is a kingdome of all eternities: and thy dominion, in every generation and generation.

14. Jehovah upholdeth all that fall: and up-righteneth, all that are crooked.

15. The eyes of all, look attentively unto thee: and thou givest to them

An hymne, of David;

Psalm 145.

David praifeth God for his greatness, power, glorie, and fearful acts. 7. His goodness, justice, mercies: 11. his kingdome, and gracious providence unto all. 18. His speciall mercies to those that call upon him, that fear and love him.

An hymne, of David;
their meat in his time.

16. Openest thine hand: and satisfie the desire of every living thing.

17. Lust is Jehovah, in all his ways: and mercifull, in all his works.

18. Neer is Jehovah, to all that call upon him: to all that call upon him in truth.

19. He will doe the desire of them that fear him: and will hear their cry; and will save them.

20. Jehovah preserveth all them that love him: and all the wicked he will abolish.

21. My mouth shall speake, the praise of Jehovah: and let all flesh bless the name of his holynes, for ever and aye.

Annotations.

A

N. hymne] or Prayer; and herof the whole book in Hebrue is called the book of hymnes. This hymne is composd after the order of the Hebrue Alphabet; onely one letter wanting. See Ps. 25.1. aye] or perpetually: see Ps. 9.6. V. 3. praised] see Ps. 18.4. no search that is, it is past finding out: of greatnes, see Ps. 150.2.

V. 4. powers] that is, powfull (mighty) acts: to verse 12. Mat. 13.18.

V. 5. honour of the glorie] or glorious honour, or comelynes. words of thy marvells] that is, thy miracles:thy marvelous words (or things.) So, words of song, Ps. 137.3: talk] discourse of, or meditate.

V. 8. pitiful] or compassionate. Compare Ps. 103.8. Exod. 34.6. long-suffering] or, frow to anger: see Ps. 36.15.

V. 10. shall confess] or, let them confess &c. V. 11. tell] talk of, or preach: Hebre [say. V. 14. up-righteneth] lifteth right up, or maketh straight all that are bended down, or bowed together: so Ps. 146.8.

V. 15. in his time] that is, in due season:

see Ps. 1.3. & 104.17.

V. 16. the desire] or pleasure, or with contentment, contentedly: acceptable: with that which feemeth good to thee, and pleaseth (or contenteth) them.


V. 19. the desire] or, the will the pleasure, and contentment; as verse 16. We are to desier that Gods will may be done, Mat. 6.10. here he doeth his servants will: so he honoureth them that honour him; 1. Sam. 2.30.

V. 21. shall speak] or, Let my mouth speak. all flesh] all sorts of people; see Ps. 65.3.

Psalme 146.

The Psalme voweth perpetual praises to God. 3. He exhorteth not to trust in man. 5. God for his power, justice, mercy and kingdom, is one: y worthy to be trusted in, and celebrated.

Halelu jah;

My soule, praise thou Jehovah.

I will praise Jehovah in my life: I will sing psalmes to my God, while I am. Trust not ye in bounteous-princes: in son of Adam, with whom is no salva- tion. His spirit goeth-forth, he returneth to his earth: in that day, his thoughts perish. O blessed is he, in whose help the God of Jakob is: whose hope, is in Jehovah his God. Which made heavens, and earth; the sea & all that in them is: which keepeth truth for ever. Which doeth judgment, to the oppres loweth the bound. Jehovah, openeth the eyes of the blind; Jehovah, up-righteneth the crooked: Jehovah, loveth the just. Jehovah, keppeth the strangers; setteth upright the fatherles & the
Psalm 147

The Prophet exhorteth to praise God, for his care of the church, wisdom, power, mercy, and providence unto all. 12. To praise him for his blessings upon the kingdom. 15. For his works in nature, and for his gracious word and ordinances given to his people.

Praye ye Jah; for it is good, to sing-psalms to our God: for it is pleasant; praise is comely. Jehovah buildeth Jerufalem: gathereth togeth-er, the outcasts of Israel. He healeth, the broken in heart: and bindeth up, their griefs. Counteth the number of the stars: calleth them all, by names. Great is our Lord, and much in able-might: of his understanding, there is no nuber. Jehovah setteth upright the meek: debasest the wicked, unto the earth. Sing ye to Jehovah with confession: sing-psalms to our God with the harp. That covereth the heavens, with clouds; that prepareth rayn for the earth: that maketh the mountaynes to bud-forth grass. That giveth to the beast his food: to the young ravers, which cry. He delighteth not in the strength of the horse: he taketh not pleasure, in the legs of man. Jehovah taketh pleasure in them that fear him: that patiently-hope for his mercie. Laud Jehovah, o Jerufalem: praise thy God, Sion. For he strengtheneth, the bargs of thy gates: he blesseth thy fonns within thee. He putteth thy border peace: he satisfieth thee, with the fat of wheat. He setteth his edict, upon earth: his word runneth very swiftly. He giveth snow like wool: the hoar-frost, he scattereth abroad like ashes. He casteth forth his yce like morfels: who can stand, before his cold? He sendeth his word and melteth them: he causeth his wind to blow, the waters flow. He sheweth his words unto Jakob: his statutes & his judgments, unto Israel. He hath not deald so, with any nation; & judgments they have not known them; Hallelu-Jah.

Annotations.

Psalm CXLVII.

10 the widow: and overthroweth the way of the wicked. Jehovah shall reign, forever; thy God o Sion, to generation and generation; Hallelu-Jah.

1 Annotations.

Halelu-jah] that is, Praye ye Jah: see Psal.135.1.

V. 2. in my life] so long as I live:

fo Psal.104.33.

V. 4. his spirit] mans goost; so the soule is laid to goe forth,Gen.35.18. to his earth]

wherof he was made; earth is in Hebreue Adamah; hereof man was called Adam, Earthly; compare Gen.2.7. & 3.19. Psalm. 104.29. his thoughts] or purposes, the most excellent effects of the mind or spirit of man.

V. 7. the bound] or prisoners, but here it may be meant more largely; for sickness also are Satan's bonds, which our Lord Christ loosed, Luk.13.16. See also Isa.61.1.

V. 8. openeth the eyes] or, giveth sight to: compare Mat.9.29.30. Job.9.6.7.32.

upighteneth] or maketh straight; as Psalm.

145.14. see this fulfilled, Luk.13.13.


Psalm CXLVII.

The Prophet exhorteth to praise God, for his care of the church, wisdom, power, mercy, and providence unto all. 12. To praise him for his blessings upon the kingdom. 15. For his works in nature, and for his gracious word and ordinances given to his people.

Praise ye Jah; for it is good, to sing-psalms to our God: for it is pleasant; praise is comely. Jehovah buildeth Jerufalem: gathereth togeth-er, the outcasts of Israel. He healeth, the broken in heart: and bindeth up, their griefs. Counteth the number of the stars: calleth them all, by names. Great is our Lord, and much in able-might: of his understanding, there is no nuber. Jehovah setteth upright the meek: debasest the wicked, unto the earth. Sing ye to Jehovah with confession: sing-psalms to our God with the harp. That covereth the heavens, with clouds; that prepareth rayn for the earth: that maketh the mountaynes to bud-forth grass. That giveth to the beast his food: to the young ravers, which cry. He delighteth not in the strength of the horse: he taketh not pleasure, in the legs of man. Jehovah taketh pleasure in them that fear him: that patiently-hope for his mercie. Laud Jehovah, o Jerufalem: praise thy God, Sion. For he strengtheneth, the bargs of thy gates: he blesseth thy sonns within thee. He putteth thy border peace: he satisfieth thee, with the fat of wheat. He setteth his edict, upon earth: his word runneth very swiftly. He giveth snow like wool: the hoar-frost, he scattereth abroad like ashes. He casteth forth his yce like morfels: who can stand, before his cold? He sendeth his word and melteth them: he causeth his wind to blow, the waters flow. He sheweth his words unto Jakob: his statutes & his judgments, unto Israel. He hath not dealt so, with any nation; & judgments they have not known them; Hallelu-Jah.

Annotations.

Nn 2 outcasts
Psalm CXLVI. CXLVIII.

O yeasts or driven out, in Greek the dispersions, (that is, the dispersed,) which word the Apostle useth, 1. Pet. 11. 11. Lam. 11. Compare Deut. 30. 4. Isa. 11. 12 & 56. 8. Job. 11. 52. V. 3. bindeth up their griefs, that is, healeth their wounds, as Luke. 4. 28. with Isa. 61. 1. Compare also Ezek. 34. 16.

V. 4. Counteth] or Telleth, numbereth; which to man is impossible; see Gen. 15. 1. Jer. 33. 22. Isa. 40. 26.

V. 5. no number], nor setting out, Isa. 40. 28.

V. 6. setteth upright] conserveth, to continue yet; see Psalm 146. 9.

V. 7. Sing] or Answer, that is, Sing; by turns, one after another; as Exod. 15. 2. V. 8. with clouds] as in Elias time, 1 King. 18. 45. the mountains] and deserts where no man is, as Job 38. 25. 27.

Psalm 104. 14. V. 9. food] Hebr. bread; that is, the beasts their food; as the Greek hath it. young ravens] Hebr. swarms (that is, younglings) of the ravens. So in Job 39. 3. who prepareth for the raven his meat, when his young ones call unto God, wandering for lack of meat?

V. 13. strength] or, hath made strong; a signe of Gods favour, and Sions fateties; see the contrarie, Lam. 2. 9. Jer. 51. 30. Amos 1. 5. Psalm 107. 15. Isa. 45. 2. These graces are to be referred unto the church under the gospel, called the heavenly Jerusalem, Rev. 21. 2. and which is above, Gal. 4. 26. So the Hebrue doctors say, it is written, Lawd the Lord of Jerusalem; and the scripture speaketh of the Jerusalem that is above. Rom. Menachem. Gen. 3. V. 14. putteth in] or putteth thy border, &c; that is, maketh peace in thy borders. Compare Isa. 60. 17. 18. Jer. 12. 12. & 15. 13. & 17. 3. that is, fine flour: so Psalm 81. 17.

V. 15. his edict] or saying, that is, commandment.

V. 17. yea] or host; the frozen haylstones can stand: that is, endure it: so Prov. 27. 4. Nahum. 1. 6.

V. 19. his words] the ten commandments (or moral law) Exod. 20. 1. called the ten words; Deut. 10. 4. statues] decrees and constitutions of Gods worth p; see the note on Psalm 2. 7. judgments] the judicial laws for punishing offenders, Exod. 21. 1. Psalm 19. 10.

V. 20. any] or every: but in Hebrew all, is often used for any; see Psalm 103. 2. & 143. 2. judgments] the Greek sayth, his judgements he hath not manifested to them: which sene, the Hebrew alfo may beare, he hath not made known to them: as the Chaldee alfo interpreteth it.

Psalm CXLVIII.

The Psalmist exhorteth all the heavenly, 7: the earthly, 11. and the reasonable creatures to praise God.

Hallelu Tahi.

Praise ye Jehovah, from the heavens: praise ye him, in the high-places. Praise ye him all his Angels: praise ye him, all his hosts. Praise ye him, Sun and Moon: praise ye him, all stars of light. Praise ye him, heavens of heavens: and the waters, that be above the heavens. Let them praise, the name of Jehovah be for him, commanded and they were created: And he established them for aye for ever: a statute he gave, and it shall not pass. Praise ye Jehovah, from the earth: Dragons, and all deeps. Fire and hayl, snow and vapour: storms, wind, doing his word. Mountains and all hills: fruitful tree, and all cedars. The wild-beast and all carrel; creeping-thing, and fethered soule. Kings of the earth, and all peoples: Princes, and all Judges of the earth. Young-men and also Maydens: old-men, with children. Let them praise the name
name of Jehovah; for high-advanced is his name even his alone: his glorious-majesty, is above earth and heavens. And he hath exalted the horn of his people, the praise of all his gracious-saints, the sons of Israel, a people near him; Hallelu-Iah.

Annotations.

From the heavens] ye heavenly creatures; as the Chaldee, ye holy creatures of heaven; so after from the earth, verse 7. is earthly creatures. Compare Rev. 5.13. in the bye places] which the Chaldee expoundeth bye Angels.

V. 3. [stars of light] bright shining stars, which praised God together, Job 38.7.
V. 4. [above the heavens] in the clouds of the air, Gen. 1.7. Job 26.8. & 37.11.
V. 6. [fashoned] or, made them stand: Psalm 119.91, 94, 95, 96. a statute] that is, statutes, or, decrees, rules, ordinances, whereby every creature is bounded to his set time and place, as Job 14.5.13. & 26.10: wherein mention is made of the statutes or ordinances of heaven, of the Moon and stars &c. Job 38.33. Jer. 31.31. & 32.37. as shall not pass] that is, not any of the things forementioned, as shall pass the statute (or bound) set of God: or it, the statute, shall not pass away, or fail: or, not be altered: as Esther 1.19. & 9.27-28.
V. 7. [dragons] or whale-fishes. As thefe and all other creatures, are here flyered up to praise the Lord: so for our sakes are these things written, that we should learn by them to praise the creator. And it is a rule in the Hebrew canons, that for winds when they blow tempestuously, and for lightning and thunders, &c. for lights in the air which seem to be stars that fall, or run from place to place, or blazing stars, come &c. when a man seeth any of these, he is to bless God who hath filled the world with his power and might. Also, he that feeth the bewtiful creatures, as going out into the fields or gardens in the spring time, seeth the trees sprouting and blossoming: he is to bless God, who hath not let his world lack any things: but hath created in it goodly creatures, &c. for the use of the sons of Adam. So, for mountains and hills, seas and rivers &c. if he see any of them from three days to three days, he is to bless the creator of the world. Maimon in Misneh, in Berachoth, chap. 10. sed. 14.13.15.
V. 10. [fethered fowl] or winged bird
Heb. bird of wng.
V. 13. [hye-advanced] or set-on-high: so Esa. 11.4. It is a strong tower, into which the righteous runneth, and is also set on high in safety. Prov. 18.10.
V. 14. [the horn] the power, and glory, as the Chaldee saith, the glory of the kingdom of his people: see Psalm 75.10. This is accomplished in Christ, the horn of salvation. Luke 1.69. the praise] understand, which is the praise of his saints, that is, their glory: or an argument of praise to them. near him] Gods people are sayd to be near unto him, in respect of his covenant with the in Christ, Eph. 2.13. their service of him, Lev. 10.3. and spiritual alliance in Christ, Job 20.17. & Job 3.1. For this word, nigh, is used for kindred, Lev. 21.3. Christ draweth near unto God for them, Jer. 30.21. and they by him. Heb. 10.19.22.

Psalm 149.
God is publickly to be praised for his graces to his church, and power given to the same.

Hallelu Iah.
Sing ye to Jehovah a new song: his praise, in the church of gracious-saints. Let Israel rejoice in his makers: let the sons of Sion, be glad in their King. Let them praise his name with a flute: with timbrel and harp, let them sing psalms unto him. For Jehovah taketh pleasure in his people: he will be weryfie the meek with salvation. The gracious-saints shall be glad in glory: shall shout joyfully, upon
on their beds. The exaltations of God, in their throat: and a two-edged sword, in their hand. To do vengeance, on the heathens: reproves, in the nations. To bind their Kings in chains: and their Nobles, in fetters of yron. To do on them the judgment written; this comely-honour, to all his gracious hands. Halelu-Iah.

Annotations.

H Is makers] the Father, the Word, & the Holy Ghost, which three are one. 1. Job. 5. 7. The mysterie of the Trinity in the Hebreue phrase; so in many other. As. Let us make man in our image, Gen. 1. 26. Where is God my makers? Job. 35. 10. Thy makers is shine hys.inds, Esa. 54. 5. Remember thy Creators, Eccles. 12. 1. and sundry the like. God also is our maker, both in nature, and grace; see Psa. 100. 3.

V. 3. with flute] as Psa. 150. 4. or, in a dance; as Jer. 31. 4. 15. Psa. 109. 12. One name is given both to the dance, and the pipe wherto they danced.

V. 4. beawife] or, adorn, make glorious; see Esa. 60. 7. 9. 13. The Greek here sayth, exalt.

V. 6. The exaltations] that is, exaltingsongs, high-acts, high-praises; or, lifting-up of the voice, preachings, in their throat. that is, aloud spoken of, and proclaymed: see Esa. 58. 1. Cry with the throat, is, Cry aloud. two-edged] Heb. a sword of mouths; that is, of two mouths, as is expressed, Judg. 3. 16. in Greek, two-mouthed, that is, two-edged, biting or cutting both ways. This sword is Gods word, and commeth out of Christs mouth. Epa. 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. Comp. 2 Cor. 10. 4. 5. 6. Esa. 41. 15. reproves] for syn, as Job. 16. 8. & c.


V. 9. written] in the book of God; see 1 Cor. 4. 6. Rev. 22. 18. So the Chaldee paraphrafe, written in the Law, And this may have reference to that law, Deut. 7. 1. & c. honour is.] or, this shalbe the honour, of all his Saints.

Annotations.

Praise ye God in his sanctitie: praise him, in the firmament of his strength. Praise him, in his powers: praise him, according to the multitude of his greatness. Praise him, with the sound of the trumpet: praise him, with the psalterie and harp. Praise him, with tymbrel and flute: praise him, with Virginals and Organ. Praise him, with lowd-sounding Cymbals: praise him, with lowd-sounding Cymbals. Let all breath praise Iah; Halelu-Iah.

Annotations.

In his sanctitie] or, for his holynes; his most holy being: Isa. 6. 3. the first argument of praise from Gods holy essence in himself; or, in his sanctitie, (his sanctuarie) his holy place, meaning heaven. in the firmament of his strength] that is, for his strong firmament, (called heaven, Gen. 1. 8.) the second argument of praise, from the frame of the world, whereof heaven ischieued: see Psa. 150. 2. or for the out-spreading of his strength; that is, for his strength, spread out as the firmament.
V. 2. in his powers) or, for his powerful acts, as Psalm 145.4. the third argument of praise, from God's mighty administration of all things since the creation. of his greatness) or majesty; in special mercy towards his own people and against their enemies: which is the fourth argument of his praise. Compare Deut. 3. 24. & 9. 26. & 31. 3. Exod. 15. 16. 1 Chron. 17. 19. Luke 1. 46. 49. 58. Acts 2. 11. Psalm 79. 13. & 145. 3. 6. Majesty, hath the name of greatness, and is applied to the greatest state of Polities or Common weals: which is to be minded here.

V. 4. flute) or dance: Psalm 149. 3.

Virginals) or, stringed-instruments: this word is not elsewhere in scripture. Organ) or, the Organon, as the Greek transl. it: the Hebrue name signifieth a lovely (or delysful) instrument: it is one of the ancientest of the world, invented by Jubal, Gen. 4. 21. and an instrument of joy. Job 21. 12. & 30. 31.

The end of the Book of Psalms.

* * *
A Table, directing to some principal things, observed in the Annotations of the Psalms.

A

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Adon described, Psal. 63:10.</td>
<td>Bread, for all food, Psal. 78:20.</td>
</tr>
<tr>
<td></td>
<td>Egypt, Psal. 68:32. the plagues of</td>
<td>Brooks, what they are, and of what use, Psal. 13.</td>
</tr>
<tr>
<td></td>
<td>Egypt described, Psal. 78:44. &amp;c. &amp; 105:28 &amp;c.</td>
<td>Burnt-offering, what it was, Psal. 20:4.</td>
</tr>
<tr>
<td></td>
<td>Ethiopia, Psal. 68:32.</td>
<td>C</td>
</tr>
<tr>
<td></td>
<td>Alone diversely taken, Psal. 4:9.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Amen, what it signifies, Psal. 41:14.</td>
<td>Cherub, Cherubim, what they were, Psalm 18:11.</td>
</tr>
<tr>
<td></td>
<td>And for But, Psal. 55:14.</td>
<td>Condemn as guilty, Psal. 5:11.</td>
</tr>
<tr>
<td></td>
<td>Anger, outward, as wrath inward, Psal. 5:</td>
<td>Corruption, Psal. 16:10.</td>
</tr>
<tr>
<td></td>
<td>Arrows, what they mean, Psal. 18:15. &amp; 45:6.</td>
<td>Corrupting-ditch, or pit, wherefoe so called, Psal. 7:16.</td>
</tr>
<tr>
<td></td>
<td>Asaph, who he was, Psal. 50:1.</td>
<td>Coveting, or gain-thirsly, wherof it is named, Psal. 10:3.</td>
</tr>
<tr>
<td></td>
<td>Bands, signes of subjection, Psal. 2:3.</td>
<td>D</td>
</tr>
<tr>
<td></td>
<td>Being, for continuing, Psal. 64:8.</td>
<td>Daughters for villages, Psal. 48:12.</td>
</tr>
<tr>
<td></td>
<td>o Blessed, or Happy: how it differeth from the former, Psal. 1:1.</td>
<td>Deceit, wherof named, Psal. 5:7.</td>
</tr>
<tr>
<td></td>
<td>Bounteous-princes, Psal. 47:10.</td>
<td>Degrees, what they mean, Psal. 120:1.</td>
</tr>
</tbody>
</table>
The Table.

Divils, wherof they are named, Psal. 106.37.
Doom, for yeielding fruit, Psal. 1.3.

E
Dom described, Psal. 60.10.
Egypt, Psal. 68.31.

F
Actor for anger, Psal. 21.10.
Face for grace, Psal. 27.8, 42.6.
Faithful, what it meaneth, Psal. 19.8.
False-vanity, Psal. 12.3.
False-deny, Psal. 13.45.
Favourable-acceptation, Psal. 5.13.
Fear, for God's worship, &c., Psal. 19.10.
for walking in his ways, Psal. 34.10, &c.

Feeding, what it meaneth, Psal. 23.1.
Finding, diversly used, Psal. 36.3, 116.3, &c.
First born, ministers of God, Psal. 78.51.
the Chief over others, Psal. 89.28.
Fools-vanishing, Psal. 5.6.
Fool, Evil, Psal. 38.6.
Fool-unconstant, Psal. 49.11.
Forgiving, what it meaneth, Psal. 25.18.

G
Gates of the daughter of Sion, Psal. 9.15.
Gates of justice, Psal. 118.19.
Gathering diversly used, Psal. 16.9.
Generation, what it meaneth, Psal. 1.8.
Girding what it meaneth, Psal. 76.12.
Giving for putting, setting &c., Psal. 48.8.
Giving, for granting, suffering, Psal. 16.10.
Gladness, gladdnesse, outward, as joy is inward, Psal. 2.11.
Glorious-majestie, Psal. 8.2.
Glorie or Honour, wherof it is named, Psal. 3.4, &c.
Glory, for the tongue, Psal. 16.9.
Glorying, or praising oneself, Psal. 34.3.
God, Elohim, what it meaneth, Psal. 3.3.
God, El, Psal. 5.5.
Gods for Angels, Psal. 8.6, &c.
Gods, for Magistrates, Psal. 82.1.6.
Gods name added to things for excellence, Psal. 36.7.
The living God, Psal. 42.3.
Gospel, or Evangelie, wherof it is named, Psal. 40.10.
Grace, handle, what it meaneth, Psal. 4.4.

H
Aclujah, Psal. 104.25, 35. & 135.1.
Harp, Psal. 33.2.
Heaven, what they are, Psal. 2.9.
Hell, what it meaneth, Psal. 16.10.
Heritage, Heer, Inheritance, what they mean, Psal. 2.8.
Hiding the face, what it signifieth, Psal. 13.2.
High refuge, what it is, Psal. 9.10.
Hope, hopefully, Psal. 31.25.
Horn for power, glorie, Psal. 18.3, &c.
Hosie, or Sabbath, God's title, Psal. 24.12.
House, wherof it is named, Psal. 5.8.
Hypocrites, why so called, Psal. 35.16.

I
Jab, the name of God, Psal. 68.5.
Idols, wherof they are named, Psal. 106.36
Jebovah the name of God and Christ opened, Psal. 83.19, &c.
Jehovih, or God, Psal. 68.21.
Jerusalem described, Psal. 51.20.
In, often noteth the cause of a thing: Ps. 31.2.
In, for of, Psal. 87.3.
Incense, what it signified, Psal. 141.2.
Inheritance: for land, or people, Psal. 79.1, &c.
for rites, Psal. 21.5.
Iniquities, Psal. 18.24. it is sometime put for punishment, Psal. 31.11, &e.
Israel, what it meaneth, Psal. 14.7.
Judging, what it is, Psal. 43.1.
Judging expressed by two words usually, Psal. 7.9.
Judgments for lesser, Psal. 19.16.
for rites, Psal. 81.5.
Justice for benefits, Psal. 24.5.

K
Knowing, what it meaneth, Psal. 1.6.
Korach's and his sons, who they were Psal. 42.1.
Kissing, what it signifieth, Psal. 2.12.

L

Law, whereof it is named, Psal. 19:8.

Leading, gentle guiding, Psal. 23:2.

Lebanon, a mount, Psal. 19:5.


Lifting up the foule, Psal. 25:1.


Light of the face, Psal. 4:7. & 31:17.

Lightening of the eyes, Psal. 13:4.

Lightning the lamp, Psal. 18:29.

Lions of sundry kinds, have sundry names, Psal. 7:3. & 67:5.

Livyathan, the Whale, Psal. 74:14.

Loe, for continue, Psal. 49:13.

Lord, Adonai, what it meaneth, Psal. 2.4.

Lot, what it meaneth, Psal. 16:5.

Making diversely used, Psal. 100:3.

Man, isb, of his excellency, so named, Psal. 4:3. & 49:3.

Sorby-man, Enohi; and earthly Man, Adam Psal. 8:5. and strong-Manger, Psal. 18:26.

Man of tongue, what it meaneth, Psal. 140:12.

Man of bloods, Psal. 5:7.

Maxton, or dwelling place, Psal. 26:8.

Master of the musick; who he was, Ps. 4:1.

Meditate, is not onely to think, but to speak, Psal. 1:2. & 15:3.

Mercie, what it signifieth, Psal. 136:1.

Mercifully-cover, Psal. 65:4.

Michtam, what it meaneth, Psal. 16:4.

Moab described, Psal. 60:10.

Molestation, what it is, Psal. 7:15.

Morning, what it meaneth, Psal. 5:4. & 49:15.

Moving, impieth often evil, Psal. 15:1.

Moving of the foot also is evil, Psal. 38:47. & 66:9.

Mountayns, diversely used, Psal. 121:1.

Mow, how it is used, Psal. 8:2.

Near, or nigh, what it meaneth, Psal. 148:14.

Neginoth, stringed instruments, Psal. 41. & 33:3.

New song, what it meaneth, Psal. 33:3.

Noise, and anger, have one name in Hebrews, Psal. 10:4.

Oblation, what it is was, Psal. 10:4.

Outspre firmament, what it is, Psal. 19:2.

Painsful-iniquity, why so called: Psal. 5:6.

Pallace, what it is, Psal. 8:1.

Palestine, Philistias, Psal. 60:10.

Palm, and hands lifted up & sped in prayer, Psal. 63:5.

Palm tree described, Psal. 92:13.

Parable diversely used, Psal. 44:15. & 49:5. & 78:1.

Part, for inheritance, Psal. 16:5.

Peace what it signifieth, Psal. 29:11. of it Solomon was named, Psal. 72:7.

Perpetuitie, victorie of time, Psal. 9:7.

Pit of corruption, see Corruption, & Psal. 7:16.

Pleading what it is, Psal. 35:1.

Prayer, whereof it is named, Psal. 4:8.

Precepts, why so called, Psal. 15:9.

Precious, diversely used, Psal. 36:8. & 116:15.


Prophet, what it meaneth, Psal. 74:9.

Psalms, whereof it is named, Psal. 3:5. & 7:18.

Psalterie, Psal. 133:2.

R

Ebeel, or, turn rebellious, whereof it is named, Psal. 11.

Rebuke, for destruction, Psal. 9:6.

Redeemer, whereof named, Psal. 29:11.

Redemption, Psal. 111:9.

Reward, Psal. 19:12.

Rock, the title of God often; Psal. 18:3. & 32.


S

Abbat, day of Rest, Psal. 92:1.

Sacrifice, and joy, of justice: what it is, Psal. 4:6. of shouting, Psal. 27:6.

Salvation, & Saviour, largely used, for help, victorie; deliverance, & Ps. 113:2. & 98:1. & 118:15.

Scornfull, proud, Psal. 1:1.

Seat, sometime is a chair, sometime a dwell-
Tribes of Israel, wherof named, Psalm 78.

Tyre, the citie, described; Psalm 45.13.

V

Vain-idols, Ælim, wherof named, Psalm 96.5.

Vainness, for idols, Psalm 31.7.

Vainconstant fool, Psalm 49.11.

Vincorn, Psalm 11.22.

Voice, for thunder, Psalm 29.3.

To give the voice, what it meaneth, Psalm 12.14.


W

Walking, for conversation, Psalm 1.1.

Waters, for troubles, and people, Psalm 18.5.

Way, for course of life, or religion, Psalm 1.1.

Wicked, what it signifieth; Psalm 1.1.

Woeful-evils, wherof so called, Psalm 5.10.

Wonderous excellent, Psalm 8.2.

Word, for thing, or matter, Psalm 7.1.

Work, for wages or reward, Psalm 103.20.

W

Wild, for genties; Psalm 97.10.

Hebraic phrases observed, which are somewhat hard and figurative.

Defc or want of wordes; as,

Of a verb substantive, animate, &c. Psalm 2.7.

Of a nown substantive after a verb; Psalm 103.2.

Of a nown substantive after an adjective, Psalm 19.10.
Of a verb generally, Psal. 69.11. & 18.7. 29.
Of a pronoun, Psal. 45.4. & 59.14. & 68.36. & 69.2. & 71.18. & 115.12.
Of a preposition, Psal. 5.4. & 2.8. & 9.12. & 42.3.
Of a part of a sentence, Psal. 6.4. & 29.36.
2. Overplus or redundance of some few words, Psal. 1.4. & 46.7. & 118.14.
& 137.3.
3. Change, or putting one for another, as of number, foule for soules, Angel for
Angels &c, Psal. 8.9. & 34.8. & 78.2. & 92. & 79.2. & 115. & 9.
Of a preposition, Psal. 69.2. & 80.7. & 115.9. & 144.10.
Of a person, Psal. 59.10. & 66.7. & 80.7. & 115.9. & 144.10.
Of time, Psal. 2.1. & 18.7. & 12.7. & 80.7.
Of gender, Psal. 45.17. & 79.8.
Of an active verb; for a passive, Psal. 32.9. & 36.3. & 109.13. & 49.15.
4. Questions or expostulations, used For affirmations, Psal. 76.2. & 14.4.
For denyals, Psal. 94.25.
For prayers, Psal. 10.1.
For wishes, Psal. 4.7. & 14.7.
5. Words used in the plural number for excellency &c, Psal. 103.6.
One word singular and another plural, used for exactness, Psal. 66.3.
6. The mysterie of the holy Trinitie, Psal. 11.7. & 3.3. & 149.2.
7. A verb indefinite, of like signification with that which went before, Psal.
49.15.

General observations touching the Psalms.

The Psalter is in the Hebrue divided into five books.
1. The first conteyneth the 41. first psalms.
2. The second conteyneth the next 31. psalms, to the 72.
3. The third hath the next 17. psalms, unto the 90.
4. The fourth conteyneth the next 17. psalms, to the 107.
5. The fift conteyneth the 44. last psalms.

Every of these bookes is ended with A-men, or Halelu-Jah. But being all joyed
The inditers of these Psalms are express
The inditers of these Psalms are express
The inditers of these Psalms are express

Of the titles of the Psalms.

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 sing-
erers, as the sons of Korach, Jeduthun &c.
some the instruments whereunto they were sung, as Neginoth, Nechloth &c: some the
nature of the Ditty, as a Psalm, an Hymn,
&c. some the use of it, as an instructing
Psalm &c. some the occasion of making
it, as Davids seeing 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. 93. 94. 95. 96. 97. 99. 104. 105. 107. 114.
115. 116. 117. 119. 119. 136. 137. & 147. Yet
of some of these the holy Ghost witnes-
seth that David wrote them, Acts. 4. 25.
Heb. 4. 7. &c so we may judge of the rest.

Davids name is prefixed unto 74. psalms;
but diversly.

Five & thirtie are intituled, a Psalm or
Song of David, as, the 3. 4. 5. 6. 9. 11. 12. 13. 14. 15.
63. 64. 70. 101. 109. 110. 139. 140. 141. 143.
Three are intituled, A Psalm or Song of Da-
vid, Psal. 30. & 65. & 68.
One is intituled, A Song, a Psalm of David: Psal. 108.

Fourteen are intituled, Of David; under-
flading the word Psalm or Song as the
18. 25. 26. 27. 33. 34. 35. 36. 37. 61. 62. 103.
138. 144.

One
One is intituled, An hymn of David: Psal. 145.

Two are intituled, A prayer of David: Psal. 17, & 86.

Six are intituled, Mich'lam of David; Psal. 16, 55, 57, 58, 59, & 60.

Five are named Instructing psalms of David; Psal. 33, 52, 53, 54, 55.

One is called, An instructing psalm of David, a prayer &c. Psal. 142.

One is intituled, Shigajon of David; Psal. 7.

Five are intituled, A song of degrees of David; Psal. 112, 113, 114, 115, 116.

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, Psal. 50, 57, 73, 77, 79, 80, 81.

Two are intituled, A Psalm of Asaph, a song, Psal. 75, & 76.

One is named, A song a psalm of Asaph, Psal. 83.

Two are called, Instructing psalms of Asaph; Psal. 74, & 78.

One is named, An instructing psalm of Hezron; Psal. 88.

And one, An instructing psalm of Ethan; Psal. 89.

Fourteen other have this title, An instructing psalm, or Psalms, Psal. 42, 44, 45, 46, 52, 53, 54, 55, 142, 74, 78, 79, 88, 89.

One of these is called, An instructing psalm; a song of the wellbeloved virgins, Psal. 45.

So the title of Instruction, is set in all, over 456 psalms.

Four have this title before them, Corrupt not; or A Tashchith; Psal. 57, 58, 59, 76.

Two are intituled, For to record; Psal. 38, & 70.

One is intituled, A prayer of Moses the man of God; Psal. 90.

One is intituled, A Psalm of Moses the man of God; Psal. 90.

One is intituled only, A Psalm; Psal. 98.

Two have this title, A Psalm a song; Psal. 67, & 87.

One is intituled, A song a psalm; Psal. 67.

One is intituled, A psalm for confession; Psal. 100.

One, A psalm, a song for the Sabbath day; Psal. 92.

One, A prayer for the afflicted &c. Psal. 102.

Fifteen are intituled Songs of degrees, as from Psal. 120. to the 134.

Two have the titles, For Solomon; Psal. 72, & 127.


Of the Musick that Israel had in the Temple.

As Musickall instruments were used with songs of old, when Israel first came out of Egypt, Exod. 15, &c. and Thonges were appointed of God at mount Sinai, which the Priests should blow over the Burnt-offerings & sacrifices, which was an ordinance forever, Num. 10, 8, 10. so David, the sweet Psalmist of Israel, by the Spirit of God made Hymnes and Songs, with Cymbals, Harps, and Psalteries, which the Levites in their courses should sing and play upon continually in the Sanctuary. Which melodie was heard, when the Ark of God was brought into the Tent which David had pitched for it, 1 Chron. 15, 1, 16, 19, 20, 21. then all Israel brought.
brought up the Ark of the covenant of the Lord, with shewings, and with sound of the Cornet, and with Trumpets, and with Cymbals; making a noise with Psauieries and Harps; 1 Chron. 15. 28. The Trumpets which Moses made, were of Silver, Numb. 10. 2, David's Cymbals were of Brass, 1 Chron. 15. 19. The Harps and Psauieries were of fine wood, 2 Chron. 9. 11. These are called the instruments of music (or of the song) of the Lord, 2 Chron. 7. 6. and David appointed them to be used continually before the Ark, Chron. 16. 4, 5, 6. and divided by lot, the Levites which were musicians, into four and twenty wards, 1 Chron. 25. and they were by their courses, to stand every morning, to confess and to praise the Lord, and likewise at evening, 1 Chron. 25. 30. And when Solomon had builded the Temple, he continued therein the order set by David his father, so that the Levites singers and musicians, being arrayed in white linen, having Cymbals and Psauieries and Harps, stood at the east end of the Altar, and with them, an hundred and twenty Priests sounding with Trumpets; and the Trumpeters and Singers were as one, to make one sound to be heard in praying and confessing to the Lord, 2 Chron. 5. 12, 13. and 7. 6. and 8. 14. This order when it was interrupted by the syn of the Jews, K. Ezekias restored, 2 Chron. 30. 21. that when the Burnt-offering began, the song of the Lord began also, with the Trumpets & with the instruments ordered by David King of Israel; and all the Congregation worshipped, and the Singers sang, and the Trumpeters sounded; all this continued until the Burnt-offering was finished, 2 Chron. 19. 17. 23. The same order of song and music, continued in the second Temple after their return from Babylon, as appeareth by Ezra 3. 10. 11. and Nebheb. 12. 24. 37. 38. 42. 45. In the Psalms of David, we finde mention also of Flutes (or Pipes) and Timbrelts, and other instruments used with songs of praise unto God, Psal. 149. 3. and 150. 3. 4. 5. The Hebrew doctors have recorded some things more particularly thus: They said the song over all the Burnt-offerings of the Congregation, which they were bound (to offer,) & over the Peace-offerings of the Solemn assembly, at the time when the wine [the dring-offering] was poured out. But the voluntary Burnt-offerings which the congregation offered, & the drink-offerings brought for them; they said not the song over them; A Levite that mourned, might not serve, or sing. And there might not be fewer than twelve Levites sounding upon the banck (or slage,) every day, to say the song over the sacrifice; but they might always have moe so many as they would. And they said not the song, but by mouth, without instrument. For the root (or foundation) of the music is, that it be a service by mouth. And there were others standing there, playing with instruments of Music. And they played on Psauieries, and Pipes, and Harps, and Trompets, and Cymbals. There might not be fewer than two Psauieries, nor more then five: nor fewer then two Pipes, nor more then twelve: nor fewer then two Trompets, nor more then six hundred and twenty: [so many as were at the dedication of the Temple, 2 Chron. 5. 12.] Not fewer then nine Harps, but as many more as they would: and but one Cymbal only. In all the days of the solemn feasts, and at the new Moones, there were Priests blowing with Trompets, in the bowre of the sacrifice, Numb. 10. 10. and the Levites said the song. The Trompets were of silver; and it was not lawfull to have them of other metall. The Pipes which they played on, were of Cane (or Reed.) The Psauieries (Nebel) was an instrument like a bottel, and it bad strings, and they played theron. Twelve days in the yer they played on the Pipe before the Altar; at the killing of the first Paffover, and at the killing of the second Paffover, and in the first good day of the Paffover, and in the first good day of the Retention (or Pentecost,) and in the eight dayes of the Feast (of Tabernacles,) Maimony in M. Maimon. 5. 7. 10. 11. 16. 17. In Cle hanmikdals chap. 3. and Tralmd Bab. in Erachin. chap. 3. These ordinances being ended by the comming of Christ, (who was to destroy the Citie and the Sanctuary, and to cause the sacrifice and the oblation to cease, Dan. 9. 26.) it remayneth that now the word of Christ dwell in us richly in all wisdom, and that we be filled with the Spirit, speaking to
ourselves, teaching and admonishing one another, in Psalms and Hymns and Spiritual Songs, singing with grace, and making melody in our hearts to the Lord, Colossians 3:16. Ephes. 5:19.

Finis
THE

PSALMES

IN METRE.
The Psalms

[Floral illustration]
THE PSALMES in Metre.

Psalm 1.

Blessed man, that doth not in the wicked counsel walk: nor stand in sinners way;
not in the wicked countenance.

nor sit in seat of fcornful-folk. But setteth in Jehovah's law, his pleasureful delight: and in his law dooth meditate,
by day and eke by night.

And he shall be, like-as a tree,
by water brooks planted,
which in his time, shall give his fruit;
his leaf eke shall not fade;
and whatsoever he shall do,
it profitably shall thrive.

Therefore, the wicked shall not in the judgement stand-upright:
and in the assembly of the just,
not any synful-wight.

For, of the just, Jehovah he acknowledgeth the way:
and way, of the ungracious shall utterly-decay.

Psalm 2.

Sing this as the 18. Psalme.

W Hy doe the heathens rage tumultuously:
and peoples, meditate on vanity?

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

3. Break we, their bands:
and their cords from us throw.

4. He laugheth, that in heavens doeth reside:
the Lord, he them doth mockingly-deride.

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

6. And I, anoint-ed have my King: upon
the mountayn of my holynes, Sion.

7. Tel wil I the decree: IAH sayd to me, thou art my son;
this day begat I thee.

8. Ask me, and I wil give thyne heritance,
heathens: and earths ends, thy firm-retenance.

9. Thou shalt them roughly-rule with thine rod:
as Potters ves-sel scatter them abroad.

10. And now, ye Kings be wise: be nurtured,
ye earths Judges.

11. Jehovah serve with dread:
and joy, with trembling.

12. Kyfs the Son, lest he be wroth, and pe-
Psalm 3.

O Lord, how many my distressers be, O Lord:
How many, that do rise up against me!
How many, that of my soul say:
Saying bee: there is no health, for him in God Selah!

But thou, a shield about me art, O Lord:
My glory, and up-lifter of my head.
I to Jehovah,—vah, with my voice, called:
He heard me, from his holy mount, Selah.
I layd me down, and slept: I waking rose;
For me Jehovah—vah firmly-up-did bear.
For thousands ten of folk, I will not fear:
Which me beftting round-about inclose.
Arise, thou vp, save me my God, O Lord:
For, all my foes thou smitest on cheek bone:
Break wickeds teeth.
To Jehovah salvation:
Thy blessing on thy people be Selah.

Psalm 4.

Sing this as the 1. Psalm.

O Lord of my justice, when I call,
Me answere, in diffress thou mad'ft me roomth: thou grace
And hear thou my requests. (to me,
Men's tonns, how long that my glorie
to ignominie bee;
Will ye love vanitie: Selah,
Will ye seek faftifie?
4. But know ye, that Jehovah hath
Selected wondroudy,
his gracious faint: Jehovah hears,
When unto him I cry.
5. Be flyred, and commit not syn:
Considerately-say
Within your hart, vpon your bed;
And be you ill, Selah.
6. The sacrifices of justice
For sacrifices-say:
And confidently-put-your-truft
In the ever-being-Iah.
7. Many there bee that say, O who
Will cause vs good to see?
The light, Jehovah, of thy face
Up on vs lifted bee.
8. Thou giv'st joy into 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 I;
For thou Lord wilt alone me fear,
in confident-safetie.

Psalm 5.

Hear thou my words, & understand my
PSALME V. VI. VII.

my meditation, 6 Iah. 3. My King
my God, to voice attend of my cry:

for to thee, I pray.

1. Jehovah, hear my voice shalt thou
at morn: at morn will I address
5. to thee, and will look-out. For, thou
no God delighting wickednes:
None evil, with thee sojourn shall. (eyes
6. Vain-glorious-fools, shall tore thine
not set themselves; thou hastest all
that work painful-iniquities.
7. Thou bringest to perdition,
them that be speakers of a lye:
Jehovah, doth abhor all
the man
of bloods and guiling-fallacie.
8. But I, will come thine house into,
in multitude of thy mercie;
in fear of thee, will worship doo''
to palace of thy sanctitie.
9. Me in thy justice lead, 6 Iah,
because of them that me envy:
before me, make thou straight thy
10. For, in his mouth no certainty; (way.
Their in-part woeful-evil is:
their throat a grave is open-bread:
their tongue; they smooth with-flatte-

11. As guilty-them cödemn, 6 God; (ries:
From their consulted-purposes
fall let them: drive thou them away,
with their full-many trespasses:
against thee, for rebell doe they.
And all that hope in thee-for-day,
shall joy, shall shout eternally,
and thou shalt cover them: and they
that love thy name, be glad in thee.

For thou, Jehovah, wilt bestow
a blessing on the righteous-one:
him, as with buckler, crown wilt thou
with gracious-acceptation.

PSALME 6.

Sing this as the 3. Psalme.

2. EHOVAV, in
thy wrath rebuke not me:
neither chastise
me in thine angry-heat.

3. Jehovah shew
me grace, for I am weak:
heal me 6 Iah;
for, my bones troubled be.

4. Also my soule,
is troubled vehementlie
and thou Jehovah, how long wilt thou cease?

5. Return Jehovah,
thy soule release:
6. For, record none
of thee in death appears:
who shall confess
to thee, in deadly-lake?

7. I faint with sighes;
my bed to twine I make,
my bed-sted, with my tears.

8. Gnawn is with in-
dignation mine eye:
it is west-old,
for all that me distres.

9. Away from me,
all that work wickednes:
for heard hath IAH,
voice of my weeping-crye.

10. Jehovah he
hath heard, my suit-for-grace:
Jehovah, hath
my prayer accepted.

11. Abasht be all
my foes, and sore troubled:
return, and be
abasht in suddenly-space.

PSALME 7.

2. Ehoovah mine almighty-God, I hope.
repose in thee: save me from all
that me pursue, & thou deliver me.

Left he a renting-Lion like my soul,
In peeces-tear: breaking-asunder,
While there is no-one deliverer.

Iehovah mine almighty-God,
If this-thing done have I:
If that there be within my hands
Wrongful-iniquitie.

If I have him rewarded yll,
That with mee was at-peace:
( yea him that my dilltrefer was
caulfes, I did releale.)

Let foe pursue my soule, and take,
And tread my life on clay:
My glory also let him make-
Dwell, in the dull Selah.

Rile-up, Iehovah, in thy wrath,
For rages of my foes,
Be thou lift-up: and wake to me,
Judgement thou diddit propofe.

And round-about thee compas shall,
The peoples assemblie:
And for the lame, doe thou returne,
Vnto the place-on-hye.

Iehovah, wil the peoples judge:
My judge Iehovah be;
Even-as my Justice is, and as
My perfectnes in me.

Oh let the wickeds malice end,
And stablih-thou-firmly
The just-mon:tor, o just God, thou
The harts and reins dost-try.

Psalm 8.

2. Iah our Lord, how excellent-great
Is thy name in all the earth: thou
Which haft given thy glorious ma-

3. Jeftie above the heaven. From
mouth
mouth of babes, & sucklings, thou
firmnes foundedst; because of them
that thee distreß.

To make the foe,
and self avenger ceas:
4. When I behold
thy heav'ns, thy fingers deed:
the moon and stars,
which thou haft stablished.
5. What is frail-man
that him thou remembrest?
and Adams son,
that him thou visitest?
6. For thou a little lesser haft made him,
than be the Gods:
and crown'd him with glorie,
and eke with honourable-decencie.
7. Of thy hand-works,
you gavest him ruling:
under his feet,
you set didst ev'ry-thing.
8. Sheep and beeves all:
and field beasts with the same.
9. Foul'e of the heav'ns,
sinth of the sea also:
that through the path-
ways of the seas dooth goe.
10. O IAH our Lord:
how excellent great-fame
in all the earth
bath thy renowned-name.

all thy works-mar-
veilous, I will express.
3. Rejoyce, and glad-
nes shew in thee will I;
I will sing psalm,
to thy name o most-hye.
4. Mine enemies
when backward they turned:
they from thy face,
flumb'd and perished.
5. For thou my judg-
ment and my doom, haft done:
haft sitten, judge
of justice, on the throne.
6. The heathens thou
severe-rebuked haft,
the wicked-one
haft to perdition-call:
the name of them
thou wiped haft away,
to everlasting
and perpetuall-aye.
7. The defo-
ations of th'enemie,
quite-ended are,
to perpetuitty:
and cities thou
haft pul'd up; of them-all
with them, is pe-
rihr the memorall.
8. Iehovah al-
fo, shall forever sitt:
his throne for judge-
ment, he prepareth-sitt.
9. And he, will judge
the world with right justice:
wil judge the peo-
ples, with right-equities.
10. And for th'opprest,
IAH wilbe refuge-hye:
a refuge-hye,
at times in misery.
11. And they that know
thy name, wil truft in thee:
for thou Lord lea-
vest not, them that seek thee.
12. Sing to Ieho-
vah, that in Sion dwells:
his practises,
Psalm IX. X.

13. For them remembrance, he that bloods doth seek; he forgets not, crye of th'afflicted-meek.

14. Jehovah, shew me grace; my trouble see from my foes: from death's gates, up lifting me.

15. That I, in daunger Sions gates, may noyse, thy prayses all: may in thy health rejoice.

16. The heathens sunk are, in the pit they made: caught is their foot, in net that close-they-layde.

17. Known is Jehovah; judgment he hath done: in his hand-work, snar'd is the wicked-one; O minde this well!

18. Turn shalt into the pit the wicked; heathens all, that God forget.

19. For, not for aye forgott the be the poore: nor needies hope, perish for evermore.

20. Jehovah rise, strong let not weak-man bee: let heathens judged be, fore face of thee.


Sing this as the 7. Psalme.

V	

Herefore Jehovah standest thou removed-farr-aside? at times when we are in distress, wherfore doest thou thee hide?

2. The wicked in his haughtines, hotly-pursues the poore: let them be taken in the crafts that they have thought before.

3. For, for his soules defyled-lust, praise doeth the wicked-wight: the covetous cke he doth bless, he doth the LORD despight.

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

5. His ways, in all time, wel-succeed; on high thy judgments bee, above his sight: his pressing-foes, puff at them all doeth bee.

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

7. His mouth is full of cursing-oath, and frawd and fallacie; under his tongue, is mischief and painfull-iniquitie.

8. In wayting-place of villages, he hates; in secretes he murdereth the innocent; for poor doe 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: th'afflicted-poor he snatcheth, him when to his net he drawes. (poor

10. He stoups he bowes; that troupe of may fall, in his strong-pawes.

11. Within his hart he sayth, God doth forget: he hides-away his face, so that he will not see into perpetuall age.

12. Jehovah rise thou up; 6 God, lift thou thine hand on hye; let not the meek-afflicted men be out of memorye.

13. O wherfore, doth the wicked m.m despight th'Almighty-one? he in his hart sayth, thou wilt not make-inquisition.

14. Thou lookst, for molesting-toyl and greevance thou dost see, to take the thing into thine hand: the poor leaves it to thee; Thou helper art of fatherlefs.
Psalm XI, XII, XIII.

15. Break th'arm of wicked-one:
and of the evil; his wickednes
seek, till thou findst none.
16. Jehovah King, for ever is
and to continual-aye:
out of his land, the heathen-men
are perished-away.
17. The meek afflicted-mens desire,
Jehovah thou dost prepare:
that add no more he may,
that is fray-man, out of the earth,
with-terror to dismay.

Psalm II.

Sing this as the 1. Psalm.

1. In Jehovah, hope-repose;
how (therefore) do ye say
unto my soule: as bird unto
your mountayns, flee-away?
2. For loe the wicked, bend the bow;
their shaft on string prepare:
to shoot even in the dark, at them
in hart that upright are.
3. For the foundations, are cast-down:
the just, what hath he done?
4. IAH, in his holy Palace is;
IAH, in the heaven his throne:
his eyes will view; his eye-lids prove,
the children of Adam.
5. Jehovah, wilt the just-man prove:
also the wicked-man,
His soule he hateth him that loves
wrongful-transgression.
6. Upon the wicked he will rayn,
even fnares; fyre and brimston,
and wind of burning-storms, this shall
the part of their cup bee.
7. For just is IAH, he justice loves:
his face, the right, will see.

Psalm XIII.

Ow long Jehovah, wilt thou me
forget for aye: how long-while wilt thou
hide, thy face from mee away? 3. How

3. They speak vain lies,
each-man with his next-friend;
with flattering lip,
with hart and hart speak they.
4. The Lord cut-off,
all lipps of smooth'd-flatterings:
the tongue, that speak-
eth arrogantly great things.
5. Which sayd have, with
our tongue we wil prevayl,
our lipps are ours:
who Lord is over vs?
6. For the afflicted-
ed-poors mens wal'tful-spoyl,
for needy-poor
mens groaning-pitresous:
now will I rise,
the LORD saith; in salvation
I will him set,
h shall have respiration.
7. The sayings of
the LORD, are sayings pure:
as silver tride,
in earthen choice-fornace;
sined, ev'n times.
8. Thou Lord wilt them keep-sure:
wilt him preserve,
for ever, from this race.
9. On ev'ry side,
the wicked-ones have walked:
when vilenes is,
of Adams sons, exalted.
long shall, in my soule, I couſnels for, day-
y fad-fow in my hart: how long fhall

my foe bee exalted, above mee?

4. Ichovah ò my God,
behold me anfwer make:
illuminate mine eies,
left fleep of death me take.
5. Left that my foe doe fa\, ga\int him prevald have I:
mine adventaries they
exult wil gladfomely,
when moved be fhall I.
6. But I, I doe repofe-
affured-truſtffulness
in thy mercy, my hart
ſhall fhow-forth-gladfomnes:
in thy faveation:
I ſing wil-cheerfulſlie
unto th' Eternal-one;
for, bounſeouſly hath hee
rewarded unto me.

PSALME 14.
Sing this as the 7. Psalme.

The foolifli-man fa\th in his hart,
that is not any God:
they have corrupted, lea\thſome made
their pra\fhe, none doth good.
2. Ichovah, loo\ked-down from heavn's
on Adams fonns: to fee,
if any that doth-va\nderland,
that feeketh God, ther-bee.
3. All is-away-departed, they
become are all-\ate-one
unprofitable: none doth good;
none, no-no: any-one.
4. Doe they not know, even-al that work
painful-iniquities:

that eat my folk, as they eat bread:
to IAH, they doe not crie.
5. There, dread they fore: because God is
in generation juft.
6. The poors coun-\lyce make, abaffe:
because, IAH is his truſt.
7. Who, Ifrei's health, from Sion gives?
His foes captivitee,
when IAH shall turn: Iakob fhall joy,
Ifrael glad shalbee.

PSALME 15.

I

1. Ichovah, who shall fojourner in thy
pavilion bee: who shall a dweller be,
within thy mont of sanctitee?
2. He that walks perfec\, juſtice works,
and in his hart speaks truth.
3. That flandereth not with his tongue;
none yll to his friend doth:
not blame his neighbour, takes re-
4. Contemnd it in his eyes, proch.
an abje\t; but he them that fear
Ichovah, glorifies:
that changeth not, though he unto
his hinderance hath sworn.
5. That hath to biring-utfuie,
his money not forborn:
and h\z against the innocent;
receiv'd no briberie:
he that doth these, fhall not be mov'd
unto eternitee.

PSALME 16.
Sing this as the 7. Psalme.

Preferve thou me ò God, for I:
for faterit hope in thee.
2. Thou fa\th to IAH, thou art my Lord:
my good is not to thee.
3. Vnto
Psalm XVI. XVII.

3. Unto the sanctified-ones, which are the earth upon: and th'e'xcellent, in them is all my de'stration.
4. Their sorrowes shall be multiplide, that give an other dower: their powred-out-offerings of blood I will not them out-power: neyther will I, upon my lipps, the names of them take-up.
5. Iehovah, is the portion of my part and my cup: Thou, art'st theyner of my lot.
6. To me the lines falln bee, in pleasant-places: yea fayr is, the heritage for me.
7. I blefs Iehovah thankfully, which hath me counfelled: yea in the nights, my reins have me severely-chaffted.
8. Iehovah, I propofed have continually fore mee: becaufe he is at my right-hand, I shall not moved bee.
9. Therfore my hart it doth rejoyce, and glad my glorie is: my flesh moreover, it shall dwell in confident-furenes.
10. Because, my soule in deaths estate thou wilt not leave-alone: thou wilt not give thy gracious-faint, to see corruption.
11. Thou mak'ft me know, the way of life: of joyses fatietie, before thy face, at thy right hand, pleasures perpetuallie.

Psalm XV. XVII.

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

1. Hear justice LORD; tend to my crying-right; heark to my pray'r: without lipps frawdulent.
2. From fore thy face, come forth let my judgement: let thine eyes view, the equities vpriht.
3. Mine hart, thou pro-vedit, visitedit by night:

Thou hast found no-thing though thou didst me trie: I purpoled, my mouth shall not tranfgress.
4. By thy lipps word, touching mens prætifes: pathes of the brea-ker-through, observe doe I.
5. My fteps, in thy paths, flay-thou-ffedilie: That my foot-steps may not removed bee.
6. I call on thee, for anfwer me wilt thou God: hear my speech, thine ear vnto me bow.
7. Thy mercies mar-vioulously-thew thou mee, Saviour of them that hope in thee: from them that rayfe themselves, with thy right hand,
8. Keep me, as black of th'apple of the eye: in shade of thy wings, hide-me-privily.
9. From wick'ds face, that waiting-me-withstand: my deadly foes, that round against me band.
10. They close their fat: speak with their mouth,proudly.
11. Now in our steps they vs doe compafs-round; they set their eyes, down-bending to the ground.
12. His hiew is Li-on like, to tear greedy: like lurking-Li-on, fitting secrctly.
13. Iehovah rise thou up; prevent his face, make him bow down: deliver thou my soule, from wicked with
14. thy sword. From men-mortal, with thine hand, LORD, from men of mortal race worldlings, that have their
Psalm 18

Verse 1

I love thee, O Jehovah, my strength.

Verse 2

O Jehovah, my Rock and my fortress,
and my deliverer, my God is he, my rock, in whom I sheltered hope to be:
my shield and horn, of my salvation;
my fenced-hye-fortification.

Verse 3

Unto the praises of the Lord I made my cries:
and I was saved from my enemies.

Verse 4

The pangs of death about me compassed:
and me the streams of Belial frightened.

Verse 5

The pangs of death about me compassed:
and me the streams of Belial frightened.

Verse 6

They round about me went:
the foames of death,
did me unawares(prevent.

Verse 7

In the distress
upon me, call did I
upon Jehovah, and to my God cry:
and he my voice out of his palace heard;
my cry, before him, came into his ears.

Verse 8

And the earth, did shake and quake; and flyred bee
grounds of the mounts:
and shook, for wrath was he.

Verse 9

Smoke mounted, in his wrath, and fire did eat out of his mouth:
coles, from it burn'd with heat.

Verse 10

And he did bow the heavens, and down did pass:
and gloomy-darkness, under his feet was.

Verse 11

And he did ride on Cherub, and did fly:
and on wings of the wind, he flew swiftly.

Verse 12

He set the darkness, for his secret-bound:
for his pavilion about him round:
darkness of waters, thick-clouds of the skies.

Verse 13

From the resplendent-brightness, fore his eyes:
his clouds did pass:
the hail stones, and the coals of fire did fly.

Verse 14

And in the heavens,
Jehovah, thundered:
And give his voice, did he that is most holy:
the hail stones, and the coals of fire did fly.

Verse 15

He sent his arrows, and them scattered:
and hurled lightnings, & them stroke with dread.

Verse 16

And channels of the waters were beheld;
the worlds foundations, were eke revealed:
At thy rebuke
Ichovah, at the blast,
of wind that from thy wrathful-noise past.
17. He from the high-place took me did he:
he out of many waters, forth-drew me.
18. He rid me from my powerful enemie:
and from my foes, that stronger were than I.
19. They unawarely, came on me in day of my cloudy-calamitie:
and for a flaff to me, Ichovah was,
20. And also he unto a roomy-place, did bring me forth:
he safely me releas'd, because, he was delyteful in me pleased.
21. Ichah did reward me as my justice-right:
as my hands purenes, he did me requite.
22. Because Ichovahs wayes I did observe:
and did not from my God, ungodly-swerve.
23. For all his judgments straight, before me bees:
and his decrees, I turned not from mee.
24. And I with him did-hold-integritie:
and kept my self, from mine iniquitie.
25. The LORDE he rendered me as my justice:
as purenes of my hands, before his eyes.
26. With gracious-fainct, thee gracious shew dost thou
with perfect man,
thou dost thee perfect show.
27. Thou with the pure shew thy purity:
and with the fro-ward, thou dost shew thee wry.
28. For poor afflicted people have dost thou:
the lofty eyes, thou also bringest low.
29. For thou dost make my candle to be light:
Ichovah my God, makes my darknes bright.
30. For by thee, through an armie break I shall:
and by my God, I leaped over a wall.
31. Gods way intyre, tryde is the word of IAH:
a sheild he is, to all that on him stay.
32. For who is God, besides the Eternall-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 hye-places, he doth make me stand.
35. My hands he learneth, to the warlike-stroke:
and with mine arms, a bow of bras is broke.
36. And thou hast giv'n me, thy salvations sheild:
and thy right hand, hath strongly me upheld:
also thy meek humiliation hath caused-me multiplication.
37. Thou hast my passage under me widened:
and my leggs, have not
38. My foes I low'd, and them overgot:
and, till I had consumed them, turned not.
39. I wounded them,
and up they could not get:
they down-did-fall,
even underneath my feet.
40. And thou didst gird
me-in-a-readynes
unto the warr,
with active-valiantnes:
Thou caused hast,
under me down to stoop,
them that against me have arisen vp.
41. Neck of my foes,
 thou also gavest mee:
and I suppress
them that my haters bee.
42. They cried-out
but there was none to save:
to IAH, but he no answer to them gave.
43. And them, as dust
before the wind, I bray'd:
as clay of streets,
I powring-out-them-lay'd.
44. Thou haft me gi-
ven-late-evision,
from peoples manifold-contention:
thou haft me put
the heathens head to bee,
a people, which I knew not, serveth mee.
45. At hearing of the ear, they me obey:
the strangers fonns,
fallly to me deny.
46. Sonns of the stran-
ger, tading-withered:
and did, out of their closets, think-for-dread.
47. Ichovah liveth,
and my Rock blessed bee:
and God of my

health, hye-extolld be hee.

48. God, he that gi-
with to me vengances:
and doth the peo-

dles under me depres.
49. My safe deli-

ter, from mine enemies:
also from them
that vp against me rise,
thou haft exal-
ted me; haft ridd me-free,
from man of vi-
olenl-inquitee.
50. Therefore, Icho-
vah, I with-thankfulnes-
will-thee among
the nations confes:
and I unto thy name a psalm will-sing.
51. Great maketh he,

c faltions of his King:
and unto his Anointed, doth mercy;
to David and his feed; eternally.

PSALME XIX.

Sing this as the 22. or as the 1. Psalm.

The heav'n's, do tell the glory of God:
and firmament doth preach
work of his hands. 3. Day unto day,
dooth largely-utter speach:
and night to night, doth knowledge
4. No speech, & words are none: (Ishew.
5. their voice it is not heard. Their line, through all the earth is gone:
& to the worlds end, their speakings:
in them he did dispose,
6. tent for the Sun. Who bridegroom-
out of his chamber goes: (like,
joyes strong-man like, to run a race.
7. From heav'n's end, his egrets:
and his regrets to th'ends of them;
hidd from his heat, none ii.
8. Ichovahs Law, it perfect is;
the soule agayn-turning:
Ichovahs witnesse faithful is;
the simple wife-making.
9. Ichovahs charges, righteous are.
Psalm 19. XX. XXI.

10. Ichovahs precept is pure,
giving the eyes clear-light.

11. Ichovahs judgments verities;
together, just are they.

12. Ichovahs rev'end-fear is clean,
abiding still for ay.

13. Ichovahs rev'i end-fesr is
clean.

14. Ichovahs judgments verieties;
together, just are they.

15. Ichovahs judgments verieties;
together, just are they.

Psalm 20.

Sing this as the 84. Psalme:

2. THE LORD eternal answer thee,
in day of straitest-adversitie:
the name of Jakobs mighty-God,
set thee upon a refuge hye.

3. Send thy help from the far &thy
from Sion give thee sure-abode.

4. He all thy gifts in mind up-lay:
thy offring, athes-make Sclab.

5. As thy hart craves, give thee the same:
and all thy counted he fulfill.

6. In thy salvation, show thee will;
and banners-rear, in our Gods name:
All thy requests fulfill-doe IAH.

7. Now doe I know, that Ichovah:
he favor his Anointed-one;
out of his heav'ns of fatcitty,
he anfwered him: with powers might-
his right-hands safe-salvation. (ty,

Psalm 21.

8. Of charrets these, of horses thy:
but of the name of our God IAH

9. wee mention make. They,floup &
but rise, & stand-upright do we. (ta):

10. Ichovah save-thou: the King, he
us answer in the day wee call.

Psalm 21.

Ehovah, in thy strength the King shall
joyful bee: and in thy safe salvation, how


vel'ment glad is hee?

3. Thou unto him haft given,
that which his hart did pray:
and th'ereft-asking of his lipps,
half not kept back Sclab.

4. For thou preventefl him,
with blessings of goodnes:
thou fettefl on his head, a crown
of gold-of-preciousnes.

5. Life, he did ask of thee,
to him thou gaveft-it:
even length of dayes, eternity,
and to continuance-yet.

6. Great hath his honour been;
in thy salvation:
glory and comely-dignitie,
thou puttell him upon.

7. For blessings thou haft set
him to perpetuall-aye:
even with thy face, thou makeft him
cearfull-to-bee with joy.

8. For, in Ichovah, doth
the King put truft: and hee,
through mercie of the Highest-one,
shall not removed-bee.

9. Thine hand shall find-out all:
that are thine enemies:
even thy right-hand, thal find-out them
that thee with hate-invites.

10. At
Psalm XXI. XXII.

10. At time of thy fierce-face, them as an oven of fyre thou wilt dispose: Iehovah, will them swallow in his yre: and fyre shall eat them up,

11. Thou wilt the fruit of them, strow from the earth: also their seed, from sons of earthly-men.

12. For they intended have an evil-thing 'gainst thee: a crafty-purpose they have thought, but shall not able bee.

13. Because, thou wilt them set even as a shouldring-butt: against their faces, with thy strings, wilt ready-make to shoot.


Psalm 22.

2. My God ô my God, wherefore haft thou forsaken me: art far from my salvation, words of my roaring-cries? O my God, I doe call by day, and thou not answered: also by night, and unto me there is no silent rest.

4. And thou holy: abidest-still, the prayles of Is'iel.

5. Our fathers trusted thee: trusted; thou them deliver-it-well.

6. Unto thee they did cry-out, and were safe-delivered: in thee, they trusted and were not with bathfulness-shamed.

7. But I a worm and not a man: the vile-reproch am I of earthly-men, of people eke despis'd contemprouously.

8. All they that doe upon me look, a scoff at me doe make: they with the lip doe make a mow, the head they scornful-make.

9. Unto Iehovah trust he did, let him now ridd him quite: let him deliver him, because, in him he doth delyte.

10. But it is thou that me out of the belly forth-drewest: that madest me to trust-secure, even at my mothers brest.

11. Unto thee from the tender-womb committed been have I: even from my mothers belly, thou hast been my God-mightie.

12. O be not thou therefore from me far-off away now gone; for sorrowful-distress is neer: for helper there is none.

13. The many bullocks, have me round-about-encompassed: the mightie-bulls, of Bafan have me round environned.

14. Upon me they their mouths have set open-gapingly: like to a Lion ravening and roaring, terribly.

15. As waters I am spilt; and all my bones dispair-themselves: my hart is like the waxe: it melts, in mids of my bowels.

16. Mineable-strength, as potmeard, is drie; and my tongue, cleaveth unto my jawses; & thou haft brought me down to dust of death.
Psalms XXII. XXIII. XXIV.

Psalm 22.

And he that quickketh not his soule.
31. To him I name shall their seed:
it for a generation shall
be to the LORD counted.
32. Come shall they, and his justice shall
by them declared bee.
ynto a folk that shalbe born;
that doon the same hath bee.

Psalm 23.

Sing this as the 8. Psalm.

1. Jehovah feed-
eth me, I shall not lack.

2. In grassy folds,
he down doth make me lyce;
he gently-leads
me, quiet waters by.

3. He doth return
my soule: for his names sake,
in paths of justice leads me quietly.

4. Yea, though I walk,
in dale of deadly-shade,
I fear none yl;
for with me theu wilt bee;
thy rod thy staff
kke, they shall comfort me.

5. Ore me, a ta-
ble thou hast ready-made;
in their presence
that my diitrefers be;
Thou makest fat
mine head with ointing-oil;
my cup abounds.

6. Doubts, good and mercie
shall all the dayes
of my life follow me:
also within
Jehovahs house, I shall
to length of dayes,
repose-me-quietlie.

Psalm 24.

1. He earth, it is Jehovah, and me
Psalm 22

plenteousnes of it: the habitable-world, and they that in the same doe sit.

For he upon the watry-seas hath found it secure; and on the flowing-rivers, hath the same establisht and secure.

3. Who shall into the mountayn of Jehovah vp-ascend; and in his place of holyes, who u he that shall stand?

4. The clean in hands, and pure in hart; that to false-vanity dorth not lift-up his soule: and dorth not I wear to fallacy.

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

6. This is their generation that doe him seek; even thay that make inquirie for thy face; the Luhob is Selah.

7. Lift-up ye gates, your heads; and ye dores of eternal-aye be lifted-up: that so the King of glory enter-may.

8. This King of glory, who u he? Jehovah, puissant and valiant; Jehovah, he in bartel valiant.

9. Lift up ye gates, your heads; and ye dores of eternal aye

10. The King of glory, who u he? it u th'eternal-IAH of warlike-hosts: even he the King of glory u Selah.

Psalm 25.

Lift my soule, Jehovah unto thee.

2. My God, in thee my trust I do repose, O let me not with-thime-abahed bee; thew-gladnes over me, let not my foes.

3. Yea all that doe expect-thee earnestly, shall not abash-ed be-with thame-fullnes: but they shalbe abashed-shamefully, that doe in vayn vfaithful-tranfgress.

Thy waves Jehovah, maketh thou me discern: thy pathes, me learn by information.

5. Maketh me to tread in thy truth; and me learns: for thou, the God of my salvation:

6. I earnestly-expect thee, all the day.

Remember thy compassionate-mercies, and thy kind-mercies, o eternal-IAH; for, they have been
even from eternities.
The syns of my youth, and my trespasses, remember not thou:
but remember me.
Iehovah, for thy bountiful goodness, according to thy loving kind mercies.

7. Good is Iehovah, righteous also:
therefore will he teach, synners in the way.
He will the mark, in judgement make to goe:
and learn he will, the lowly-mark his way.

8. Mercy and truth:
Iehovahs paths all are:
to them that keep his league, and witnesses.
For thy name LORD:
thou mercifully-spare wilt mine iniquity, for much it is.

9. Who is the man, that doth Iehovah fear?
him will he teach, in way that he shall-chuse.
His soule, in good shall lodging-perv re:
his seed the land for-heritage-thal-life.
The secret of Iehovah, he doth grant to them that him with-fear doe-reverence:
also his testamental-covenant, to make them for to have-intelligence.

10. Myne eyes alway, vnto Iehovah Lee:
for from the net my feet he will restore.
Vnto me turn, and gracious be to mee:
for I alone am, and afflicted-poor.

11. Distresses of my hart enlarged bee:
bring thou me forth, from my vexations.

12. My trouble, and my moletation bee:
and pardon, all myne aberrations.

13. Behold my eyes, for multiplyde are thay:
and doe, with hate most-violent, hate mee.

14. Keep thou my soule, and ridd mee tree-away:
shoul'd be I not, for I doe hope in thee.

15. Keep me let rightnes and perfection:
for, I doe thee expect with earneftnes.
O God, give Is rael redemption:
from all his stray-anguilhes.

Psaume XXV. XXVI.

Sing this as the 9. or as the too. Psalme.

1. Vide me Iehovah; for I goe in my perfect-simplictie:
I in Iehovah trust also,
I shall not slide undedfallie.

2. Iehovah prove, tempt me likeweile:
my reins and my hart, doe thou trie,
For thy mercie, before mine eyes: and I walk, in thy veritie.

3. I sit not, with vaine mortal-men:
nor enter, with dissemblerz-hidd.
I hate, church of malignant-men:
and doe not sitt, with the wicked.

4. My hands with cleanness wafh I cleare,
and LORD, I compass thyne altare.
With voice of thanks, to cause to &c all thy marvailes, to declare. (hear:
Iehovah the safe-mansion of thine house, dearly-love doe I:
place, of the habitation of thy most glorious-majestie.

5. My soule with synners, gather not C
Psalm XXVII. XXVIII.

nor with blood-guilty men my life.
10. In whose hands a malicious plot:
whole right-hand, with bribes will.
11. And I, walk in my persecutions: (n.b. redeem and use-me graciously.
12. My foot, doth stand in righteousness:
in churches, blest the LORD will I.

Psalm 27.

He: LORD, my light and mine
health, for whom should I be heard? The
LORD the strength of my life; for whom
should I have-dread? 2. When evil-men,
to eat my flesh, against me made battle:
my foes and my enemies to me, themselves,
stumbled and fell.
3. If that an host, against me pitch;
my hart unfearfull:
if, war shall against me rise;
I boldly trust in this.
4. One thing I asked of the LORD,
the same request I shall:
that in the LORDS house I may dwell,
the days of my life all;
To view, Jehovah his pleasantness,
and seek in his palace.

5. For he in his pavilion,
will privly me-place,
in the evil day: he will me keep-
secrect, in secrecy
of his tent: and upon a rock,
he will exalt me-hyce.
6. And now, lift up the mine head,
above my foes: about me;
and I will offer in his tent,
offerings of showing-glee:
I sing will and sing psalme to the LORD.
7. My voice, Jehovah hear,
when I call; and be gracious
to me and me answer.
8. To thee, mine heart sayth, (Thou hast
for my face seek doce yee: (say)
thy face, Jehovah doe Heek.
9. Hide not, thy face from me;
turn not thy servant back, in wrath:
my succour been hast thou.
6 God of mine health, leave me not
neither forsake me now.
10. My father and my mother both
Though they should me forsake:
yet would Jehovah gathering-
unto himself me take.
11. Jehovah teach thou me, thy way;
and my conductour be,
in path of righteousness: because,
of them that envie me.
12. Give not me, to my foes mens will:
for, lying witnesses
do up against me stand, and he
that breatheth violentnes.
13. (faintled bad, ) except I had
believed, for to see
Jehovah his goodness; in the land:
of them that living bee.
14. Expect Jehovah earnestly;
confirmed be, and strong
wex let thine hart: and earnestly
think for Jehovah long.

Psalm 28.

Sing this as the 32. Psalme.

1. Jehovah unto thee, I cry;
my Rock, cease not as deaf fro me:
least thou be mute from me; and I
them
PsALMB xxvm. XXIX. XXX.

theno tbac goe down the pifj like be. 
Voice ofmy fuits-for grace hear thou, 
when unto thee I out-doe-crie; 
when I lift up mine hands,unto 
thine Oracle ofSanctifie. (left, 
Draw not thou me with men grace- 
and with them that work painful-fyn: 
that with their neighbours speak of 
& malice, in their hurt within. (peace; 
Give thou to themes as is their fact, 
as is their practi:ces offence: 
give them, as is their handy ast:
render, to them their recompenfe: 
Because, they no int nets-heed vnto Iehovahs works employ: 
neither unto his handy deed: he will not build them, but destroy. 
IAH blessed be, for he hath heard, 
the voice of my requests for grace. 
IAH, is my strength and shield, my hart 
trusted in him, and holp I was: 
My hart therefore flows gladlommes; 
and he confess him with my song. 
IAH is their strength: and fort he is 
of his Ointeds salvation. 
O give thy folk salvation-free; 
and blefs thou thine inheritance; 
and even unto eternitere, 
doe thon them feed & them advance.

PsALME 29.
Sing this as the 24. Pfalme.

O Give vnto Iehovah yee; 
the founs of the mighty: 
O give vnto Iehovah yee, 
glory and potencie. 
O give vnto Iehovah yee, 
his names glorious-renown: 
in th' honouerable far euerie 
bow to Iehovah down.
Iehovahs voice, on waters is; 
thonder doth Gods honours: 
Iehovah, on waters many. 
Iehovahs voice with power; 
Iehovahs voice, with comlynes. 
Iehovahs voice, doth break 
the Cedars; Lebarons Cedars; 
Iehovah quite-doeth-break. 
And like vnto an heiffer-yong 
he makes them vp-to-spring; 
the Lebanon and Shirjon mount, 
like: Unicorns yongling. 
Iehovahs voice strikes flames of fyre. 
Iehovah, voice doth make 
the desert quake: Iehovah makes 
the Cedars doth quake. 
Iehovahs voice, doth make the hills 
to travel-tremblingly; 
and barcs the woods: in his Pallace, 
ech-one doth fay glory. 
At Flood; Iehovah fate: and King, 
Iehovah sits for aye. 
IAH, gives his people strength: with 
his people, blefs wil IAH. (peace

PsALME 30.
Sing this as the 27. Pfalme.

I Ehouafi I will thee exalt, 
for thou haft drawn up me: 
and haft at me mine enemies 
not joyful made to be. 
I cryde to thee, 6 LORD my God: 
and thou didst heal me-lafe. 
Iehovah, thou haft brought my soule 
vp from the lowest-grave: 
Thou haft kept me alive from them 
that down the pitt doe goe. 
Yethare his Saints gracious; 
Sing psalme Iehovah to: 
and vnto the remembrance of 
his sanctity confes. 
Because a moment, in his wrath, 
life in his favour is: 
Weeping shall lodge at even-tide, 
b: joy at morning-day. 
And I fayd in my quier-eafe; 
I shall not move for aye. 
6 LORD; thou in thy favour haft 
strength to my mount feded: 
but thou didst hide-away thy face, 
and I was-foon-troubled. 
To thee Iehovah doe I call: 
and a k Iehovah grace. 
What profit in my blood, when I 
goedown to rotting-place? 
Shall dll confes to thee, shall it 
shew-thorth thy veritee? 
Iehovah hael and shew-me-grace::
Psalm 31

Sing this as the 35. Psalm.

1. Jehovah for trea-tie-hope in thee,
   o let me not
   abash'd be for ever:
   thou in thy juft-
   tice freely-me-deliver.
   To me, thyn ear
   bow, speedily ridd mee:
   thou for a Rock
   of strength, vn to me bee;
   Be for an house
   of forts, me for to live.

2. For thou my Rock
   art and my fort-fenfed:
   and for thy names
   fake, wilt me guide and lead.
   Wilt bring me forth,
   from net that hidd they have
   for me: for thou,
   art my munition-safe.

3. Into thy hand,
   my sprit: I doe depose:
   LORD, God of truth,
   thou didst free-redeem.
   I hated have,
   them that obervers been
   of vanities
   of vyn-deceitful-glose;
   and I, doe in
   Jehovah trust repose.

4. I will be glad
   and joy, in thy mercie:
   which haft beheld
   my troublesome distresses;
   haft known, my soule
   in painful anguishs.

5. Haft not me clofd,
   in hand of th'enemie:
   haft made my feet
   stand, in a place-roomtie.

6. LORD shew me grace,
   for I am straitly-pent:
   mine eye, my soule
   my belly eke, is gnawn
   with grief. Because
   my life with penitive-payne;
   my yeres with fighting also, quyte are spent;
   my strength decayd,
   with my lyncs-punishment:
   Alto my bones
   with gnawing-are-wafted.

7. With my dis-tref-
   fers all, reproch am I;
   Vnto my nigh-
   bours also vsh'mently:
   Vnto my known-
   acquaintance eke a dread;
   seeing me in
   the street, from me they fled.

8. As dead-man out
   of minde, I am forgot:
   I am as bro-

9. Ken vesli. For I hear
   reproch of ma-
   ny; round about me fear:
   when as against
   me they togethier plot,
   to take my soule
   they craftily allot.

10. But LORD in thee
    my confidence I place:
    I say, thou art

11. My times they bee:
    in thy hand: from
    my foes hand, rid thou me;
    from them that me

12. Purse. Shine make thy face
    on thy fervant:
    save me, through thy good grace.

13. Jehovah, let
    me not be sham'd, for I
    doe call on thee:
    shame let the wicked have,
Psalm XXXI. XXXII.

Be silenced unto the lowest-grave.
Mute be, the lying lips: that speak hardly against the just.
In spite and pride-nautous.
How much thy good which thou hast stow'd for them that fear thee: wrought, for them that in thee trust, before the towers;
of men! Them hide thou dost in secret of thy face, from prides of men: from strife of tongues, in tent thou layl'd up them.
JAH bless'd be:
for to me his mercy be wondrous-made, in city of defense.
And I, sayd in mine heart: I am cut-hence, from thine eyes: thou heardst yet certainly my prayers voice, when I to thee did cry.
Oh all his saints, Jehovahlov'd doo ye:
Jehovah keep's, the faithful, and payeth him plentifully, that haughty as dooth.
Be ye confirmed, and strong let ye your heart bee: all that way for Jehovah helpfullie.

Psalm XXXII.

Blessed he whole transgression is pardned, whose sin cover'd is.

PSEALME XXXI. XXXII.

Blessed is the man to whom the Lord imputes no vicloufies: and in whose spirit, deceit thou knowst.

My bones with age did wear away, because from peac., king I did cease: in mine out-posing, all the day.

For, day and night, thy hand sore-lay on me: my moisture was turned, into the fombers drougtes Selah.

My sin, to thee I knovvledged, my vicioufies, I not cov'red, I sayd, I will confess to JAH, against me my faults: and thou pard'nedst my fyns iniquity Selah.

For this, shall every man godly, at time of finding pray to thee: as many waters found, surely, to him they shall not reaching-bec.

Thou art a secret-place to me, me from diffrels thou keepit-away: with shrill-longs of deliv'rance-free, thou wilt encompass me Selah.

Thee prudent make, and teach wil I, in way wherein thou shouldest goe: I counsel-wil, on thee mine eye, As Horse as Mule be ye not so.
Which doe not understand: whose jaw with bit and bridle must be tyde;
Rejoice ye just, in IAH: praying, becomes the righteous decently. With harp confess IAH: with Psel'mie, with ten-string'd lyre, psalme to him sing.

4. For righteous is Iehovah's voice: and faithfull, all his action.
5. He loves, justice & judgment-right: the earth is full of IAH'S mercie.
6. By word of IAH, the heav'ns made bee: and all their hoft, by his mouths spirit.
7. The waters of the sea, doth he make as an heap-togither-rife: he puts, the deeps in treasuries.
8. In fear of IAH, the whole earth be: Let all the worlds inhabitants, for him with-fearfulnes-back-goe.
9. For he hath-said, and it was so: he hath commanded, and it stands.
10. Iehovah, he doth disspate the counsel of the nations: the peoples cogitations, he breaking-doth-annihilate.
11. Iehovahs consultation shall stand unto eternitee: and his harts cogitations bee to ev'ry generation.
12. O blessed is the nation, whereof Iehovah God is abodes: the people which chosen hath he, for to be his possession.
13. Fró heav'ns Iehovah vieweth-well: doth all the sons of Adam see.
14. Look from his dwelling place doth to, al that in the earth do dwell. (he:
15. Their hart togethers form doth he: attendeth, unto their works all.
16. Ther is no King, that saved shall by multitude of armie be: Deliv'red is no Champion, by multitude of able-force.
17. Falle, for saluation is an horse: & by his much pow'r, freeth none.
18. Loc, IAH'S eye, is to the that have his fear: that wayt for his mercie.
19. Their foule fro death to reske-w-free: and them alive in famin faye.
20. Our foule, for IAH wayts-camest: our succour, and our shiede we. (ly:
21. For glad in him our hart shalte: for wee trutt in his name holy.
22. Iehovah, let upon us bee, thy merciful-benignity: according as we hopefully-have expectation for thee.
Psalm 35

Lead thou 0 LORD, with them that plead with mee: war against them that war against me war. Lay hold upon the shield and the buckler: stand for mine help. And spear and sword draw free, to meet with them that my pursuers bee:

Say to my soule, I thy salvation am.

Let my soule seek, my sight of them that curse me:

As chaff before the wind, so be those same:

Darknes and flippernes let be their way:

and they shall not be judg'd unjust:

This may be sung also as the 8. Psalm
the LORD them following.

7 Because, they the corruption of their grin,
without cause for me privily-did-lay:
without cause, digged for my soul have they.

8 Let ruine come on him, unwarie hee:
and catch him let his privie-hidden grin.
with waitful-ruine, let him fall therin.

9 And in Eheovah, glad my soul shall be:
shall in his saving health, have joyful-glee.

10 My bones shall all say, LORD, who u like thee?
that from his strong, riddest-true the poore:
even poor and needly, from his spoiler-fore.

11 Cruel-false witnecessies, up risen bee:
bings that I knew not, they did ask of mee.

12 Evil for good, they unto mee rendred:
ev'n of my soule, the quite-bereaving-lack.

13 And I, when they were sick, my cloth was lack;
my soule I have with fasting afflicted:
my prayer on my bosom eke turned.

14 As if a friend-familiar been he had
as if he had my brother been, I went;
as one that for his mother doth lament;
so bowed I me down obscurely-fad.

15 But when-as I did halt, then they were glad,
also togeth-ther they were-gathered:

the limiter's 'gainst me were-togither-come,
and I knew not: they rent and were not dum.

16 With hypocrites, scoffers for cake of-bread:
'gainst me their teeth together they gnashed.

17 O Lord my sakes how long, while wilt thou see?
return my soule from their visitations:
my solitar.-soule, from the Lions.

18 I in the great church, will confess to thee:
I will thee praife, among a folk mightee.

19 O let not them that are with falsitie mine enemies,
bejoyful over mee:
and they that with-out cause my haters be,
let them not pri-vily-wink with the eye.

20 Because that they do not speak peaceably:
And 'gainst them that the quiet of th'earth be.
words of deceits they have imagined.

21 And have their mouth against me large-op'ned:
have sayd, aha, aha, our ey doth see.

22 O LORD thou fe-est, silent-keep-not-thee:
O Lord, from me far-be-not-thine-abode.

23 Styrr-up, and to my judgment thou awake:
my God, and my Lord unto my debate.

24 According to thy justice, LORD my God,
judge me: and let them not at me be glad.
Psalm XXXVI. XXXVII.

21. Aha our foule, let them in hart not say: let them not say, we have him swallowed.
22. Together, bath-be they, and shamed, that joy at mine ye: clad with shame be they and baftfulness, that gaine me magnify.
23. Let them rejoyce and let them showt-with-song, my justice that delight: and let them say, Jehovah magnified be, alway; his servants peace,
24. that liketh. And my tongue, shall found thy justice: thy praise, all day-long.

Psalm 36.

Sing this as the 27. Psalm.

2. The trepaf's of the wicked man sayth-in-assured-wise, even in my hart: that dread of not before his eyes. (God

3. For flatteringly perfwade himfelf in his-own eyes doth he: to find-out, his iniquity that hated ought to be.

4. The words of his mouth, are deceit and vayn-iniquitie: for to doe good he hath left off his prudence to applic.

5. Iniquitie, upon his bed, he purposely-doth-mufe: he fettshimfelf, on way not good: he ev'doeth not refuse.

6. Jehovah, in the heavens is thy bountiful mercie: thy constant-faithfulnes doth reach unto the hyell skye.

7. Thy justice, as the mounts of God; thy judgments, a great deep: Jehovah, thou dost man and beast in helthful-safety-keep.

8. How precious is thy mercie,

when Adams sons, 6 God, within the shadow of thy wings doe hope-for-safe-abode.

9. They shall with fatnes of thy house have plentiful-moistures: and thou wilt give-them for to drink, the dream of thy pleasures.

10. Because with thee, the well of life; in thy light, light we-see.

11. Extend thy merciful-kindnes, unto them that know thee: thy justice eke, to right of hart.

12. Let not the foot of pride, come-on me: and the wickeds hand, not make me-move-aside.

13. There have they fallen-down, that do iniquitie practise: they have been thrut-down, & have ability to rise. (not

Psalm 37.

This may be sung also as the 97. or 119. Psalm.

1. Rett not thy felf for them that evil-do: envie not, them that doe inju-

riouenes. 2. For as the grass, cut down they shalbe soon: and fade, even-as the budding herbs greennes.

3. Doe good, and in Jehovah trull-ft cure; inhabit thou the land, and feed on faith.

4. And in Jehovah
vah take thou thy pleasure:  
and he will give thee,  
that which thy hart pray'eth.

5. Upon leho-
vah turn thy way aright:  
and trust on him,  
and he will set it doon.

6. And will bring-forth  
thy justice as the light:  
and thy judgement,  
as the bright-shining-noon.

7. Upon leho-
vah, with meek-silence-stay;  
and for him wavt  
thou still-with-patientnes:  
fret not, for him  
that propheseth in his way,  
for man, that doth  
effect his purposes.

8. Surcease from wrath,  
and leave-off anger-hot:  
fret not thy selfe,  
eke to doe naughtynes.

9. For they that naughty-doone, shall down be cut:  
and they that wayt  
on IAH, shall land possesse.

10. And yet a while,  
and wicked shall not bee:  
and thou shalt mark,  
and he not in his place.

11. And meek-men, shall  
the land inherit-free:  
and in much peace,  
they shall themselves solace.

12. The wicked, doth  
against the just devises:  
and doth against  
him, gnashing-grind his teeth.

13. The Lord he doth  
him laughingly-despise:  
for, that his day  
a coming is, he seeth.

14. Draw sword, and bend  
their bow doe wicked-men:  
to fell the poor  
and needy, for to flay  
the right of way.  
Their sword, shall enter in

their hart; their bowes  
ake, broken be shall they.

15. The little of  
a just man, better is:  
then many wicked-  
ed-mens wealth-manifold.

17. For broke shalbe  
the armes of men-graceles:  
wher as the just,  
Iehovah doth uphold.

18. Iehovah knowes,  
the dayes of perfect-men:  
and their inhe-  
ritance, shalbe for aye.

19. In th'il time  
they shall not balled been:  
in dayes of hun-  
ger, have yonough shalbe they.

20. But, perish shal be  
the men-ungracious;  
the enemies  
eke of Iehovah, shal be like unto  
the ramms fat-precious:  
they are consum'd,  
with smke consumed-all.

21. The wicked bor-  
rroweth, and doth not pay:  
and just-man, thew-  
eth-grace and give doth he.

22. For his blessed,  
possesse the land shal he:  
and his accur-  
ed-ones, cut-off shalbe.

23. Mans steps are, by  
Iehovah, stablisht-faft:  
and he his way  
affects,delytefully.

24. When he shall fall,  
he shall not off be cast:  
because Ieho-  
vah, holds his hand firmly.

25. I have been yong,  
am old; yet never fee,  
the just forfa-  
ken, and his feed seek bread.

26. All day, deal gra-  
ciously and lend doth hee:  
and
and in the blessing, bides his after seed.

27. Shun evil, and do good: and dwell for aye.

28. For IAH, doth judgment love, and leaveth not his gracious-faincis, for ever kept are they: whereas feed of the wicked, is off-cut.

29. The just men they shall by inheritance have of the land rightful possession: and to perpetual continuance, they shall therein have habitation.

30. The just man's mouth, doth wisdom forth-impart: also his tongue, the rightiful-judgement speaks.

31. The law of his God is within his hart: his foot it shall not stagger in his legs.

32. The wicked, for the just, doth spyl-land: and seeketh, him by death-for-to-oppres.

33. Iehovah will not leave him in his hand: neyther condemn him, when he judged is.

34. Wayt for Iehovah with continuance, and keep his way; and he exalt will thee, for to possess the land by heritance: when cut-off are the wicked, thou shalt see.

35. I have the wicked seed seen, difmaying-for: and spreading-forth himself, as laurel green.

36. He pass-away, and loe he was no more: and I him sought.

but found he hath not been.

37. Observe the perfect, and the righteous fee: for that after-end of that man shall be peace.

38. But trepaffers destroyed together bee: the after-end of wicked, cut-off is.

39. And just mens living health, of IAH proceeds: their strength in time.

40. For need, And IAH helps them, and rids them freely: from the wicked rids, and saveth them: because they hope in him.

PSALME 38.

Sing this as the 18. Psalme.

1. Iehovah, in thy wrath rebuke not me: neyther challice me in thine angry-heat.

2. For into me, fluck-deep thine arrowes be: and thou thy hand upon me down doll let.

3. For thy threat, in my flesh is no foundnes: for my syn, in my bones there is no peace.

4. For, my misdeeds, are over my head gone: as weighty lode, too weighty for me-is.

5. My stripes doe flink, rot-with corruption: because of mine undiscreeet-foolishnes.

6. I crooked am, am bow'd-down vehemently: for all the day, doe walk sad-mournfully.

7. For full my flanks are of fore-serventness: and in my flesh, there is no intyre-part.

8. I weakened am
It and cruel'd with veh'mentnes;  
I tore-out, for  
the groning of my hart.  
10 O Lord, my whole  
defyre is thee before:  
and hid from thee,  
is not my sighing-fore.  
11 My hart doth pant,  
my force hath me forsake:  
and myne eyes light,  
ev'n they with me not are.  
12 My lovers, and  
my friends, stand fro my stroke:  
my neighbours eke,  
doe stand removed-farr.  
13 Snares also fet  
they-that my soul doe seek,  
and they that seek  
myne ill, doe mischiefs speak:  
All day deceys  
they meditating-plot.  
14 And I as deaf-  
man am, I do not hear:  
and as one mure,  
his mouth that openeth not.  
15 And am ev'n-as  
a man which gives not ear:  
and in whose mouth,  
no reprehensions be.  
16 Because Ieho-  
vah I doe wayt for thee:  
O Lord my God,  
an answer thou wilt-graunt.  
17 For I did say,  
left at me joy-doe they:  
when my foot moves,  
doe gainst me greatly-vaunt.  
18 For I to halt  
am ready: and alway,  
fore me my pawv  
is. For I doe declare  
my vicionfines:  
and for my lyn shew-care.  
19 And my foes, liv-  
ing mighty-are: and they  
are many, that  
me hate for cause-untrue.  
20 And they that e-  
vil doe for good repay:  
are adverse to  
me, for I good pursue.  
21 IAH leave me not:  
my God be not from mee.  
22 O Lord, my health:  
to my help halten thee.

Psalm 39.

Sayd, I will beware my wayes,  
not with my tongue to mis: Ile keep  
a bridle on my mouth, whiles wicked  
fore me is. 3. With stilles I was dumb,  
also flyrred-e;oublofily. 4. Hot in me  
was mine hart:  
Fyre in my meditation burn'd:  
I with my tongue did speak.  
5 Iehovah, make me know mine end:  
what my dayes mesure eke:  
know let me how short liv'd I am.  
Loe,thou haft given my dayes  
handbreaths,and my worldly-time  
fore thee as nothing weigher:  
Sure wholly vayn is ev'ry man  
though settled fast Selah.

Surely
Psalm 40

Sing this as the 32. Psalm.

1. And he did make me to ascend out of the dreadful-sounding pit out of the myre of muddynes: and on a rock, set fast my feet: ordered my steps with stedynes.

2. He hath given my mouth into a new song: to our God a praye: many shall see shall fear also: and in Jehovah truth-always.

3. O blest man, he that doth put Jehovah, his securite: and to the proud respect not; or them that turn unto a lye.

4. Thou makest thy work marvelous, 

5. Thou wouldst not, gift and sacrifice: thyne ears, thou op'ning-dost prepare: burnt-offring and oblation for lynne; thou wilt not asked it.

6. Then did I say, loe I am come: in the books roll, it's of me writt.

7. I joy to doe thy will my God: and thy law, in my bowels's.

8. I in the great Church, tel abroad: the joyful-tidings of justice:

9. Loe I my lips have not closed;

10. Doe not thy mercies-pitifull close up from me, o Jehovah: but let thy mercy-bountifull and thy truth, me preferve alway.

11. For evils moe than can be told: have round-about affayled me: my crooked-synns on me take-hold, and I notable am to see: They doe surmount hairs of my al'my hart doth me forake: Vouchsafe Jehovah, me to ridd. Speed to mine help Jehovah make. Let them abash be, and have-shame together, that the seekers are of my soule, to confume the same: let them be back-return'd-farr; And blush let them, that would my

12. Quite-defolated let them be, (blame: for a rewarding of their shame: that say, aha aha, to mee.

13. Joy let them and rejoice in thee, all that doe seek thee, let them say that thy saluations lovers bee, the Lord be magnifyde, alway.

14. And I, afflied am and poor, think on me doth the Lord-my-ray: my help and my deliverour thou art, my God, doe not delay.
Psalm 41.

Sing this as the 39. Psalm.

O Blessed, he that to the poor doth prudently attend: Jehovah, him in the evil day deliverance wilt send.

2 IAH, wilt him keep and give him life, he blessedness shall find upon the earth: and give him not unto his foemens mind.

3 Jehovah, he will him uphold, on sorrowful bedsted: thou in his sick infinitie, hast turned all his bed.

4 Say did I, o Jehovah shew unto me graciousness: heal thou my soul, for against thee I sinned-have-amifs.

5 Mine enemies, of me said evil: when shall his dying bee, and his name perish quite away?

6 And if he comes to see; he speaks a vain-lye in his heart: iniquitie he heaps unto himself: he goeth forth, abroad the same he speaks.

7 Togither, against me whisper doe all that my haters be: against me, they malicious-yll doe-think concerning me.

8 Some divilish-mischeevous thing in him is fastned sore: and he that lyeth shall not add to rise-up any more.

9 The man moreover of my peace, in whom put-truft did I, that eats my bread: he hath the heel against me lifted-hye.

10 And therefore thou be gracious to me, o Jehovah, and raye me up again: and I shall unto them repay.

11 By this I know, that in me thou dost willing-pleasure take: because mine enimic shall not against me triumph-make.

12 And I, in mine integritie thou me suffeyned haft;

Psalm 42.

And haft me to eternitie before thy face set-fait.

14 Blessed, Jehovah Is'els God hath from eternal been, and to eternal-ay so be: Amen, yea-and Amen.

Ike as the hinde, for water streams doth bray desiroufie: even so desiroufie

lie-dothe-bray, my soul, o God to thee.

3. For God, even for the living God,

my soul it thirsteth fore: o when shall I come, and appear, the face of God before!

4 My weeping-tears have been to me for bread, both night and day: while unto me, where is thy God, they all the day doe say.

5 These things doe I in-mind-record, and on my felt out-lived my very soul, because I had among the throng passed; Gods house, with the I did frequet: with voice of shewing-Elee
Psalm XLII. XLIII. XLIII.

and thankful-prayre, with multitude keeping festivitie.

6 My foule, ó wherfore dost thou bow thy self down-heavily; and wherfore in me makest thou a flyrr-tumultuously?

With hopeful-expectation wayt thou for God, because yet I shall him confess: for the salvations of his face.

7 My God; in me, my soule bowes down; for, thee to mind I call, from Iarden land, and Hermonim, even from the mountain smal.

8 At sounding of thy water-spouts, deep unto deep doth call: thy waves pass over me, and-eke thy breaking-billowes-all.

9 By day, Jehovah will command his mercy, and with me his song by night: a prayer, shall to God of my life be.

10 I say wil unto God my Rock, why dost thou me forget: why goe I sad, while th'enemie me preffing-doeth befet?

11 With murdring-weapo in my boneS, me my distreflers check, when all the day, wber is thy God? they unto me doe speake.

12 My soule, ó wherfore dost thou bow thy self-down heavily; and wherfore in me makeit thou a flyrr-tumultuously? wayt-hopefully for God, because yet I shall him confess: of my face the salvations, my God he also is.

Psalm XLIII.

Sing this as the 42. Psalm.

O God wee with our ears have heard, our fathers have us told: the work thou wroughtest in their dayes,

in dayes before-of-old. 3. Thou with thy hand didst disposiSs heathens, and plantedst them: vnto the peoples didst
dest evl, and propagatesst them.

Psalm XLIV.

Judge me ó God, and plead my plea; from nation mercylefs, deliver me from man of guile, and of injuriousnes.

1 For thou the God art of my strengthe, why thoroufliet me theere: why goe I till sad-mountful, for th'oppression of the foe?
Psalme XLIII. XLV.

4 For they have not by their own sword, 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.

5 Thou art my king & God: command Jakobs ful-laying-health.

6 In thee, we our distressing foes as with-the-horn shall-push; in thy name we shall tread-down that rise-up against us. (tho'fe

7 For in my bow I will not trull: and my sword sav.es me not.

8 For thou from our distressers hast for us salvation got:

9 In God, we pray'd all day: and thy name to eternitie, we will confess Selah.

10 But now thou dost away-repell, and us ashamed make: and with our orderd-armies, thou dost not thy journey-take.

11 From the distresser, thou dost cause us backward to recoll: and they that hate us, for themselves doe make of us a spoyl.

12 Thou hast us given as sheep for meat: and us in nations sanna.

13 Halt sold thy people for no wealth: nor by their prices gaynd.

14 Thou to our neighbours dost expose us for an opprobrie: a scoffing and a scorn, to those that round-about us be.

15 Thou dost us for a parable: among the heathens put:

16 My shameful-ignominie is before me all the day: and the abasing of my face, me covering-doth-aray.

17 For voice, of him that doth reproch and tauntingly-despight: and for the face of th'ennemie, and fell-avenging-wight.

18 All this is come on us, and we have not forgotten thee: neyther against thy covenant committed falsetie. (from

19 Our hart hath not turn'd back: nor thy path, our feet erray'd. (place:

20 Though thou us crush'd, in dragons us covered with deaths shade.

21 If we forget, our Gods name: or to strange God (read our hands.

22 Shall not God cherish this? for, hid of th'hart he understands, (things

23 But for thee, we as slaughter sheep esteemd are, ky'd all day.

24 Styrr up, why sleepest, Lord? awake: thuff not a way for ay.

25 Whom more hidest thou thy face: forgett't our cafe distress:

26 and our oppression. For our soul is to the dut down-pret:

27 Rise for our full help: and redeem us, for thy mercy fake.

Psalme 45.

This may also be sung as the 18. Psalme.

M

The hart, a good word boyleth-

fervently: I to the King, doe lay mine

actions: my tongue, the pen of writer

speedily. 3. Much favoured art thou than be Adams sons; grace powred.
Psalme XLV. XLVI.

11 O daughter, hear and see,
and bend thyne ear:
and thynne-own folk forget,
and-cke thy fa-
thers house. So thy bew-tee
the King will co-
ver: for thy Lord he is,
and unto him
bow-down-thy self-submis.

13 And Tyrus daugh-
ter, peoples weathy-men,
with gift, thy face
shall earnestly-desire.

14 The Kings daughter
all glorious is within:
of purled works
of gold is her attire.

15 In broderyes
led to the King is shee:
mayds after her,
her friends, brought in to thee.

16. They shalbe led-
along with joyes, and glee:
they enter shall,
into the Kings Palace.

17 In fled of thy
fathers, thy sonus shalbee:
in all the earth,
them Princes shalt thou place.

18 Thy name, through a-
ges all, I will relate:
therefore for aye,
folks shal thee celebrate.

Psalm 46.

Sing this as the 44. Psalm.

An hopeful-shelter & a strength,
unto us God will be:
a succour in distresses, find
vehemendly shall we.

3 Therfore we will not be afrayd,
although the earth change place:
& though the mountayns moved be,
into hart of the seas.

4 Though waters therof make a noyse,
though muddy be shall they:
though for the haughtynes thereof,
the mountayns quake Selah.

E 2 7 There
There is a flood, the streams thereof,
shall glad the city of God:
the holy-place, the places of
the Highest-ones abode.

God is in midst of the same,
it shall not moved be:
at looking-forth of the early-morn,
'God help the same will he.

The nations did make a noise.
the kingdoms moved were;
give-forth did he his thundering voice,
the earth did melt with fear.

The God of armies is with us,
the ever-being-Iah:
the God of Iakob is for us
a refuge-hye, Selah.

Psalm 47.
Sing this as the 33. Psalm.

Great is Jehovah and with praise
exulted vehemently:
within the citie of our God,
his mount of sanctity.

Fayr in her situation,
the whole earths joyfulnes;
mount Sion, in sides of the north:
the great Kings citie is.

God in her lofty-palaces;
for refuge known is he.

For loe the Kings assembled were:
together gone they be.

Themselves did see, so wondered they:
they troubled frightened were.

Trumbling did take them there:
bes are that child-doth-beare.

As we have heard, so have we seen;
in citie of our God,
in citie of the God of holis
the ever being-Iah:

God firmly-will-establish it,
eterally, Selah.

Within thy pallass, we o God,
have minded thy mercie.

As thy name, so thy praye, o God
to ends of the earth shall:
of justice, thy right hand is full.

Let Sion mount rejoice,
for thy judgments, let daughters of
Judah make gladness-noyse.

Compass Sion, about it goe;
the currets thereof, tell.

Set ye your hart, on for thereof:
her palasses view-well:
that ye may tell, to th'after age.

That this-same God, wilbee.
our God, for ever and for aye:
guide us till death will hee.

Sing this as the 119., or as the 78. Psalm.

O Hear ye this,
all peoples: hearken yee,
all in the world
inhabitants that bee.

Both baser-mans
and noble-mans children:
together wealth-
thy and poor needy-men.

My mouth, shall speake
things manifoldly wise:
and my hartes mu-
sing, is of prudencies,

I will mine ear
to parable incline:
I open will
with harp, mine hidd doctrine.

Why should I fear,
in th'evill dayes: when as
my stepps iniquitie shall me compass?

They that trust in
their wealth-ly fortitude:
and glorye, in
their rich-s multitude.

Man can his bro-
ther in no wise redeem;
he can no ran-
fome give to God for him.

So cattely shall,
their soules redemption bee:
that it shall cease
unto eternitie.

That he may live
yet to eternitie:
and may not the
pit-of corruption see.

For he doth fee,
the wife-men dye away;
the fool and bru-
tish joyntly doe decay:
and vnto o-
thers leav their wealthy-store.

They think their hou-

Psalme XLIX.

Psalme 49.

Psalme 50.

Psalme 51.

Psalme 52.

Psalme 53.

Psalme 54.

Psalme 55.

Psalme 56.

Psalme 57.

Psalme 58.

Psalme 59.

Psalme 60.

Psalme 61.

Psalme 62.

Psalme 63.

Psalme 64.

Psalme 65.

Psalme 66.

Psalme 67.

Psalme 68.

Psalme 69.

Psalme 70.

Psalme 71.

Psalme 72.

Psalme 73.

Psalme 74.

Psalme 75.

Psalme 76.

Psalme 77.

Psalme 78.

Psalme 79.

Psalme 80.

Psalme 81.

Psalme 82.

Psalme 83.

Psalme 84.

Psalme 85.

Psalme 86.

Psalme 87.

Psalme 88.

Psalme 89.

Psalme 90.

Psalme 91.

Psalme 92.

Psalme 93.

Psalme 94.

Psalme 95.

Psalme 96.

Psalme 97.

Psalme 98.

Psalme 99.

Psalme 100.

Psalme 101.

Psalme 102.

Psalme 103.

Psalme 104.

Psalme 105.

Psalme 106.

Psalme 107.

Psalme 108.

Psalme 109.

Psalme 110.

Psalme 111.

Psalme 112.

Psalme 113.

Psalme 114.

Psalme 115.

Psalme 116.

Psalme 117.

Psalme 118.

Psalme 119.

Psalme 120.

Psalme 121.

Psalme 122.

Psalme 123.

Psalme 124.

Psalme 125.

Psalme 126.

Psalme 127.

Psalme 128.

Psalme 129.

Psalme 130.

Psalme 131.

Psalme 132.

Psalme 133.

Psalme 134.

Psalme 135.

Psalme 136.

Psalme 137.

Psalme 138.

Psalme 139.

Psalme 140.

Psalme 141.

Psalme 142.

Psalme 143.

Psalme 144.

Psalme 145.

Psalme 146.

Psalme 147.

Psalme 148.

Psalme 149.

Psalme 150.
Psalm L

He God of Gods, Jehovah; speak doth he, and calls the earth: tro rising of the Sun, to going-down thereof. God shines-clearlie, fro Sion, bewties whole perfection.

3. Our God come, and not cease: fyre fore him eateth; and storn about him vehemently beateth.

4. Unto the heav'ns call from above will hee: unto the earth, his folk to judge likewife.

5. My gracious-faints unto me gather yee: that strike my co- ventant with sacrifice.

6. And heav'n's his jus- tice openly-thall-display: because-that God, himself the judge is Selah.

7. Hear o my peo- ple, and I will proclaim, Ifr'el, and I will tellify to thee: God thy God

8. I will not the blame, for thy flayn-beasts:

9. I will out of thyne houfes no bullock take:

10. For each beast of the wood to me pertyns: the beasts, that on a thousand mountays be.

11. I know all fly-ing fouls of the mountays: and storn of wild-beasts of the field, with me.

12. If I were hun-grie, thee I would not tell it: for myne the world, and plenty that doth fill it.

13. Will I thee flesh eat, of the bullocks-strong: and of the goat-bucks drink the blood will I?

14. Sacrifice thou to God confession: and pay thy vowes, to him that is molt-hye.

15. And in day of distres, with-call-apply me: the thee releafe, and thou shalt glorify me.

16. But to the wic-ked, what halt thou to doe, sayth God, to tell my flatutes: and to take my cov'nant on thy mouth? When nurture thou doft hate: and cast my words behind thy backe.

17. If thou doft see a thief, with him thou ronneft and thy part, is with whomongers unhonest.


19. Thou firstt, against thy brother thou doft speak: against thy mo-

thers
Psalm 51.

GOD be gracious to me, according unto thy kindnes; as thy compassions many bee, wipe thou away my trespasses. 4. Much wash me from my perversnes: and from my syn me purifie. 5. My trespasses, for know doe I: and my syn fore me alway is.

6. Against thee against thee alone, I synnd-have; and in eyes of thee, that which is evil I have done: (be, that whè thou speakst thou just mayst when as thou judgest pure mayst be. 7. Loe in perversines I have been brought-forth-with-rowe: & in syn, my mother hath conceived mee. 8. Behold, the truth deyte doth thou in thinward-parts: in secrecie hast wisdom also made me know. 9. Thou wilt from syn me purifie with cizop, and be clean shall I: thou wilt me wash, and I than snow shall whiter be. Make me wilt thou to hear gladnes and joyful-glee. 10. The bones thou didst afunder-bray, They shalbe gladsom-earhfully. 11. From my synns,hide thy face away: wipe out all myne iniquitie. 12. Clean hart,ô God, create to mee: And a firm spirit, in me new-make. 13. Cast me not from thy face: nor take from me, thy spirit of sanctitee. 14. Joy of thy saving health, agayn to me reslove: and fledfastly with a free spirit me fullyn. 15. Teach trespassers thy ways wil I: and synners, shall convert to thee. 16. Deliver me from bloods, ô God, God of my healthful-safe-abod: my tongue thal showe, thine equitie. 17. Lord, thou my lips shalt opene: (praise and my mouth , thal thew-forth thy God's sacrifices, are a sp'rite: broken; a hart broke and contrite: ô God, thou wilt not it despife. 18. For sacrifice doth not please thee, els I would give: burnt-sacrifice, thou tak't not in contented-wife. 19. Gods sacrifices, are a sp'rite: broken; a hart broke and contrite: ô God, thou wilt not it despife. 20. In thy good-will doe thou bellow on Sion, goodnes-bounteously: walls of Jerusalem, build thou. 21. Then thou accept-shalthepleasingly slayn-offerings of just-equity, burnt-offering, whole-oblation: and bullocks thine Aitar vpon then shal they offer-up-on hye.

Psalm. 520.
PSALME 52.

Sing this as the 18. or as the 37. Psalm.

3. O Mighty-man, why boasteft thou in yll?
   Gods mercie, all the day endureth-still.

4. Think doth thy tongue woeful mischeevousnes:
   as rafor sharp, doing deceitfulnes.

5. Love doft thou evil more than good: to say falsehood, rather than justice-true Selah.

6. All words of swallowing-perniciousnes love them doft thou, tongue of deceitfulnes.

7. God also will, to perpetuete
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.

8. And-then the just shall it behold, and they shall fear: shall also laugh at him. (And say,)

9. Behold the man, that made not God his might;
   but trusted in his riches ample-plight:
   He strong was in his evil-mischeeves.

10. But I, am as green olive in Gods house:
    I confident-ly-trust in Gods mercie,
    for ever and for aye-continuallie.

11. I will unto thee thankfully-confes for evermore, because thou haft doon this:
    and will thy name

PSALME 53.

This may be sung also as the 45. Psalm.

He fool fayth in his hart, there is no God: they are corrupt, and with iniquities are made abominable, none dooth good. 3. Out of the heav'ns God lookt attentively on Adams sonns: to lee, if any were that understand, that dooth for God inqueere.

4. Ech-one is gone back, they togither be unprofitable: none,not one,doth good.

5. Doe they not know, that work inquietie:
   that eat my peo-
   ple, as they eat up food;
   to God,they doe not invocating-pray.

6. A dread where no dread was,there dreaded they:
   For
Psalm LIII. LV.

For God, scattered his bones that siegeth thee: thou haft them put unto confusion, for God hath cast them off contemnuouslie.

7 Who gives, Is'rl's salvations, from Sion? When God returns, his folks captivites: Iakob be glad, Is'rl shall joyful bee.

P S A L M E 54.

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 heedful be.

5 For strangers, are against me rifen; and daunting-tyrans, they doe seek my soule: they have not before them set, Selah. (God

6 Loe God mine help: the Lord, is with them that upholders be of my soule. To mine enviers, the evil turn will Ie:

8 o in thy truth, suppress thou them. With voluntarynes to thee I will doe-sacrifice: thy name I will confess, because (Iehovah) it is good.

9 For he has rid-me-tree, out of all trouble: and mine eye upon my foes did see.
Psalm LV, LVI.

And me, Jehovah gives salvation.

Evening and morn and noon, I make a noise and meditate:

From flight against me, my soul redeemed hath he in peace: for very many were with me.

God hear will, and on them affliction lay, even he that sitteth from ancient aye Selah: because that unto them no changes bee; and God they have not feared reverentlie.

On his friends peaceable, he layd his hand: his covenant he breaking hath profan'd.

Words of his mouth smoother than butter been; but fighting-barrel is his hart within:

His words more soft than oil, but (words they are.

Upon Jehovah, cast thy weighty care; and he will thee susteyn: give will not he, for ever that the just man moved be.

But thou Jehovah, wilt make them down to goe, the low-pitt of corruption into: the men of bloods and guile, alive thalbee not half their dayes: but I, wil fruit in thee.

Psalm 56.

Sing this as the 53. Psalm.

O Mighty God unto me gracious be, for misera-
Psalm 57

Sing this as the 60. Psalm.

God be gracious unto mee, to me be gracious; for in thee, my soul for the shelter-safe hopeth: and in thade of thy wings I will hope for my shelter-safe; untill ech-woodful-evl away passeth.

3 I call wil, unto God moff-hye; unto the God, that perfectly-doth for me bring things-to-a-day.

4 From heav'ns he fends, and faveth me; put him unto reproch he that would me swallow-up, Selah: God he doth send-forth, his mercie and his assured-verbatim.

5 My foule, the Lions is among; I lye among the inflamets, the lions of men, whose teeth, are spears & arrowes: & tharp sword, their

6 God over heav'ns be lifted by: (tongue over the whol earth, thy glory.

7 Not for my steps-prepare did they; he bow'd my foule: they diggd a pit before me; and in midds of it, themselves are fallen down, Selah.

8 Myne hart o God, prepar'd firmly; myne hart prepar'd is steaftally: I sing wil & with psalm-wil praise.

9 Raiser-up thy-felt o my glorie, raise-up thee, harp and psalmerie; at dawning-day I will up-raife.

10 In peoples, Lord, I wil thee lawed: in nations, thee with psalm applaud.

11 That great to heav'ns & thy mercy: and to the skyes thy veritee.

12 God over heav'ns up-lifted bee:

over the whol earth thy glory.
Psalm 58

Sing this M the 47. Psalm.

1. In deed, Assembly, doe ye speake justice: judge yee of Adam's former righteousness?

2. Yea yee in hate, work evil-injuries: yee in the land weigh your hands violentnes.

3. The wicked from the womb estranged bee: err from the belly, speaking falsifie.

4. Poyson they have, like serpents poyson-warm: as of the deaf aye, that doth stop his ear.

5. Which will not hear, the voice of them that charm: of the moth-wise enchanting forcerter.

6. Their teeth, o God, in their mouth break away: the Lions rothes, burn't thou out, o IAH.

7. As waters that goe-hence, refus'd be they bend he his shafts, as cut off let them been.

8. As snail that melt-eth, let him goe-away: as womans fore-birth, Sun that have not seen.

9. Ere they perceive your thorns thorns of the Brier: ow't quick; he will whyle ecch away in ire.

10. The just shall joy, when vengeance he doth see, shall wash his feet, in blood of the godless.

11. And men shall lay, fruit for the just sulphure: sulphure a God, judging in earth there is.

Psalm 59

Y God, deliver me from them that are mine enemies: let thou me up on hye, from them that up-against me rise. Deliver me from them that work paynful-transgression: and from the men of bloods, vouchsafe to me-

salvation.

For loe they lay-wayt for my soul, the strong together draw against me: not for my trefpafs, nor for my syn o IAH.

Without iniquitie in me; they run and ready make: rise-up to meet me, and behold. And thou Leovah wake, awake. God of holts, God of Is'el, to visit heathens all: be gracious to none [Selah]: that work syn disloyal. (dogs:)

They turn at even, make-noyse like and citie round-belay. (much:

Loe, with their mouth they utter-words, in their lips have they:

For who (say they) is he that hears?
But thou Eternal-one,
wilt laugh at them: wilt heathens all,
have in derision.

O thou that art his fortitude,
to thee attentively-
will I take-heed: because that God;
is my munition-hye.

God of my bountiful-mercie
he hath prevent will mee:
on mine envious-enemies,
God he will let me see.

Slay them not, lest my folk forget;
make them abroad to stray
in thy power, & down bring thou the;
our shield, o Lord-my-slay.

Syn of their mouth, word of their lips:
when in their haughtynes
they taken are: and let them tell,
of cursing and falsenes.

Consume in wrath, consume and let
them be no more: that they
may know, that God in Tack b rules;
to th'ends of the earth, Selah.

They turn at even, make noys e like
and city round-belay: (dogs;
They wander shall to eat: & howl,
if filled be not they.

But I will sing thy strength, & shouw
at morning thy kindnes:
for thou my fente, & refuge art,
in day of my dißtreß:

O thou that art my fortitude,
to thee sing-psalm will I:
for God mine hye-munition #,
the God of my mercie.

This may be sung also as the 84. Psalm.

O GOD, thou didst away us call
thou didst us break: thou angry wait;

agaym-return thou unto us. 4 Thou
couldst haft the land to quake, thou
didst it rive: agaym whole-make , her
breaches, for it moved is.

Vanto thy people thou didst shouw
hard-things: to drink give us haft thou,
the wine of forswching-difmay.

Giv'n hault thou, to them that thee fear,
a banner, hye-displayed-to bear:
because of certayn-truth, Selah.

That thy belonged-ones may have
deliverance: o doe thou save;
with thy right-hand, & me answer.

God speak did by his far wettie
I will be glad: divide shall I
Shechem, & Succoth dale measure-

Mine Gilad, and Manafch mine;
& strength, of myne head, Ephraim:
Tudah shal my lawgiver be.

Moab, my wath port; I shall throw
over Idumea my shoe:
showt Palestina, over me;

O who wil me along-forth guide,
who to the citie fortißide;
who will we lead Ædom unto?

Is it not thou, God, that hadst hurl
us from thee, & within our hoffs
that wouldst not, o God, forth-go? 

O give thou us help from dißtreß:
because deceitful-falshood 
the earthly-mans salvation.

Through God doe valiantnes shall we;
and them that our dißtreßers be,
he with-contempt-will-tread-upon.

Psalm 61.
Psalm LXI. LXII.

Psalm LXI.

Sing this as the 37. Psalm.

Hear thou o God,

my cry : my pray'r attend.

To thee I call,

from the lands utmost-end,

when my hart o-verwhelm'd is-heavily:

lead thou me to

the rock more hye than I.

For thou hast been

to me an hopeful-place:

a tow'r of strength,

from th'adverfaries face.

I sojourn will

within thy tent for aye:

wil hope, in se-cret of thy wings, Selah.

For thou o God,

hast to my vowes giv'n ear:

giv'n heritage,

to them that thy name fear.

Dayes to the kings
dayes added be by thee:

his yeres, as un-to age and age shalbee.

Fore God he fit

shall to eternal-aye:

mercie and tru'h

prepare, which keep him may.

So will I to

thy name perpetually

ding psalme; that I

may pay my vowes, dayly.

Psalm LXII.

Sing this as the 25. or as the 55. Psalm.

Yet sure to God,

my soule keeps silentnes:

because from him,

mine expection is.

Surely my Rock,

and my salva­tion he:

mine hye-de­fense,

I shall not moved be.

How long inde- vour-a mischevous-deed

wil yee against

a man? yee shall kylled

be, all of yow:

shalbe as bowed wall:

and as a fene,

that thooved-is-to-fall.

Yet surely they

have-consufation

to thruft him, from

his exaltation;

they doe delyte

in falfhood: blefs doe they

with mouth; but with

their in part curie, Selah,

Yet unto God,

my soul; keep silentnes:

because from him,

mine expection is.

Surely my Rock,

and my salva­tion he:

mine hye-de­fense,

I shall not moved be.

My sav­ing-health,

my glorie, is in God:

in God, my Rock

of strength, my safe­abode.

Yee people, tru't

in him all times; out-lay

fore him your hart:

God, our hope, Selah.

Surely the base­ mens sonnes are vanity;

the sonns of no­ ble-men are but a lyce:

in ballances

togither them to lay,

leighter than va­ nity it self, are they.

Tru't not yee in

oppressing-injurtie,

also become

not vain in robberies:

if pow'rfu'­wealth

do plentifully-grow,

do not the hart
Psalm LXIII. LXIII.

upon the same bellow.

13. Once speak did God, twic heard I this again; that pow'rlnes doth unto God perteyn.

And unto thee Lord, merciful-kindnes: for thou wilt pay ech-man, as his work is.

Psalm 63.

Sing thy as the 63. Psalm.

God, thou my God; I early thee inquire; my soul, for thee doth thirstily-desire; my flesh for thee doth long-with-ardentnes; in land of drought, and weary waterless.

3 As I did view thee in the sanctuary: so for to see thy power, and thy glorie.

4 Because thy mercie better then life is: my lips shall celebrate thee with prayses.

So thorow-out my life blest thee will I; I in thy name, will lift my hands on hye.

6 My soule with fat and fatnes Iyll'd shalbe; my mouth cke, shall with showing lips prayse thee.

7 When on my beds I thee in mind-relate; doe in the watches on thee meditate.

That unto me a ful-help been haft thou; and I have fhowted in thy wings shadow.

My soule affixed-cleveth after thee; thy right-hand cleefully-upholdeth mee.

Psalm 64.

Sing thy as the 64. Psalm.

God hear my voice when I doe pray to thee; preserve my life, from dread of th'enemy.

3 From secret of yll-doers, hide thou mee: from rage, of them that work iniquitie.

Which have their tongue sharp-whetted as a sword: have bent their arrow, even a bitter word.

To shoot in secret-places at th'upright; shoot him and fear not, wil they fuddainlie.

An yll word they to them confirm-with-might; tell, to hide snares; they say, who shal them see?

They doe farch-out evils injurious; they doe accomplishe a farch curious.

Even the deep hart, and part of man within.

But God he hath an arrow suddainly against them shott; their broken-wounds have been.

And when they caufed have them severally, by their own tongue.

upon
PsALME LXV. LXVI.

10 And all men, shall in fear stand reverently:
and shall declare Gods operation;
and shall his deed consider-prudently.

11 The just rejoice shall in th'Eternal-one,
also in him for safety-hope he shall:
and glory shall, the upright harted all.

PsALME 65.

Sing this as the 60. Psalme.

O God, prayse silent-ways for thee,
in Sion: and the vow shallbee 
payed unto thee. Thou pray'r hear-
all flesh therefore, shall come to thee. (cft:
perverse things, have prevayld 'gainst me:
our trepafles, thou them cov'ret.

O bleffed be, whom thou dost make-
chofe of and neer unto thee take,
in thy courts to have dwelling-place:
with good things that in thine house be 
fuf-fatififed be shall we,
with holy-things of thy pallace.

In injustice thou wilt us answer,
shing-feareful, 6 God our Saver:
the hope of ends of th'earth through-
and of th'other far-off by the fea. (our 
Mounts by his might itablish doth he:
and is with strength, gyred-about.

Which doth the loud-noife of the seas 
the loud-noife of their waves, appeale: 
and peoples troublous murmuring.
And they that dwell in parts-far-out 
saer, for thy signes: thou makest know, 
throughings of morn and evening.

The land thou careful-visitest,
and plentifully it moifened,
thou dost enrich it very much; 
with Gods stream, where ful waters are: 
their corn thouready dost prepare, 
when thou haft it prepared such.
The ridges of it thou warret,
the forrowes of it thou setleft;
and thou the bud thereof dost bless.

Crowned the yere of thy goodness:
and thy pathes fainct doe deftill.
On pastures of the wildernes,
they doe deftill: and with gladnes,
the hills they gyred are about.
The pastures are with sheep clothed;
and valles are with corn cov'red:
they sing, they also joyful-showe.

PsALME 66.

This may be song also as the 100. Psalme.

All the earth, showe yee to God.

His names glory with-praim-sing-ve:
put glorie, to his praise. And say to
God, how fearful thy works be!
Through greatnes of thy strength, thy
yeild-fcynedly to thee shall they, (tocs 
All th'earth, bow-down and sing, to thee:
pram-sing they, to thy name, Selah.

Come see, Gods works: he in his act 
so Adams sons, is reverent.
He turned fea, into drie-land
on foot they through the river went:
Even-there did wee rejoice in him.
He ruled with his pow'rs, for aye:
his eyes, in nations spie: rebells,
let not exalt themselves, Selah.

Yee peoples, blefs our God: & make 
the voice of his prayse to be heard.
That puts our foule, in life: and hath
not giv'n, our foot for to be flyrd.
For thou, oh God, hast proved us;
ride us, as silver tried is.
Thou hast us brought into the net;
halt put upon our loynes, straynes.
Thou cau'sed halt men for to ride,
on our head: we through lyre did pass
through waters eke; & thou hast brought
us out, to an abundant place.

With burnt-offtings I to thine house
will come: will pay, my vows to thee.
Which my lipps uttered: and my mouth
spake, when distress was upon mee.

Burnt-offtings of fat-marrowed ramm's
I unto thee will offering-pay,
with incense: I will ready make
the bullocks, with goat-bucks, Selah.

Com: hearken ye and I will tell,
o ye the fearers of God all:
what he hath done unto my soul;
To him, I with my mouth did call:
And with my tongue, he was extolld.

If in my hate I gave-regard
unto painful-iniquitie,
the Lord he would not have heard.

But surely, God hath heard: unto
voice of my prayer attend did hee.

God blessed be: which tur'd not back,
my pray'r and his mercie, from mee.

Psalm 67.

Sing this as the 60. or as the 84. Psalm.

God, unto us be gracious
and he us bles: his face with us,
he clearly-make-to shine, Selah.

That they thy way the earth upon;
and thy healthful salvation,
among the heathens all, know may.

Peoples, oh God, confess thee shall;
confess thee shall, the peoples all.

The nations, joy and show'll shall say:
for thou wilt judge most righteously
the peoples: and wilt guide safely,
the nations, in earth, Selah.

Peoples, oh God, confess thee shall:
confess thee shall, the peoples all.
The earth, it her increafe doth bear:
God, even our God, bles us will hee.

Psalm 68.

Er God arise, his enemies asunder-
scattred bee: & they that haters of him
are, away from his face flee. 3. As smoke
is driv'n drive them away: as is the wax
melted, at face of fyre: from face of God,
so perish the wicked.

And let the just-men joyful be,
flew they forth gladiomnes,
before the face of God: and let
them joy with cheerfulness.

Sing yee to God, unto his name
fing-psalms: prepare the way,
for him that in the desert-parts
doth ride, in his name LAM:

And gladnes shew before his face.

Father of fatherless,
and widowes judge: even God, within
his holy manifast.

God seats the d. solate, in house;
brings forth those that are bound
in chaynes: but the rebellious,
dwell in a barren-ground.

O God, before thy peoples face,
when forth thou madest-way:

God
when in the desert-wilderness,  
thou marched it on, Selah.

9. The earth did quake, heav'ns also did  
at face of God, defill:
Sinai itself, at face of God,  
the God of Israel.

10. A rayn of liberalities,  
ô God thou didst out shed;  
ch'ne heritage, thou didst confirm,  
when it was wearied.

11. Thy company doe dwell in it:  
thou ready-doe prepare  
in thy goodness, ô God, for them  
that poor-afflicted are.

12. The Lord himfelf wil give the speech  
of those that doe relate  
the joyful-tydings-publiclky,  
unto the armie great.

13. The Kings of armies, they shall flie  
even flie-away shal they:  
and thee that in the house remayns,  
shall distribute the prey. (lye:

14. Though yee between the pot-rexes  
like doves wings shal/bee been,  
with silver deck'd, her fethers eke  
with gold of yellow-green.

15. When the Almighty spreadeth-out  
with defipation,  
the Kings in it, then snowy-white  
shall it be in Salmon.

16. A mountayn of God-mighty is  
the mountayn of Bashan;  
a mountayn of hills-many, is  
the mountayn of Bashan.

17. Why leap yee, ô yee hilly mountes?  
this mountayn, for his feat  
God doth defire: yea dwell for aye  
Iehovah will in it.

18. Gods charret, Twice-ten-thoufand-fold;  
thousands of Angels bee:  
the Lord with them, at at Sinai  
within the fanchuarie.

19. Thou art ascended to on high,  
thus haft for captive-led  
captive: and unto men  
haft gifts distributed:

20. Bleffe be the Lord, which day by day  
dothing (with blessings) lode:  
even God, our faving-health, Selah.

21. A God that ful-faveth,  
our God is: and to GOD the Lord,  
belong thy'slues of death.

22. But-surely God, will wound the head  
of his enimious-foes:  
the varrie scalp, of him that in  
his guilty-fynns, on goes.

23. The Lord hath layd, I wil again  
from Bafan bring up thee:  
I wil thee bring again up from  
the deep-gulfs of the sea.

24. That, thy foot may embrewed be,  
in blood: out of thy foes:  
tongue of thy dogs, in blood that out  
of eyrie of them flowers.

25. Thy goings they have seen, ô God;  
the going-progresses  
of my God, and my King which in  
the Sanctuarie is.

26. Firt-went the fingers, after they  
on instruments-that-playd:  
among them were the damoifels,  
that on the tymbrels layd.

27. Within the congregations;  
God thankfully-blesse yee:  
ev'n bles the Lord, yee of the well  
of Israel that bee.

28. There little Benjamin, their Chief;  
with Iudahs assemblie,  
their Princes: Zabuluns Princes,-  
Princes of Naphtali.

29. Thy God hath giVn-coamendement,  
for thy strength-valourous;  
firr-strengthen thou ô God, the thing  
that thou haft wrought for us.

30. For thy house, in Ierufalem:  
Kings shall bring gifts to thee.

31. Rebuf the rout of the spearmen;  
the crew of bulls-mightic;  
with calves of folks, & him that doth  
with silver plates submitt:  
the peoples he hath scattered.
that do in wars delyte.

32 Princely-ambassadors shall come from out of Egypt-land:
  to God, shall Ethiopia stretch haftily her hand.
33 Kingdoms of the earth, to God singing to the Lord, Selah. (psalm:
34 To him that rideth in the heavens the heavens of ancient-aye:
Loc he his voice gives, voice of strength,
35 Give unto God, valour:
on Israel is his majesty; and in the skies his power.
36 God fearfull, from thy sanctuaries: the God of Israel, he gives strength and forces to his folk; God blessed ever be.

Psalme 69.

Ave me, God: for waters entred are even to my soule. 3. I sink in guilty mud, where no stay is: I water deeps enter, 
overflow me doth the streaming-flood. 4. Am weary with my cry, my throat is dry,
mine eyes fail: for my God wayting-atter.
5 Many moe are, my haters causeth,
then be haires of mine head: mighty are they that would suppres me, are my foes fally:
then I refor'd, what I took not away.
6 O God, thou know'lt my folly: and from thee, my guilty-faults cannot concealed be.
7 Let them for me not be abash'd, that thee Lord GOD, of hofts, doe hopefully-desire:
yet let them not ashamed be for mee, that thee, o God of Israel, require.
8 For, for thy sake, I bear reprochful-blame: cover my face doth, ignominious-blame.
9 I am become, unto my brethren, an utter-stranger: and a forreignour ev'n unto mine own mothers children.
10 For, of thine house the zele did me devour: and the reprochful-taunts of them that thee reprochfully-doe-taunt, are fall'n on mee.
11 And I did weep, my soule with fasting strenue: and it was turn'd, to my much-opprobrie.
12 And I put lack-cloth on for my rayment: and, for a proverb unto them, was I.
13 They that sit in the gate, against me spake: and strong-wine drinkers, melodies did make.
14 And as for me, my prayer is to thee,
Psalm LXIX.

1. Ichovab, in a time of acceptation; God in multitude of thy mercies: answer thou me, in truth of thy salvation.

15. Deliver me out of the myric-clay, and let me not as-drowned-sink away:
Delivred let me from my haters be, and out of water deeps. Let waters flood not overflow me, nor gulf swallow me: nor let the pit, her mouth upon me shutt.

17. Answer me LORD; for good is thy kind grace: as thy great mercies, turn to me the face.

18. And hide thou not thy face, from thy servant: for on me trouble is, soon answer mee.

Draw neere my soule, to it redemption-grant: because of my foes, ransom thou me free.

19. Thou, my reproch, shame, and dishonour'd-plaint knowst: my disrelishers all, are in thy sight.

Reprouch hath broke mine hart, and ful I am of heavines: and looked for some one to mone-with-pity, but not any came: and looke for comforters, but I found none:


23. Let for a snare their table, fore them bee: and for ful to compensate, a trap to fall.

24. Their eyes be darkened, that they may not see: and make their loyns to shake continually.

25. Pour out upon them thy detesting-fire: and take them, let thine angers burning-fire.

26. Their casellet be defolated-quiet: within their tents, let ther not any dwell.

27. For him they persecute whom thou dost smite: and of thy wounds dore they doe tell.

28. Give viciouines, unto their wicked-vice: and let them not come into thy justice.

19. Wiped be they out of book of the living: and with the jult, let them not written be.

30. And I, that am afflicted-poor and greiving: o God, let thy salvation lift-up me.

31. Then wil I praysie the name of God with song: and magnifie him with confession:

32. And it shall better to Ichovah bee, than yong bull, that hath horns & hoof doth part.

33. The meek men shall rejoice, when they it see: seekers of God, live also shall your hart.

34. Because Ichovah he the needy hears: and he despis—
Psalm LXX, LXXI.

Psalm LXX.

2 Doth not his prisoners.
3 Pray for him let heav'n s and earth, the seas, and all that creepeth in them.
4 For God will Sion save, build Judah's cities and dwell they shall there, and it for inheritance shall have.
5 His servants seed eke shall possess the same; and dwell therein shall they that love his name.

Psalm 70.

Sing this as the 75. or as the 32. Psalm.

O God for to deliver me:
I have sought him in the hand, and made a prayer to mine help make haste.
Let them turn back, ha ha that say; their bashful shame for to requite.
Let with thy praise my mouth replenish be; ev'n all the day with glorifying thee.
At times of old-age, call me not away; forsake me not, when my strength doth decay.

Psalm 71.

Sing this as the 55. or as the 25. Psalm.

In thee do I put for-safety, hope o IAH: o let me nor abashed be for aye.
Thou in thy justice, ridd me and me free: incline to me thine ear, and save thou me.
Be thou, a Rock of habituation hye, for me, to enter in continually.

Psalm LXXI.

to save me thou didst give commission:
for thou my Rock, and my munition.

My God, out of the wickeds hand, me ridd:
from hand, of the evil and the levended.

For thou mine ex- station: Lord GOD, thou art my confidence from my childhood.

I, from the womb have been upheld; by thee:

thou, from my mothers bowels, tookest mee:
of thee my prayer alway. As wonder, I

to many am:

but thou, my hope mightie.

Let with thy praise my mouth replenish be:
ev'n all the day with glorifying thee.

At time of old-age, call me not away; forsake me not, when my strength doth decay.

For of me speak mine enemies; and they consult in-one, that way for my soul's lay.

Saying, God hath forsaken him: pursuac and take him: for there is none to reskue.

O God, be thou not far-away from mee: my God, unto my succour hasten thee.

Let them abash-ed be consumed also, that adversaries are my soul unto:

Let with dishonour and with opprobrie them cov'red be,

G 31 that
Psalm LXXI. LXXII.

14 And I, will patiently way always:
and make addition, to all thy prayer.

15 My mouth shall tell
thy justice, even daily
thy saving health:
though numbers know not I.

16 I enter will,
in powers of GOD the Lord:
thy justice one-
ly thine, will I record.

17 God, from my child-
hood learned me hast thou:
and I have shew'd
thy marvels, until now.

18 And til old-age
and hoarnes also bee,
God let me not
forstaken be of thee:
until thine arme
unto this age I shew;
thy pow'r, to evry one that shall enfew.

19 Thy justice eke
ó God, which reachest hye;
which dost great things;
ó God, who is like thee?

20 Thou which didst ma-
ny forowes make me see,
and evil: didst
return and quicken mee;
from deeps of th'earth,
didst turn & bring me thence.

21 Thou much increas-
edst my magnificence:
And thou didst turn-
about & comfort mee.

22 And I, will with
lute instrument laud thee,
thy faithfulness,
my God: sing psalm I will
to thee with harp,
ó SAINCT of Israël.

23 My lips shall shew,
when I sing psalm to thee:
also my soule,
which thou redeemedst free.

24 My tongue eke, shall
thy justice daily speak:
for baths for them'd
are they, that mine yll seek.

Psalm 72.

Sing this as the 69. or as the 45. Psalme.

1 O God, thy judg-
ments give the King unto:
thy justice to
the kings son give also.

2 That with justice
thy people judge may he:
with judgment, them
that thine afflicted be.

3 The mounts shall to
the people bring forth peace:
the hills shall al-
so, with just-righteousnes.

4 Th'afflicted of
the people judge shal he,
shall save the sons
of them that needy be:
th'oppreffor-fraud
ulent he down-shall bear.

5 While Sun and Moon
indure, they shall thee fear;
through ages all.
Like rayn on medow-mown;
like howers that moisten
th'earth; shall he come down,

6 The just shall flour-
rith in his days: and fore
of peace, until
the Moon shalbe no more.

7 Also domi-
nion, from sea to sea:
from river to
the lands ends, have shal he:

Kneel to him shall
dwellers in dry-countries:
and lick the dust
up, shall his enemies.

8 The Kings of Thar-
shifth and the yles, offrings
they render shal:
Shebaes and Sebaes Kings,
Psalm LXXII. LXXIII.

1. It shall offer presents. And him worship shall all Kings: and serve him shall, the nations all.

2. For he shall ridd; the needy that makes mone: shall afflict, and him that hath helper none.

3. The poor and needy-wight, he graciously shall spare: and save the foules of the needy.

4. Their soul, from fraud and wrong, redeem shall see;

and in his eyes;

their blood shall precious bee;

5. Live shall he, Shebae gold ech shall him pay:

and pray for him till; bleff him all the day;

6. Within the land; upon the mountayns top,

there shall a parcel be of corn; whose crop shall shake like Lebanon: and citizens shall flourish as the herb that the earth out sends.

7. His name shall be for aye; before the Sun, his name shal have continuation:

All heathens bleff him, bleff in him shalbe.

8. Ichovah God, His is God, bleff'd be hee:

which doth himself alone things marvelous.

9. And bleff'd for aye, be his name glorious:

let also all the earth even tyled ben with his glory; Amen, yea, and Amen.

Psalm 73.

Sing this as the 50. Psalme.
Surely in vain, cleft mine hart have I: and have my hands washed in innocencie.

And all the day with plagues-afflicted am: in mornings eke, my rebukeful-blame.

If I doe say, thus wil I make-narration: loe, I wrong-falvily thy sons generation.

And I thought, this by knowledge-to-comprise: but it a painfull-thing was in mine eyes.

Til to Gods sanctuaries I entred: to their last-end, did prudently-give-heed.

Surely thou settest them in flipprie-places: doft make them fall, to desolated-cases.

How are they brought to wondrous-waited plight, as in a moment! are they ended-quight, are they consumd with frights-that-trouble-make!

Even-as a dream after that one doth wake: o Lord- my-slayes, when as thou up arisest, their image thou contemptuously despisest.

Surely mine hart was lowly-levened: within my reynes, I also was pricked.

And I was brutish and unskilful-quite: I was with thee, even-as a beauly-wight.

Yea I with thee continually remained: by my right hand,
Psalm 73

This may be sung also as the 32. Psalm.
Psalm 76

Sing this as the 69. Psalm.

In Judah God is known: his name is great in Israel.
His Tent eke is in Salem: and in Sion he doth dwell.
There brake he the arrows of the bow; shield, sword, and warre Selah.
Bright, wondrous-excellent art thou, more than the mounts of prey.
The mighty harted, have themselves into the spoyle, resigned;
they slept their sleep: of men of power their hands eke none could find.
At thy rebuke, o Jacob's God:
both car, and horse, slept hast.
Thou, fearfull art, and who can stand fore thee, when thou art wrath.
From heav'n, thou mad'ft judgment be the earth feared, & flyll lay. (heard:
When God to judgment rose: to save, all meek of the earth, Selah.
Surely the wrathful-heat of man confes shall unto thee:
the remnant of the wrathful-heats by thee shall gyrded bee.
Vow yee and pay, to IAH your God all that about him wonne:
a present let them bring to him that is the Fearful-one.
To him that of the governours the spirits gathereth:
even unto him that fearful is unto the Kings of th'earth.
PSALME 77.
This may be sung also as the 8. Psalm.

Y voice to God was and I lowd-
cryed: my voice to God; and he gave-

ear to mee. 3. I sought the Lord: in day
Psalm 78

1. I will record the actions of the Lord;
   will sure thy marvels mind from antiquity.

2. Of all thy work I will the meditate;
   and of thy practices discourse will.

3. O God, thy way is in the sanctuary;
   Who's, as God, to great a Potentate.

4. Thou art the God, that worketh wondrously:
   Thou mad'st thy strength among peoples known to bee.

5. Thou didst with arm thy folk redeem away:
   the sons of Israel, and Joseph, Selah.

6. O God, the waters did thee see, thee see
   the waters did, tremble with pain did they:
   Alle the deeps tumultuous fluted were.

7. Clowds, stream'd waters, skyes, a voice gave out:
   thine arrows sl
   for, they did walk about.

8. Voice of the thunder, was in the airy-sphere,
   lightnings the world illuminated throughout:
   The earth was hystred and tremulously quaked.

9. In sea thy way, in waters mighty flown,
   thy path was: and thy footsteps were not known.

10. Thy people like a flock thou forth didst lead:
    by hand of Moses and of Aharon.
G

This may be sung also as the 3d Psalm.

I've ear my people: unto my doc-

trine: the sayings of my mouth, your

ear incline. 2. Open my mouth in

parables will I: I'll utter hidd things

of antiquity. 3. The things which we

have heard, and have them knowne:

& our forefathers unto us have shewn.

4. We wil not from their children hide-

away; to th'after age, telling the

lawds of IAH:

His pow'recke and

his marvels which he did:

How he in Ia'-

kob, witnes establishment;

and put a law

in Iis'el: which he bade

our fathers: to

their sons, known to be made.

5. That th'after age,

sons to be born, might know:
might rise up, and

unto their sons forth show,

And they their con-

stant hope, in God might set:
his precepts keep;

and not Gods acts forget.

8. And that they might

not be, as their fathers,
a race that was

rebellious and perverse:
a race that set-

led not their hart aright;
also with God;

not faithfull was their sp'rit.

9. Ephraims sons,

shooting with bow armed:
they in the day

of battel, back-turned.

10. Gods covenant,

they did not keep in use:
and in his law,
to walk they did refuse.

11. They also were

forgetfull of his facts:
and (which he had
the (he w'd) his wondrous acts.

12. Before their fa-

thers, he had marvels doon:
in land of A-

gipt, in the field of Tsoan.

13. He cleft the sea,

and made them thorow goe:
made waters as

an heap to stand also.

14. And with a cloud

by day conducted them:
and all the night:
with fyrie lights som-beams.

15. The Rocks within

the wilderness he clave:
and as out of
the great deeps, drink he gave.
And streams out of the rock he forth did send: and waters, he like rivers made descend.

And they yet added, for to syn'gainst him: in desert, to provoke the most-supreme.

And in their hart, tempted the God-of might: requiring meat, for their soules-appetite.

And speaking against God, sayd, Is God able, to furnish in the wildernes a table?

Loe rock he smoked, and waters out-gushed; and streams out flow'd: can also he give bread? flesh for his people can he ready-dress?

Iehovah heard, and angry was for this: and against La-kob kindled was a fyre; against Is'rael, came-up wrathful-ire.

Because in God, they firm-beliefe had none: and trusted not in his salvation.

Though 'rom above the skyes command did hee: the dores of heav'n, he also op'ned free.

And rayn'd upon them, Manna for to eat: and gave unto them, of the heavens wheat.

Ecb-man did eat the bread of the Mighties: he sent them meat, unto satiety.

An east-wind in the heav'ns he forth did move: And south-wind by his strength, he forward drove.

And flesh upon them as the dust he rayn'd: and steddied, as the feas gravel-land.

And he within his camp them down did fell: ev'n round about places where he did dwell.

And they did eat, and vehemently were yeld: and their desire, he unto them did yield.

Elstranged they were not from their desire: their meat yet in their mouth was. When Gods came up against (ire them, & their fat-men slew: and choy[e-yong-men of Israel down-threw.

For all this yet with-syn-themselves they blot: and for his won-drous-works beleived not.

And he their dayes in vanicie did spend: and did their yeres, with hasty-terror end.

When he them slew, they sought him-carefully: and turn'd again, and sought for God early.

And call'd to mind, that God their Rock should bee: and the most-hye God, their redeemer-free.

But with their mouth they 'llucred him flatteringly: and with their tongue, they unto him did lye.

For their hart had with him no setlednes: nor in his cov'nant shew'd they faithfulness.

Yet he having compassionate-pitty: in mercy-covered iniquitie, and 'firoyd them not:
but oft turned back his ire;
and did not all
his wrathful heat up fire.

For that they flesh
were, he to mind did call:
A wind that goes,
and turneth not at all.

How oft provok't
they him to bitterness
in deserts greed
him, in the wilderness?

For they did turn
again, and God tempted:
and Israel Holy one, they limited.

They called not
to mind his hand: the day,
when from the foe
he them redeem'd away.

When he his signes
in Egypt land had shown:
and his works-wonderful in field of Tloan.

And turn'd their rivers
into bloody-gore:
also their streams,
that drink they could no more.

He sent a mixed swarm,
which ace them up:
and frogs among
them, which did them corrupt.

And gave their fruit
to Caterpillers toy:
and to the Locust, their laborious toy.

Their vine trees with
the scattering hay he kyd:
and with the blathering hay, their fig trees wyld.

Their cattle to
the hay he gave up safti:
also their flocks,
unto the lightnings blaff.

He sent on them;
his angers ardennes,
sierce wrath and indignation, and distress;
by sending forth

the Messengers of yll.

He weigh'd a path
out, to his angry will;
their foule he from
the death did not repe yive:
and to the pest,
their beasts he up did give.

And all the first born
he in Egypt smytes:
in tents of Cham,
the chiefest of their mights.

He made his folk
as sheep forth for to press;
and as a flock
led them, in wilderness.

And led them safely,
and they did not dread:
and those their enemies, the sea covered.

And to his holy border, he them train'd:
this mountain, which
his right hand had obeynd.

And from their faces cast out heathens all;
and made them in
line of possession fall:

And he did cause
the tribes of Israel,
within their tabernacles for to dwell.

Yet tempted they,
and bitterly grieved
high God: and to
his hefts, they took no heed.

But turn'd back;
and false fellows did shew,
lke to their fathers:
turn'd as warping bow.

And flyrd his anger by their places hye:
and by their idols, flyrd his jealousy.

God heard this, and
he was exceeding wrath:
and Israel,
he vehemently did loath.
Psalm LXXVIII. LXXIX.

60. The dwelling-place of Shilo left he then: the tent, that he had placed among men.

61. And gave his strength into captivitie: into different-servers hand eke, his glory.

62. And to the sword his folk he gave-up, fall: and with his heritage, his wrath surpasseth.

63. Their choice-yong men the fire devouring: their Virgins, none with song-did-celebrate.

64. Their sacrificers, by the sword did fall: their widows also, did not weep at all.

65. The Lord then as one our of sleep, did wake: as strong man, after wine that shott-doth-

66. And did behind (make: smite his distressing-foes: gave them eternal shame-opprobrious.

67. And he the tent of Joseph did refuse: and tribe of Ephraim, he did not choose.

68. But tribe of Judah, he by-choise approv'd: the mountayn Sinai, which he dearly lov'd.

69. And like-lye places, built his sanctuary: like the earth, which he founded for eternity.

70. And of his servant David choise-did-make: and from the folds of sheep, he did him take.

71. From the ewes with yong, he brought him: his people Jacob to feed: and his own, Israel.

72. And them he with his harts perfection fed: and by directions of his hands, them ledd.

Psalm 79.

Sing this as the s. Psalm.

1. God, into thine heritage, the heathens are come in; the Pala of thine holynes they have defyled-unclean:

Jerusalem on weepful heaps

2.they-laid-have. They have given, the cark. fics of thy servants, meat, to the foule of heaven:

flesh of thy saints to the earth's wild-

3. As waters, shed they have (beats their blood, about Jerusalem; and none that lays-in-grave.

4. To those that never unto-us-dwel, reproach become-were: a scoffing and a scorn, to them that round-about us bee.

5. How long ó LORD, wilt thou be to perpetuith: (wroth burn shall like to the very fyre, thy fervent g-ralousie?

6. Pour out thy wrath on heathen-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: hast, us prevent let thy mercies; for, low brought are we fore.

9. God of our saving health, us help, even for thy names glory: and ridd us free, for thy names sake our lynes purge-graciously. (God?

10. Why say the heathens, Where's their 'mong. heathens let be known before our eyes; the vengeance of thy servants blood-out-flowen.

11. The sighing of the prisoners, ó let it come before thee.
Psalm 80

Sing this as the 78. or as the 55. Psalm.

1 Give ear, O thou that Israel dost feed;
   that thou that dost lead:
   that feedet on
   the Cherubs, clearly shine.

2 For face of Ephraim, and of Benjamin,
   and of Manasseh;
   thy strength: valourous
   fly up: and come,
   for saving health to us.

3 O God return us:
   and thy countenance
   make shine; and we
   shall have deliverance.

4 LORD God of hosts;
   how long while smoke-in-ire
   wilt thou, against
   thy peoples meek-desire?

5 The bread of tears,
   thou makest them to eat:
   and mak'st them drink,
   tears in a measure-great.

6 Doft to our neighbours us a strife expose:
   among themselves,
   mock also doe our foes.

7 God of hosts turn us:
   and thy countenance
   make shine; and we
   shall have deliverance.

8 A Vine thou didst
   remove out of Egypt:
   drovest the hea-

Psalm 81, LXXXI.
Psalm 81

1. O God our strength, how joyful fully: to Jacob's God, how tripping.
2. Take-up a psalm, & timbrel bring: the pleasant harp, with psalterie.
3. Blow up the troper at new-moon: in set-time, at day of our feast.
4. For it to Israel's heart: to Jacob's God, due-to-be-doon.
5. He this in Joseph did bellow: a witness, when as forth he faered from land of Egypt: where I heard a language, that I did not know.
6. His back from burden I discharg'd: his hands, did from the basket passe.
8. For my people hear and I to thee will testify: If hearken unto me wilt thou, O Israel. If that in thee a forreyn God ther shall not bee: nor thou unto a strange God bow.

Psalm 82

15. Their enemies I had humbled, soon: turned my hand their foes upon.
16. The haters of th'Eternal-one, had feignedly-to him-yielded: and their time should-for ever be.
17. And with the fat of wheat they thou be fed: & fro the Rock, I would (ld with honey have sufficed thee.

Psalm 83

2. The weak & fathersles judge yee: that' afflictcd and poor justifie.
3. The weak and needy ridd-away: out of the wicked's hand releas'd.
4. They doe not know, neyther will they ought understand, but in darkness they will walk on: though moved fial of the earth be the foundations al.
5. I sayd, you Gods are: and children of the most-high God are yee all.
6. But yee shall dye as earthly men: and as one of the princes, fall.

Psalm 84

1. O God rise, judge the earth: for thou inherit shalt, all nations throw.

Psalm 85

1. O God doe not thou silence-keep: cease-not-as-deaf, and bee not still 0 God. For loe thy foes, make noyle-tumultuoules: thine haters eke, lift up the head.
2. They crafty counsel take, against thy folk: against thine hidd, they consultation-make.
3. They sayd, Come, let us cut them off that they no nation be: that name of Israel may no more be had in memorie.
4. For they consult joyntly in harte: strike cov'nant, thee ageyr:
5. Both Edoms tents, and th'Ilma'ites: Moab and ah'Garons.
Psalm LXXXIII. LXXXIV.

8. Gebal, Ammon, and Amalek: the Philistines, with those that dwell in Tyre. Ashur also with them is joined close: they have been for an army, unto the sons of Lot Selah.

9. To them as unto Midjan doo, as unto Sisera:
As unto Iabin, at the brook of Kishon. In En-dor which were abolish'd: & became doneg for the earthly-floor.

10. Put them, their Nobles every one, as Oreb and as Zeb:
as Zebach and as Salmunnah, all their authorized.

11. Who sayd, Let us, Gods mansions, for our possession-take.

12. My God; as rolling-thing, as chaff, before the wind, them make.

13. As fyre doth burn a wood: and as the flame the mounts doth doth fear.

14. So, with thy tempell them pursue: and with thy lorim soon-tear.

15. Their faces full with shame: that they may seek thy name 6 IAH.

16. Let them abash'd and troubled be unto perpetual-aye: & shamed be and perish they.

17. That they may know; onely (art thou thou whose name IEHOVAH: 'bove all the earth molt-hye.

18. Let them stand and troubled be, & shamed be and perish they.

Psalm 84.

O LORD of hosts, how amiable are places wherein thou dost dwell! My soul, doth long and faint alto, even

for the courts of Iehovah: my hart
and my flesh, shovt doe they, to come
the living God unto. Yea the spar-
row, an house findeth, and swallow
neat, where thee layeth her yong-ones:
thine altars, 6 IAH of hosts; my King,

and eke my God. They that in thine house have abode, are blest: they still

praise thee, Selah.

Blest is the man, whose strengt thou art: they that hye-ways haw, in their harts.
That pafling-through the Baca vale, doe put him for a welling-stream:
with blessings eke, rayn covereth them.
Fró powr to powr,procede they shal:
to God in Sion, shall appear.

LORD, God of hosts, my prayer hear: give-ear, 6 Ia'kobs God, Selah.
O our shielding-protection.
PSALM LXXXV. LXXXVI.

fee thou o God: and look upon,
face of thine oyned-Meſſiah.

11 For, better is a day within
thy courts, than thousand else where been:
I chosen have, me to deprefs
at threshold, in house of my God;
rather than for to have abode,
within the tents of wickednes.

12 For IAH God, is a Sun and Shield:
both grace and glory, IAH will yeild:
not any good with-hold will hee,
from them that walk in perfectiones.

O LORD of armes: blest is
the earthly-man, that trufts in thee.

PSALM 85.
Sing this as the 8. or as the 77. Psalm.

1 Thou favored hast
thy land o Iehovah:
thou turned hast,
Iakobs captivitie.

2 Thou pard'ned hast,
thy folks iniquitie:
thou cov'rd hast,
even-all their syn, Selah.

3 Thou gath'red hast
thine anger all away:
Thou turned hast
from thy wrath's fervent-ire.

4 Turn us o God
of our salvation:
and ceafe'gainth us
thine indignation.

5 Wilt thou for aye
'gainth us thine anger flyre?
Wilt thou to age
and age draw-out thine ire?

6 Wilt not againe
revive us: that in thee
thy folk may joy?

7 To us Iehovah show
thy mercy: and
thy health on us beflow.

8 What God the LORD
wil' speak, he hearkening bee;
for to his folk
& saints, speak peace wil hee:

And let them not
return to foolishnes.

10 To his fearers
his health is sure at hand:
that glory, may
have dwelling in our land.

11 Mercy and truth
mett: justice kyst and peace.

12 Out of the earth
eka springeth, faithfulnes:

Jutice from heav'n's
hath looked-down also.

13 Also Iehova-
yah, giveth bounteoufnes:
and eka our land
shall give her fruitfulnes.

14 Jest-right'oufnes
before his face shall goe:
and he wil put
her steps the way into.

PSALM 86.

Ow-down thine ear Iehovah

answer mee: for I am poor-afflicted and

needle. 2. Keep thou my foule, for mer

citul am I: my God, thy fervant sawe,

that trufts in thee.

3 Iehovah be
thou gracious to mee:
for, all the day,
call unto thee doe.

4 Thy fervants soule,
Psalm 86, 87, 88.

1. Rejoice thou cheerfully: for Lord, I lift my soul up unto thee.

2. For thou Jehovah, good and pardoneft: of mercy much, to all that call on thee.

3. Give ear Jehovah, to my prayer: and be attentive unto the voice of my requests.

4. In the day of my strait-tribulation, I call on thee; for thou wilt answer me.

5. Among the gods, not any is like thee: o Lord, and like unto thy works are none.

6. Heathens shall come, whom thou hast made, each one; and shall before thee Lord themselves down and glorify (bow: thy name. For great art thou, and marvels dost: thou, God thyself alone.

7. Teach me thy way, walk in thy truth will I; o LORD: to fear thy name, wilt mine heart.

8. Ile lawd thee, Lord my God, with all mine heart: and wilt thy name for ever glorifie.

9. For great thy mercy towards me hath been: and thou hast ridd my soul from lowest grave.

10. O God, the proud against me risen have: and seek my soul: 6oth crew of violent men: Also before them they propose not thee.


12. Turn me thy face, and to me gracious be.


14. A sign for good, shew me: and let mine harvesters see and shamed be that I, from thee LORD, help and comfort have.

15. Among the mountains of holiness, is his foundation.

16. Above all Jacob's dwelling, IAH doth love gates of Sion.

17. Of thee, city of God, Selah; things glorious, spoken be.

18. Rahab and Babel are rehearse, unto them that know me; Loe Palestine and Tyre with Cush; this man he born was there.

19. Of Sion eke, it shall be sayd: each man is born in her: and he, that is the Highest shalt have established.

20. Jehovah, when he writeth up, the people, count will call; this man he born was there, Selah.

21. And there the fingers be as also they that play on flutes: my well-springs all in thee.

22. Sing this as the 89 Psalm.

23. Jehovah, thou the God of my salvation: before thee, day and night, I make clamation.

24. Fore thee, let come my prayer: unto my clamour-thrill: bow thin ear. For with evils my soul it hath the fall: my life, draws nearer to hell."
I counted am, with them that doe goe down the pit: I am, as man that hath ability no whit.

Even free, among the dead: as slayn, in grave that lay; whom thou dost mind no more: because from thy hand, they have quite been cut away.

Thou putt me, in the pit of nether-places sleep: in obscure-darknesses, in gully-places deep.

Thy wrathful-feruenec, upon me firm-doth lay: and with thy billows all, upon me thou dost lay-affliction, Selah.

My known-friends thou hast put-farr, from me: halt me from lothfom to them; shut-up, that out I cannot get.

Through mine affliction, mine eye doth pine away: thee doe I call upon Jehovah, all the day: my hands to thee display.

Wilt thou doe to the dead a work-miraculous? or shall they rise again that are deceit from us? shall they-lawd thee, Selah?

Shall thy benigne-mercies be told within the grave? or thy fidelity, in forlorn-miseries?

Shall thy work-marveilous be in the darknes known? and thy justice, within land of oblivion?

But I, doe unto thee Jehovah make my cry: my prayer also, flall even in the morn-early prevent-thee-speedily.

Wherefore dost thou reje& my soule, 6 Jehovah?
unto eternal-aye:
thy throne I alfo will build-up,
to age and age, Selah.

6 And heavens, 6 Iehovah, shall
thy wondrous-work confess:
within th'assemble of the saincts,
also thy faithfulnes.

7 For who may to Iehovah be
compared in the skye:
may to Iehovah likened be,
among sons of the Mighty?

2 God, in the secret of the Saincts,
much terrible is hee:
and to be feared, over all
that round about him bee.

9 Iehovah, 6 thou God of holts;
who like unto thee 6,
6 mighty Iah ? and round-about
thhee 6 thy faithfulnes.

10 Over the swelling of the sea,
thou ruling-bearst-fway:
when waves thereof doe rise on hye,
thou flylling-them doft 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
dothe unto thee belong:
the world and plenty of the same;
thou haft them founded strong.

13 The North 6 on right-side the South,
thou haft created them:
the Tabor and the Hermon-hill
they shout shall in thy name.

14 Thou haft an arm with puifTance:
thine hand is powerfully-
corroborated, thy right-hand
it is exalted hye.

15 Justice and judgment of thy throne
are the prepared-place:
mercifulnes and faithful truth,
doe goe-before thy face.

16 O bleffed are the folk,that know
the trompsets sounding-thrill:
Iehovah, in thy faces light
they shall walk-forward-thrill.

17 In thy renowned name, they shall
be gladsom all the day:
and in thy justice-righteous,
exalted be shall they.

18 For thou art of their fortitude
the beaufiful-glorie:
and in thy favourable-grace,
our horn shall be lift-hye.

19 For our protecting-shield, unto
Iehovah doth pertain:
to Holy-one of Israel
ewe, our King-soveraign.

20 Then didst thou to thy gracious-
speak in a vision:
and sayede; I have help impof'd
upon a mighty-one:

21 David my fervant; oyled have I,
with mine oile holie.

22 With whom my hand shall stable be:
yea strength him shall mine arme.

23 The foe shall not exalt on him;
nor son of wrong, him harme.

24 And I will beat-down from his face
his frayt-afflicting-foes:
and them that haters of him are,
with plague-I-smite will thofe.

25 Likeeweife with him my faithfulnes
shall be and my mercie:
and also in my name, his horn
shall be exalted-hye.

26 His hand in fee; his right hand in
the rivers fer will I.

27 My Father, (shall he call to me,)
thou art, my God-mighty,
And rock of my salvation thou.

28 I alfo, will grant him
to be the first-begot; above
the Kings of the-earth, supreme.

29 For ever I will keep for him
my merciful-kindnes;
my co\'v'ant eke to him shall be
of conftant-faithfulnes.

30 And I will-put his feed for aye:
as dayes of heavens, his throne.
31 If his cons leave, my law: and shall
not, in my judgements gone.
32 If they my statutes shall profane:
and not observe, my hefts.
33 Ile visit then their synn with rod:
with stripes their crookedness.
34 And yet I wil not frustrate make
from with him, my mercy:
neither against my faithfulnes,
ule-lying-falacie.
35 The covenant which I have made,
wil not it profane:
and that which is gone out my lipps,
I wil not change the same;
36 Once, swere I by my holynes:
If I to David lyc.
37 His seed, shalbe for ever: and
his throne, as Sun fore mce.
38 As Moon, it shalbe flablished,
unto eternal-aye:
and as a witnesses in the skye,
that faithful u, Selah.
39 But thou halt call off, and refud:
art-wroth, with thine oirated.
40 The covenant of thy servant,
thou haft abolifhied:
thou haft profaned, to the earth
his crown. Thou haft down-braft
his hedges all: his fortresses a ruine, put-thou-haft.
41 All they that pafs along the way,
spoil-him-with-robberye:
he to his neighbours is-becomc,
a shameful-oppobrioe.
42 Thou haft exalted the right-hand,
of his afilling-foes:
and all his hateful-enemies,
thou haft rejoiced thole.
43 Also the sharp-edge of his sword,
rebated it thou haft:
and in the battel, haft thou not
enabllishd him fall. (cease:
44 His brightnes thou haft made to
and call his throne to ground.
45 Days of his youth thou shornned haft:
with shame haft wrap't-him-roud.
47 How long LORD, wilt thou hide thy
to perpetuic? (self
and burn shall as the very fyre
thy wrathful-feruence
48 O call thou to remembrance how
I transitorie am:
to what vayn state, thou didst create
all children of Adam.
49 What man shal live, & not see death:
deliver shall away
his soule, out of the powful-hand
of deaths estate, Selah?
50 Wher be thy former mericies, Lord:
thou by thy veritie,
to David swarll? Remember Lord,
thy servants opprobrioe:
that I doe in my bosome bear,
of all the folks mighty.
52 Wherwith thy foes Ichovah, doo
reproch-oppobriously:
wherwith the footstepes of thy Chrift,
reprochful-blame doe they,
53 Ichovah bleff for ever be;
Amen Amen I say.

Psalme 90.
Sing this as the 74. Psalme.

O Lord, thou unto us haft been
an habitation,
in every generation and generation.
(th'earth,
2 Before the mounts were born; and
and world brought-forth by thee:
even from eternitie thou art
God to eternitie.
3 Thou doft unto contrition,
turn miserable man:
and thou doft say, return-agayn
ye children of Adam.
4 For, in thine eyes, a thousand yeres,
are even-as yesterday
when it is past: and as a watch:
that in the night doth say.
5 As with a flowing-current thou
doft carry them away;
they as a sleep are: in the morn,
are as the changed hay.
It in the morning flourifieth, and groweth-changeably: it in the evening is cut down, and fadeth-withering-dry.

For in thine anger we have been consumed utterly: and in thy wrathful heat, we have been troubled-suddainly.

Our vicious-iniquities before thee thou doft place: our hidden-close iniquities to clear-light of thy face.

Because in thine exceeding-wrath our dayes all turn-away: our yeres we have consumed-quite; even-as a thought, were they.

The dayes of these our yeres, in them are threescore yeres and ten; and if they be in valour-strong, fourscore yeres in them ben:

And their pride molestation is and painful-miserie: for speedily it is cut-down, and we away doe flie.

Who doth of thine anger know the mighty-powrfulnes? according also to thy fear, thy fervent-wrathfulnes?

To count the number of our dayes, so skilful make us be: that unto understanding-wise apply the hart may we.

L Jehovah turn thy self again, how long wilt thou defer? let it repent thee also, for them that thy servants are.

Thou with thy mercie satisfie us in the morn: that we, in all our dayes, even cheerfully-may thou and joyful be.

O make thou us for to rejoice, even-as the dayes have been: wherin thou haft afflicted us: the yeres, we ev'ld have seen.

Unto thy servants let thy work: appear: thy comlynes,

unto their songs. And on us be, our LORD Gods pleafantnes: and th'operation of our hands, upon us flabish-fure; yea th'operation of our hands, establisht-it-secure.

Sing this as the 78. Psalme.

He that in secret sitts, of the Moft-hye: shall lodge-himself, in shade of th'Almighty.

Say I, of IAH, my hope and my strong-fence: my God, in him will l put-confidence.

For he from fowlers snare wil thee deliver: from woefull pelt.

Will with his wing the cover, vnder his plumes thou hopeful-shrowd shalt thee his truth, a buckler and a shield shallbe.

Thou shalt not fear, for terror of the night: nor for the arrow, that by day makes-flight.

For pest, that in the darknes maketh-way: for flinging-plague, that waffeeth at noon-day.

Falln at thy side though thousand, thousand at thy right-hand: (bee it shall not come-neer thee.

Onely, thou with thine eyes shalt give-regard: and thou shalt fee, the wicked-mens reward.

Because thou IAH my safe-protection: the Higheft, thou haft made thy mansion.

There shall no evil unto thee befall; neither the plague
Psalm XCI. XCI. II.

11. For he his Angels, will command for thee:
in all thy ways, thy keepers for to bee.

12. And they shall bear thee up their hands upon:
left thou doest dash thy foot against a stone.

13. Thou tread shalt on the Afp and Lion-dread:
the Lion-fierce and Dragon, down-shalt-tread.

14. Because he cleaves to me, ridd him will I:
because he knowes my name, Ie set him hye.

15. Call he on me, Ie hear him, in distress
with him I will him honour, and release.

16. With length of dayes I will him satisfie:
and shew him my salvation will I.

Psalm 92.

Sing this as the 8. or as the 77. Psalm.

1. It's good, unto Jehovah to confess:
and to sing-palm, to thy name o Most-hye.

2. To shew forth in the morning thy mercie:
and in the nights, thy constant-faithfulnes.

3. On ten-string'd-lute, and on the psalterie:
Upon the harp with meditation.

4. For with thy work, LORD, thou rejoyscest mee:
in acts of thy hands, I shoule-cheerfullie.

5. How great, Jehovah, are thine actions:
thy purposes deep are, vehementlie.

7. A man that broth knowledge doth not see:
and foolish, unconstant, understands not this.

8. When wicked spring, as grass, and all flourishe
that work iniqutie: that they shall be abolished
unto perpetualnes.


10. For loe thy foes, for loe the foes of thee,
LORD, they shall perish: they shall casted bee,
all that doe work painful-iniquity.

11. And high as V-nicorines shall my horn bee:
Mine old-age oint.
ed with freth oil. Mine eye
shall view, on them that mine enyers bee:
mine eares hear, of all men that rese'gainst mee.

12. Thejust, shall as
a Palm-tree spring-up-hye:
as Lebanon, Cedar, so grow shall bee.

14. They that are planted, in Jehovahs house:
in courts of our God, flourishing shall been.

15. Shall yet in grayness sprowe: be fat and green.

16. To shew, Jehovah to be righteous:
my Rock, and no injustice is in him.

Psalm 93.

Sing this as the 21. Psalm.

1. Jehovah he doth reigne,
is clad with majestie:
Jehovah clothed is, hath gyrt himself: if with potencie:
Yea (stabliheth is the world, it shall)
Psalm 94.

Sing this as the 55. or as the 78. Psalm.

1. Jehovah, 
   Thou God of vengeance; 
   Thou God of vengeance shine-with-cleareness.

2. Judge of the earth, 
   Be thou uplifted hye; 
   And render a reward, to men-haughty.

3. How long, Jehovah, 
   Shall the wicked-men; 
   How long, shall the wicked gladform been?

4. Viper shall they, 
   Speak hard-words lavishly; 
   Boast shall they, all that work iniquity?

5. Thy folk, Jehovah, 
   They in-pieces-brui$e; 
   Thine heritage, afflictng they misuse.

6. They doe the widow and the stranger-slay; 
   The fatherles eke, murder them doe they.

7. Also they say, 
   Jehovah shall not see it; and 
   the God of Jacob, shall not understand.

8. O brutish people, 
   Understand doe ye.

9. He that did plant 
   The ear, hear shall not see; 
   Or he that form’d 
   The eye, shall he not see?

10. Shall he not blame 
    That heathens chastise; 
    That knowledge unto earthly-man teacheth?

11. The cogitations of man-earthly, 
    Jehovah knoweth: 
    That they are vanity.

12. O blessed 
    The man whom thou & Tah 
    Dost chasten: and 
    Him teach out of thy law.

13. From evil dayes, 
    Tho make him quiet fit: 
    Till for the wicked, digged be a pit.

14. For his people, 
    Jehovah will not leave: 
    And will not his inheritance bereave.

15. But unto justice, 
    Judgment shall revert: 
    And after it, 
    All the upright in heart.

16. Who will rise-up, 
    For me, gainst evil-men? 
    Who stand for me, 
    Against workers of syna?

17. Had not Jehovah 
    Been my helpfulnes; 
    My soul had al- 
    Most dwelt in slunteres.

18. When I did say, 
    My foot is mou’d away: 
    Thy mercie & 
    Jehovah, did me stay.

19. When many an 
    me were my cogitations: 
    Delight my soules, 
    Then didthy consolations.

20. Hash throne of mil-
Psalm XCV. XCVI.

Of his pittance, and
sheep of his hand be;
his voice if ye
shall hear the same to day.
8 Make not your heart
hard, as in Menibah:
as in the wil-
derness, in Maffah day.
9 Where me your fa-
thers tempting did essay:
they proved me,
also they saw my deed.
10 I fourtie yeres,
was with that race yrked:
and sayd, a folk
they are in hart that stray:
and of my ways
the knowledge have not they.
11 That in my wrath
I did with oath-protest:
If ever they
enter, into my Rest.

Psalm 95.

Sing this as the 45. or as the 97. Psalm.
1 Come, let us to
the LORD show out joyfully:
to Rock of our
health, show out triumphantly.
2 Let us prevent
his face with thanksgiving:
let us with Psalms,
to him triumphant-song.
3 Because the LORD
is a great God-mightie:
a great King eke,
above all Gods is he.
4 In whose hand are
the earths deep-secreties:
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 mis-
er, let us kneel before.
7 For he our God
is; and the people wec

Psalm 96.

Sing ye unto
Jehovah, a new psalme:
o all the earth,
sing to the eternal IAH.
2 Sing ye unto
Jehovah, bless his name:
preach his salva-
tion, from day to day.
3 His glorie tell
among the nations:
among peoples all,
his wondrous actions.
4 For great Jehovah praised eke is he
greatly: fearful,
above all Gods he is.
5 For all the peo-
ple gods vayn-idols be:
but of the heav'ns,
Jehovah maker is.
6 Glory and ho-
nour are before his face:
strength and beauty,
within his Holy-place.
Psalm 96

This may be sung also as the 37. Psalm

Ehovah reigns, let th'earth exult-

with-glee: let th'ylands many, shew-

forth-joyfulnes. 2. About him cloudds

and gloomy-darknes bee: justice & judg-

ment, his thrones stablenes.

3  Fyre, doth before

the face of him procede;

and round-about

his enemies flameth.

4  His lightnings have

the world illumined:

the earth, doth see

and painfully-trembleth.

5  Mounts at Ieho-

vahs prefence melted are,

like waxe: at face,

of Lord of th'earth total.

6  The heav'ns his juf-

tice openly-declare:

and see his glo-

rie, doe the peoples all.

7  Abash'd be all

that serve a graven-thing;

that in vayn i-

dols boast them:. gloriously:

O all ye Gods

bow-down-him-worshiping.

8  Sion doth hear,

and joyeth-chearfully;

And Judahs daugh-

(merth:

ters shew doe-gladsome-

because, Ieho-

vah, of thy judgments-right.

9  For thou Ieho-

vah high 'bove all the earth:

art farr above

all Gods, advaift-in-hight.

10  O lovers of

Ehovah, hate ye yll:

soules
Psalm E

XCVIII. XCIX. C.

fouls of his gracious-fainets he doth beware,
he also them
safely-deliver will,
out of the hand
of those that wicked are.

A light, for him
that just is, sown there is:
and joy, for them
that upright harted bee.

Ye just, joy in
Iehovah: and confess,
to the remembrance of his sanctitie.

Psalm 98.

Sing this as the 68. Psalm.

New song, to Iehovah sing,
for marvels done hath hee:
his right hand hath him saved, &
his arm of sanctitie.

Iehovah, his salvation hath
made known: unto the eyes
even of the nations, he hath
revealed his justice.

His mercy, and his faith, to house
of I'r'l he thinks on:
the ends all of the earth have seen,
our Gods salvation.

unto Iehovah, all the earth,
shout ye triumphantly:
shout- cheerfully, and joyful-shout
and singing-melodiously.

unto Iehovah with the harp
meloiously-sing yee:
ev'n with the harp and with the voice
of singing-melodee.

With shrillings-trumpets, also with
the cornets sounding voice:
before the King Iehovahs face,
shout-with-triumphant-noise.

Let sea and plenty thereof roare:
World, & that therein dwell.

Let rivers clap the hands: let mounts
with joy together shrill,

Before Iehovahs face, for he
to judge the earth, come is:

with justice he will judge the world;
and folks, with equities.

Psalm 99.

Sing this as the 89 Psalm.

Iehovah reigns, the peoples they
are wrathfully-fiyred:
he sits on Cherubims, the earth
is troubled-ly moved.

Iehovah, great in Sion: and
is 'bove all peoples yse.

Let them thy great and fearful name
confess; it is holy.

The kings strength also judgment loves;
though, righteous-equities
hasf established, in Iacob halt
doon judgment and justice.

Exalt Iehovah our God yee,
and bow your selves submiss,
even at the footstool of his feet;
because he holy is.

Moses and A'ron, with his Priests;
and Samuel, with them
that call on his name: call'd on IAH,
and he did answer them.

Even in the pillar of the cloud,
unto them speak did hee:
they kept his Witnesses, and (which
he gave them,) the decree.

O Lord our God, thou answeredst them
a God that pardonedst,
thou wert to them; upon their acts
though vengeance thou takedst.

Exalt Iehovah our God yee,
and bow your selves submiss
at his mount holy: for holy
Iehovah our God is.

Psalm 100.

Howe to Iehovah, all the earth.

Serve ye Iehovah with gladnes: before
him
him come with singing-mirth. Know that Jehovah he God is:

its he that made us, and not wee; his folk, and thee of his feeding.
O with confession enter yee his gates, his courtyards with praising:
Confess to him, bless ye his name.
Because Jehovah he good is:
his mercy ever is the same:
and his faith, unto all ages.

Psalme 101.
Sing this as the 106. Psalm.

Mercy and judgment I will sing:
sing, psalm to Jehovah to thee. Will wisely doe in perfect way;
when, wilt thou come to mee?
He walk, in midst of my house,
in my harts perfect ones.

I will not set, before myne eyes,
word of mischeevousnes:
I hate their face that turn-aside;
it shall not cleave me to.
The froward hart, from me that part:
the evil, I wil not know.

I wil suppress, him that his friend,
with-tongue-hurts secretly:
the haughty eye, and large of hart;
him suffer cannot I.

Myne eye, on faithfull of the land,
that fit with me they may:
unto me minister-shall he,
that walks in perfect way.

He shall not sit, within my house,
that doeth fraud: that speaks lies;
he shall not be established,
in presence of my ne eyes.

At mornings, all the wicked of the land suppress wil I;
out of IAH'S City to cut, all
that work iniquitie,
To hear, the prifners groning-cry;
to loose them that deaths children bee.

To tell the LORDS name, in Sion:
and his prays, in Jerusalem.

When peoples, and kingdoms, in one:
to leave the LORD, shall gather-them.

He hath afflicted in the way
my strength: he shortened hath my dayes.

I sayd, O take me not away,
my God, in midst of my dayes.

He yeres through age of ages are,
Afore, thou laidst foundation
of theearth: the heavens also, are
thy handy operation.

They perish shall, but thou shalt dure:
and all they, shall with-age-decay
as a garment: as a vesture,
thou changeft them & chang'd are they.

But thou art even the same: thy yeres
they also shall not ended bee.

Thy servants sons, and feed of theirs
shall dwell, establisht before thee.

Psalm 103.
Sing this as the 45. Psalm.

My soule, ble's thou Jehovah thankfully:
and all my inward-parts his holy name.

My soule, ble's thou
Jehovah thankfully:
and his rewards,
forget none of the fame.

That pardieth
all thine iniquities:
that healeth, all
thy sick-infirmities.

Thy life that ran-
soms from corrupting-flate:
crowns thee with mer-
cie and with tender-ruth.

That doth thy mouth
with good-things satiate:
renewed as
the Eagles, is thy youth.

Jehovah doth
justices-equal:
and judgments, un-
to the oppressed all.

He known did make
his wayes unto Moses:
his acts, the sons
of Israel among.

Jehovah pit-
tiful and gracious is:
of mercy much,
and of forbearance long.

Contend he wil
not to continual-aye:
neither wil he
his anger keep alway.

After our synns,
to us doon hath not he:
nor us rewar-
ded, as our actions-wrong.

But as the heav'ns,
in height above earth be:
to them that fear
him, is his mercie strong,

As far-remote
as East is from the West:
our trespasses
he farr from us hath cast-

As father pit-
tie hath his sons upon:
Jehovah pit-
tie them that him fear.

For he doth know
enformed-fashion:
that we are dust,
in record he doth bear.

Man-sorowful,
as grass so are his dayes:
as flour of field,
he flourishing displays.

For wind goe:
ver it, and it is gone:
and place thereof,
knowes not the fame agayn.

But bounteous-mer-
cie of th' eternal-one,
from ever and
for ever doth remayn,
upon them that
his reverence been:
Psalm 104

Verse 18
To them that of his covenant keepers are: and that his precepts mind, them to practise.

Verse 19
Jehovah doth in heav'n his throne prepare: his kingdom, over all hath sovereignty.

Verse 20
O ye his Angels, blest th'Eternal-LORD: that mighty are of strength, that doe his word;
Unto the voice of his word, hearkning-still.

Verse 21
O blest Jehovah, all ye his armies: his ministers, that doe his pleasing-will.

Verse 22
O blest Jehovah, all ye works of his; in places all of his dominion; O thou my soul, blest the Eternal-one.

Psalm 104

Verse 1
Oblest Jehovah, Thou art great: the earth is full of thy riches, the earth is full of thy riches.

Verse 2
Darknes thou puttest, and it is night: therin creep-forth, the wood beasts all.

Verse 3
Decking with light, as with a coat: heav'n as a curtayn out-stretching.

Verse 4
His lofts, in waters planchering:

Verse 5
Making the clouds his chariot:
That on wings of the wind walketh.

Verse 6
His Angels spirits he making:
His ministers, a fire-flaming.

Verse 7
Th'earth on her bases he foundeth:
That it for ever may not move:
Neither for age. Thou with the deep
As with a robe didst close-it-keep:
The waters flood the mounts above.

Verse 8
At thy rebuke they fled-away:
They halted, at thy thunders lowne.
Mounts they went up, dales they went down:
to place for them thou firm-didst-lay.

Verse 9
Thou settest a bound, they that not pass:
Not turn, the earth to overflow.
That fended springs, in vailies-low:
between the mountains, they doe trace.

Verse 10
They water, all beasts of the field:
Wild-assis, quench their thirsting-dry.
The foule of heav'n do dwell them by:
Fró twixt the branches, voice they yield.

Verse 11
He watreth mounts, féro his lofts-hye:
The earth is fyll'd, with thy works fruit.
He makes to grow grafs for beasts-bruit;
& herbs, for use of man-earthly: (ground.

Verse 12
He brings-forth bread out of the And joyes the hart of man with wine;
Makes face with oil cheerful-to-thine:
With bread, mens hart upholdeth-found.

Verse 13
IAHS trees, Cedars of Libanus,
Which he hath planted, they are fyld.
That ther, the birds their nests may build:
The Stork, the fyrr trees are her house.

Verse 14
For the wild-goats, the mountains tall;
The rocks, for Coneyes sheltering-hade.
The Moon, for certain-times he made:
The Sun, he knoweth his down-fall.

Verse 15
O LORD, how many thy works bee.
In wisdom hast thou doon: them all:
Of thy riches the earth is full.

This
This same great and wide spacious sea:
There are, wild beasts small with the great;
things creeping which none number can,
There goe the ships; and Livjathan,
whom thou haft form'd to play in it,
They all, to thee,
to give their food
in due time; look attentively.
Thou giv'dst to them,
gather do they:
-op'nest thy hand,
they 'r fylld with good,
Thy face thou hide-ing-doft-restrain,
they troubled are:
gather thou dost
their spirit, they
breath out-the-ghost;
and to their dust
they turn agayn.
Thoufendeft-forth
thy spirit, and they
created are :
the upper-view
of the earth, thou al-so
doft renew.
Iehovah's glori-e be for aye:
Joy let Ieho-vah in his deeds.
Upon the earth
he down-looketh
and it doth trem-ble: he toucheth
the mounts, and smoke
from them proceeds.
I while I live
will sing to IAH:
will while I am,
to my God sing:
Sweet shall of him
be my musing:
I will rejoice
in Iehovah.
Let synners be
consum'd-away,
out of the earth:
and men graceless
be they no more;
Iehovah blest
o thou my soule;
Halelujah.

Sing this as the 75: or as the 100.Psalme.

Confefs to IAH, call on his name;
make known amoug peoples his facts.
Sing unto him, to him sing psalm;
discourse of all his wondrous-acts.
O glorie, in his holy name:
joy let their hart, that seek for IAH.
Seek ye Iehovah and his strength:
seek fludiously his face alway.
His admirable actions
that he hath done,remember yee;
his wondrous-operations,
and judgments that of his mouth bee.
O seed of Abr'am his servant:
ö sons of Jakob his choisen.
Even he Iehovah our God is:
in all the earth his judgments been.
His covenant for evermore
he mindfully-doeth-think-upon;
the word that he commanded,to
the thowfand generation.
Which he did strike with Abraham;
also his oath unto Isaak.
And for an ordinance the same
did unto Jakob stable-make:
A cov'nant of eternitie

to Israël. Saying, to thee
the land of Can'an give will I:
line of your heritage to bee.
When they were men of number few,
and strangers in it. And did walk
from
He smote all first born in their land:
even the first-fruits of all their might.
And brought forth them with silver and 
& in their tribes, no feeble-wight. (gold:
Egypt rejoyn'd when they went-out:
for fall'n upon them had their dread.
A cloud for cov'ring; and a fyre
to light the night, he did out-spread.
They asked, and the quails he brought,
and with heav'n's bread sufficed them.
He op'n'd Rocks, and waters flow'd:
ran in dry-places, like a stream.
For, to his servant Abraham,
his holy promise, mind did bee.
And brought his people forth with joy:
his chosen ones with swarming-glee.
And gave to them the heathens lands;
peoples labour possess'd they.
That they his statutes might obser,
and keep his lawes; Hallelujah.

Psalme CV. CVI.

from nation to nation:
from one realm, to another folk.

He suffered none them wrong to doe:
but for their sake reproved Kings.
Touch not mine Oinced-ones: and to
my Prophets doe no evil-things.
And he call'd famine on the land:
of bread he break did all the staff.
Before them he had sent a man:
Ioseph, that fold was for a slave.

His feet with fetters they did wring:
his soul the yron entered.
Untill the time that his word came:
Iehovah's saying, him tryed.
The King sent, and did let him loose:
the peoples ruler, him releast.
He pointed him Lord of his house:
and ruler, of all he possesst.

To bind his Princes to his will:
and make his Elders understand.
And it'sel unto Egypt came:
and Jacob sojourn'd in Chams land.
And he his peoples much increast:
and above their foes he made them frog.
He round their hart, to hate his folk.
to doe his servants crafty-wrong.

Moses his servant, he did send:
and Aaron, him whom he did chose.
They did 'mong them, words of his signs,
and wonders, in Chams land, prophe.
Darknes he sent, and made it dark:
and 'gainst his word rebell'd not they.
He turn'd their waters into blood:
and he their fish with death did slay.

Their land brought-forth frogs plen-
in privy-chabers of their kings. (ceouly:
He spake, and it a mixed-swarm:
and loc, in all their border brings.
He gave their showers, nayl to bee:
tyre in their land of flames that-blast.
And smorch their Vine and their Figtree:
and trees throughout their border brash.

He spake, and the grasshoppers came:
and catterpillars, numberless.
And ate up all herbs in their land:
and did eat up their grounds increase.

Alelu-Iah; Confels ye to Jehovah

thankfully, for he is good: for evermore
indureth his mercy. 2. Who can express,

who could? Can all his praise diff-
play? 3. O blest are they that judg-
ment keep: that justice doth, alway.
remem-
Remember me Jehovah, with
the acceptance
of thy people and visit me,
with thy salvation.

To see thy choosen good; and with
thy nations joyance
for to rejoice: to glorie-hy
with thine inheritance.

We have with our forefathers done
erroneous-sinfulnes:
we have done wrong-iniquitie
we have done wickednes.

Our fathers in Egypt, did not
thy marvels wisely-mind:
remembred not the multitude
of those thy mercies-kind:
But at the sea at the red sea,
was their rebellion-shown.

Yet said he them, for his name sake:
to make his power known.

And he rebuked the red sea,
and up the same was dryde:
and them as in the wildernes
he in the deeps did guide.

And from hand of the hateful-foe,
he did them freely-save:
and from the hand of the enemie,
he them redemption-gave.

And waters their diftreffers whelm'd:
none left was them among.

And they beleived in his words:
his glorious-prayfe they sung.

They hastened-incontinent,
his doings they forgot:
for his advising-counsel, they
expecting-wayted not.

But fore in wildernes did lust:
and God in desert tempt.

He gave them them request: but to
their soule he leanness sent.

And Moses, in the camp; A'ron
Iehovahs holy-man
they envied. The earth op'ned,
and swallow'd-up Dathan:
and on the congregation
of Abiram cov'ted.

And fyre in their assemblie burn'd:
the flame burnt the wicked.

They made a calf in Horeb; and
to th'idol bow did they.

And turnd their glorie; to the form
of oxe, that eateth hay.

They forget, God their favour: that
in Egypt did great acts.

Works marvelous in land of Cham:
by red sea, fearful-facts.

And he sayd, to destroy them: had
not Moses his cho'en,
flood in the breach for him: to turn
his wrath, from slaying them.

And they co:emnd, the pleasant land:
beleved not his word.

But murmured within their tents:
heard not voice of the LORD.

And to fell them in wildernes;
he lift to them his hands.

And among the heathes eke to fell their feed:
and faun them in the lands.

And to Baal, poor they were joyed:
ate offerings of the dead.

And moved anger by their acts:
and plague among them spread.

And Phineas stood, & judgment-did:
and plague was caused to slay.

Which counted was to him, justice:
to age and age, for ay.

And at waters of Meribah,
yangred ferv'tly: that unto Moses, for their fake
befell-calamitie.

For they provok't his spirit: and he
it with his lips ur'tred.

The peoples, as the LORD the bade:
they not abolished.

But with the heathens mixt them'selves:
and did their doings learn.

And serv'd their idols: which to the
were, for a snaring-grin.

Their sons and daughters also, they
to divils offered. (sons

And guiltless blood, blood of their
and of their daughters shed:

* * *
whom to Canaans idols, they in-sacrifice-offred:
so that the land, with bloody-gore was impiously-flayned.

39. And they themselves defiled by their operations:
they went a whoring also, by their-wonted-actions.
40. And 'gainst his people, kindled was the anger of the LORD:
so that his own-inheritance he loathfully-abhor'd.

41. He gave them into heathens hand: their haters them ruled.
42. Their foes opprefst the: & they were under their hand humbled.
43. He many times, delivered them: but they moov'd bitterly by their counfel: and were brought by their iniquities. (down

44. Yet he did fee, in their distref; when as he heard their cry.
45. And toward them his covenant he kept-in-memorie:
and in his mercies multitude, repented. And did give them to compassions: before, all that them led-captive.
46. Save us, o LORD our God, and us from heathens jointly-rayle,
for to confefs thine holy name, to glorie, in thy prayfe.
47. Bleff be Jehovah, It's God, from aye and unto aye;
and let all people say, Amen, o prayle the eternal-Iah.

P S A L M E 107.

S ing this as the 18. Psalm.

O nits ye to Jehovah thankfully,
"For he's good, for ever his mercy."

Let the reedemed of Jehovah's-fay:
whom he from foes, hand, hath redeem'd away.

P S A L M E C V I I .

3. And gather them out of the lands did he;
from east from west;
from north and from the sea.

4. They in the wil-
deners in desert way
wander'd: no dwel-
ing city find'd did thay.

5. Hungry and thirst-
ty eke: that them within
their soule, hath sayn-
ting-overflowed them bin.

6. And to the LORD they cryde in their distref; he freely-rid them from their anguishes.

7. And in a right way he did make them goe:
a dwelling ci-
tie for to come unto.

8. Confes they to Jehovah his mercy:
his marvels eke,
to sons of man-earthly.

9. For he the thirsty soule hath satiated:
and hungry soule with good replenished:

10. They that in dark-
nes and deaths shadow bide:
in-yron and
affliction fall-tyde.

11. Because against.
Gods words they did rebell:
and did despise the Higheft ones counfell.

12. Then humbled he their hart with toylsom-grief:
they-humbled-down;
and none did yield relief.

13. And they the LORD in their distref besought:
he say'd them from their forrowes. He the brought,
from darknes and deaths shade: and broke, their

14. Let them confes (bands.
Jehovahs mercy: and
Psalm C VII.

16. For dores of brass he broke: and new'd and under yron bars.
17. Fools, for the way of their trangression: and for their vices have affliction.
18. All meat, their soule abhorreth-loathsomely: and to the gates of death, approach they nje.
19. When to the LORD they cry in their distress: he saveth them: out of their anguishes.
20. He sendeth forth his word, and them healeth: from their corruptions, delivereth.
21. Confes they to Jehovah his mercy: his marvells eke, to sons of man-earthly.
22. And offer offerings of confession: and let them tell his works, with joyful-songs.
23. They that in ships unto the sea down goe: that in the many waters labour doe.
24. They, see Jehovah's operations: and in the deep, his wondrous-actions.
25. For he saith, and doth rayse the wind stormy: and it doth lift the waves therof on bye.
26. They mount to heavens, down to the deeps they goe: their soule, it melts away in evil-woe.
27. They reel and stagger like a drunken-wight: and all their wis-
28. dom, is upswallowed quight. And to the LORD they cry in their distress: and he out-brings them, from their anguishes.
29. The storm he to a silent-cauldnd doth set: and then their waves layed are quiet.
30. And they rejoice because they are made still: and he them leads, to haven of their will.
31. Confes they to Jehovah his mercy: his marvells eke, to sons of man-earthly.
32. And in the peoples church, exalt they him: and in the Elders sitting praise they him.
33. He turns the rivers to a wilderness, and springs of waters, to a thirsts.
34. A land of fruit, to fairnes, barren: for wickednes, of them that dwell therin.
35. He turns the desert to a waters pool: and land of drought, to waters plentiful.
36. And there he fetheth them that hungry are: and they a dwelling citie doe prepare.
37. They vinyards alfo plant: and sow the fields: which fruit of unusual revenue yields.
38. And he them blest: feth: and they are increased greatly: and he diminiseth not their beast.
39. Agayn they are, diminish'd and brought low.
by close-restraynt,
by evil and sorrow.

40 He pouers contempt
on bountiful-princes:
and makes them err
in wayles wildernes.

41 And poor from po-
vertie he makes-up-rise:
and putteth as
a flock his families.

42 See shall the righ-
teous, and joyful bee:
and stop her mouth,
shall all iniquitee.

43 Who wise is, and
will these things heedful-learn:
and they Ieho-
yahs mercies, shall discern.

Psalm 108.

God mine hart it is prepared-sted-
fally: I sing will and sing-psalm; yea.
even with my glory. Thy self up-raife,
psalterie and harp: at dawning-day, I will
up-raife.

4 Iehovah, I will thee
confes, the folkes among:
and in the nations
I will thee praife-with-long.

That thy mercies
are great above

heav'n's: and thy truth
unto the skies.

6 Over the heav'ns, o God,
be thou exalted-hye:
and over all the earth,
thy glorious-majestie.

7 That freed may be
thy lov'd-ones: save
with thy right hand,
and answer me.

8 God by his holyne
did speak, rejoicye I shall:
Shechem I shall divide,
and measure Succoth daile.

9 Mine Gilead,
Manasseh mine;
and Ephraim
strength of mine head:

Iehudah, he shall be
the giver of my law.

10 Moab, my washing pot:
over Idumea
my shoe shall I
cast: over Pa-
lettina, howtriumphantie.

11 Who will me lead-along
to citie fortiside?
who into Edom,
will me conducting-guide?

Will not thou God
that us off cast:
would't in our hoffs
not goe, o God?

13 O give unto us, help
from tribulation:
for lying-vnitie
is mans saluation.

14 Through God shall wee
doe valiantnes:
down our diffref-
sers tread will hee.

Psalm 109.

Sing this as the 106. Psalme.

Od of my prayle, ceafe not-as deaf,
For mouth of the wicked,
the mouth eke of deceitfullnes, against
against me are opened: 
they speak to me, with lying tongue. 
And 'bout me compass are 
with words of hate: & without cause 
against me they doe warre. 

They adverfaries are to me 
for my love: but I pray. 
And yll for good; and for my love, 
they hatred on me lay. 

Set-thou-in-office over him 
the wick'd-person: and 
let th'adverfarie-Satan, at 
his right-hand ready stand. 

When he shall judged be, let him 
condemned goe his wayes: 
and let his prayer be to fyn. 

A few let be his dayes: 
his office, let an other take. 
His fonns be fatherles: 
his wife, a widow. And his sonns 
wander about wayles, 
and let them beg: and seek, out of 
their desolate-places. 

Let the extorting-creditour 
infane, all that is his: 
and of his labour, let strangers 
make spoily-robbers. 

Let ther be none, that unto him 
may forth-extend mercie: 
And favour to his fatherles 
to shew let ther be none. 

Let his poxterite be set 
unto perdition: 
in the after generation, 
his name out-wiped bee. 
Remembred of the LORD, be his 
fathers iniquitie: 
his mothers syn be not wipe'd-out. 
Be they continually 
before the LORD: and he cut off, 
from the earth their memorie. 

Because he mercie minded not 
to doe: but pursued 
th'afflicted and the needy man; 
to slay, the hart-wounded. 

And cursing he did love, and let 

it come to him: and he 
delyted not in blessing, and 
far from him let it be. 

And he him cladd with cursing as 
his robe: and let it goe 
as waters into his in-part; 
as oil, his bones into. 

As garment let it to him be, 
himself for to array: 
and for a girdle, wherwith he 
may gird himself alway. 

This, from Jehovah, be their wage 
that adverfaries are to me: 
and of them that against my soule 
doe speak maliciouslie. 

But thou Jehovah Lord, with me 
doe well, for thine own name: 
for good thy mercie is, rid me. 

For I afflicted am: 
and I am needy: wounded eke 
within me is mine hart. 

As shadow when it doth decline, 
so I away depart: 
I tossed am as grifs-hopper. 
My knees, they feeble been 
through fasting; and my flesh for want 
of fat is waxen-lean. 
And I was their reproch: they saw, 
their head they shaken have. 

Jehovah my God, help thou me: 
me in thy mercie save. 

And let the know, this is thine hand: 
that thou LORD, doft the fame. 

Curfe they but blefs thou: rise they 
and be abash'd-with-thames (up 
and let thy servant joyful be. 

Let my foes be arrayd 
with infamie; and with their shame, 
as with a cloke, be clad. 

I will confess Jehovah with 
my mouth vehmently: 
and in the mids of many, will 
I praise him thankfully. 

Because that at the right hand 
of the needy stand will he: 
him for to save, from them that of 
his soule the judges be.
PSALM CX. CXI.

PSALME CX. CXI.

Sing this as the cx. Psalms.

1 Iehovah sayd, vnto my Lord, thou at my right hand sit; until I set thine enemies, the footstool of thy feet.

2 Rod of thy strength, Iehovah he will fend out of Sion: in middeft of thine enemies, have thou dominion.

3 Thy folk free, in day of thy power: in holy bawties bee, even of the womb of the early-morn, dew of thy youth, to thee.

4 Iehovah sware, will not repent; thou art a Priest for aye: after the order that I of Melchisedek did say.

5 The Lord at thy right hand; shall woud Kings, in day of his wrath.

6 Among the heathens he shall judge, with corpes yeld he hath: shall wound the head over much land.

7 Dring of the brook shall he within the way: therefore, his head shall yee-uplifted be.

PSALME CXII.

This may be sung also as the 45. Psalme.

Will confels Iehovah with th'whole hart: in secret and assemblie of th'up-right. 2. Iehovahs acito are very great.

fought-out of all that in then doe de-

light. 3. Glorie and comly-honour his work is: and land perpetually doth his justice.

4 His marvels he remembred makes to be:

Iehovah gra-cious and pitifull.

5 Food, unto them that fear him given hath he:

He of his cov-nant ever is mindfull.

6 He shewd his peo-ple, his puiffance:
giving to them, the heathens heritance.

7 The works of his hands, truth and judgment are:
his precepts all, are of sure-faithfulness.

8 For aye fore-ver established they are:
done, in assured-truth and righceoufnes.

9 Redemption he to his people sent:

for ever he commanded his cov'nant:

Holy, and to be feared is his name.

10 Iehovahs fear, wifdoms beginning is:
good prudencie have all that doe those-name:

his praife, abideth to perpetualnes.

PSALME CXIII.

Sing this as the 111. Psalme.

O Blessed
Psalms CXII. CXIII. CXIII. CXV.

O blessed man, that doth Jehovah fear: that greatly doth in his commands delight.

2 His seed, in earth shall mighty persevere; blessed shall be, the race of the upright.

3 In his house riches are and welthy-flore: his justice standeth eke; for evermore.

4 Vuto th'upright, in darkness light ascends: gracious and pitiful and just he is.

5 A good man doeth graciously & lends: he moderates in judgment his speeches.

6 Sure he shall not be moved eternally: the just shall be, eternal memory.

7 He will not fear, for all that he doth heare: his hart is fixed in Jehovah bold.

8 His hart is blasted, he will not fear: until on his distressers he behold.

9 He scattered abroad, giv'n to the poore: his justice standeth even for evermore:

His horn with honour shall exalted be.

10 See and be angry shall the wicked-wight: gnath with his teeth, and melt away shall he: the wicked man's desire, shall perish-quiet.

Psalms CXIII.

Sing this as the 84. or as the 60. Psalme.

servants of Jehovah prayse: prayse ye Jehovah's name always. Jehovah's name it blessed bee: from this time, to everlasting.

3 From Sun rise to his down going: Jehovah's name it prayed bee.

4 Above nations all; Jehovah hys: above the heavens is his glory.

5 Who like Jehovah our God is that doth, to sit, on hys him-place.

6 That doth, to see, him low-debate: in heavens, in the earth likewise.

7 From dust he doth the needy rear: fully doong he doth the poor up-beam.

8 To set him with the Noble-men: With Noble-men of his people.

9 He makes the barren woman dwell, a joyful mother of children.

Psalms CXIV.

Sing this as the 104 Psalme.

When Isr'el from Egypt yssude: Israels house; from folk of speech.

2 Judah became his sanctuary: (rude, and Israel, his reignorie.

3 The sea saw, and away it fled; the river Iarden, back turned.

4 The mountains leaped like to rams: the hills, like to the flocks yong-lams.

5 O sea, what ayld thee, that thou fled? O Iarden, that thou back turned?

6 O mountains, that ye leapt like rams? ye hills, like to the flocks yong-lams.

7 O tremble earth, before the Lord, before the face, of Israels God.

8 That turns the Rock, to water lakes: the flint, a waters fountaine makes.

Psalms CXV.

Sing this as the 106. Psalme.

Not unto us LORD, not to us: but unto thy name, bee the glorie giv'n; for thy mercie, and for thy veritee.

2 O wherfore should the hethen-folk say: where is now, their God?
Psalm CXV. CXVI. CXVII.

Psalm CXV.

But our God is in heav'n: he doth, whatever seems him good.

Their idol-gods, silver and gold:
the work of men's hands be.

A mouth they have, & do not speak:
have eyes, and do not see.

Ears have they, & they do not hear:
have noses, and do not smell.

Feet have they, & they do not walk:
have hands, and do not feel.

They we their throats doe make no sound.
Like unto them, be those
that do the make: each one that doth,
his craft in them repose.

Israel, trust in the LORD;
their help, and shield he is.

O A'rons house, trust in the LORD;
their help, and shield he is.

Ye that fear IAH, trust in the LORD;
their help, and shield he is.

I Jehovah hath remembered us,
his bounty-ously-bless'd:
the family of Israel,
his bless will bounteously;
the family of Aharon,
bless will he bounteously.

Hele bless them that Jehovah fear:
the small, with greater ones.

I Jehovah add will unto you:
to you, and to your sons.

Bless shall you of Jehovah bee:
which made the earth & heav'n.

Heav'ns heav'n's Jehovahs are: & th'-
he t'Adas sons hath give.(earth,

The dead, nor any down that goe
to silence, praise not IAH.

But we will bless thenceforth and
for aye: Hallelujah.

Psalm CXVII.

Sing this at the 74. Psalm.

Love, because Jehovah doth,
my voice my prayers hear.

And in my days will call, because
he bow'd to me his ear.

The pangs of death did compass me;
the affliction anguish.

of hell did also find me out:
I found grief and distress.

And on Jehovah's name I call'd:
 LORD now ridd my soul.

Gracious Jehovah is and just:
and our God merciful.

Jehovah doth the simple keep:
I was even low-supprest
and he did save me. O my soul,
return unto thy rest;

Because Jehovah bounteously,
rewarded hath to thee.

Because my soul away from death:
thou hast released me;
mine eye from tears, my foot to fail?

Before Jehovah, I
in lands of them that living are,
will walk continually.

I did believe, therefore I spake:
I was in sore distress.

I in my hastening did say:
each man a lyar is.

What shall I give the LORD: for his
rewards unto me all?

I will take up the cup of healths:
and on the LORD's name call.

In presence now of all his folk:
He pay the LORD my vows.

Precious is in Jehovah's eyes:
death of his saints-gracious.

Oh now Jehovah: thy servant
thy servant sure am I;
I am the son of thy handmaid:
my bands thou didst untye.

Sacrifice of confession,
I unto thee will lay:
and call upon Jehovah's name.

To Jehovah my vows I pay:
in presence now of all his folk:

In courts of th'house of Jehovah,
in midds of thee Jerusalem:
O Hallelujah.

Psalm CXVII.

Sing this at the 108. Psalm.

O Praise.
O praise Jehovah, all ye gentiles laud him: yea all peoples. For tovs his mercies mightie be: and unto yee, Jehovahs faithfulness endures; Hallelujah.

Psalme CXVIII. CXIX.

Sing this as the 24. Psalm.

Onseth Jehovah for bee's good: for his mercie for aye. That his mercie for ever is: let Israel now say.

Let those of Arons house now say: that his mercie for ever is.

They that Jehovah fear, now say: that his mercie for ever is.

Out of distress, I call'd on Jah: with rounth, Jah answered me.

Jehovah for me, I fear not, what man can doe to me.

Jehovah is for me, with them that helpers of me-see: and on them that mine haters are, I their reward shall see.

It better, in Jehovah, is to hope for safety: than confidence for-to-repose in any man-earthly.

Yes better in Jehovah it to hope for safety-is: than confidence for-to-repose in bountiful-princes.

All heaven's compassf me: but I in IAHS name cutt-off them.

They compassf me: but I in IAHS name cutt-off them.

They compassf me as bees: they were as fyre of thorns quenched; because that in Jehovahs name soon cut them off I did.

Thou thrusting thrustest me to fall: Jehovah eke help me.

Jah is my strength and song: and my salvation was here.

Voice of shout and salvation
Psalm CXIX.

B

1. Blessed are they that perfect are in way: they that do walk, in law of Jehovah.

2. Blessed they that his testimonies keep: they that for him with all the heart do seek.

3. Moreover, they that have practised ini-quitie: but in his ways walked.

4. Thy precepts, thou hast given commandment: to be observed with heed vehement.

5. Oh, that my ways directed were firmly: for to observe thy precepts heedfully. Then shall I not be ashamed: when I shall respect have, unto thy commandments all.

6. I will confess thee with harts righteounes: when I shall learn thy judgments of justes.

7. Thy statutes I observe will heedfully: o thou forfake me not, vehemently.

8. Wherewith his way clean shall a yongman make? according to thy word, heed for to take.

9. With all my heart I carefully seek thee: from thy commandments, wander let not me.

10. Thy sayings I have hid my hart within: to the end, I might not against thee syn.

11. Jehovah thou most-blessed art: thy statutes doctrine unto me impart.

12. I with my lipps did openly-declare: the judgement all, that out of thy mouth are.

13. I joy doe I in way of thy witneses: as above all abundance-of-riches.


15. I in thy statutes severely-solace mee: I of thy words will not forgetfull bee.

16. Reward thou to thy servant bounteously, that live and so observe
Observe thy word may I,

Uncover thou mine eyes that I may see:
the marvelous things that of thy law bee.

Abournour
I am the earth upon:
hide not thou thy commandments me from.

My soule it with desire is broken-small:
to thy judgments in time continuall.

The proud accurft, thou hast rebuk'd-away:
that doe from thy commandments goe-asfray.

Turn thou from me, contempt and opprobrie:
because thy testimonies kept have I.

Princes fit alfo, speech against me use:
thy servant, he doth on thy statutes mufe.

Also thy testimonies, they have been
my solacing-deyles: my counflemen.

My soule doth to the dull affixed-cleave:
according to thy word, thou me revive.

My wayes I have declared, and of thee
I answer had:
thy statutes teach thou mee.

Make me to understand thy precepts way:
that in thy marvels, meditate I may.

My soule is drop-peth-tears for heavy-payn;
according to thy word, me rayle-again.

Take thou from me the way of falsify:

and thy law give thou to me graciously.

The way of constant-faithfulness I chose:
thy judgments I before me did propose.

Unto thy testimonies cleave: I fast:
let me not 6 Jehovah be abasht.

The way of thy commandments run wil I:
when thou shalt largely mine hart amplifie.

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 th'whole hart, observe it heedfully.

In path of thy commandments make me tread:
for in the same I have my self pleased.

Incline my hart unto thy witnjeses:
and not to covetous-gayn-thirstines.

Remove mine eyes from seeing vanitee:
and in thy wayes alive-covevse thou mee.

Firm let thy saying to thy servant bee:
which is addid-ed to the fear of thee.

That my reproch, which I for fear-beware,
turn thou away:
for good thy judgments are.

Loe to thy precepts a desire I have:
thou in thy Justice doe alive-me live.
And let thy mercies come to me, O LORD; thy saving health, according to thy word.

And my reprocher answer make shall I for in thy word I trust assuredly.

And word of truth pull not with vehemence from my mouth: for, I wait for thy judgments.

And I will keep thy law continually, for ever and to perpetuity.

And in a large room 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 basfulness.

And I will so face me delightfully; in thy commandments which love doth I.

And will lift up my hands to thy precepts which I do love; and muse on thy precepts.

Remember thou thy word to thy servant: for which to wait with hope thou didst me grant.

This is my comfort in my miseries: that thy promise alive preferreth me.

The proud have feared me very vehemently; but from thy law declined have not I.

Thy judgements of old remembered.

I Jehovah; and my self I comforted.

A burning horror hold on me did take, for wicked men:

that do thy law forfake.

Songs into me be thy precepts: in house of my peregrinations.

Thy name Jehovah, I remembered by night: thy law likewise observe I did.

This hath been unto me, because that I have thy precepts observed heedfully.

My portion, Jehovah layd have I; for to observe thy speeches heedfully.

With all mine hart I earnest seek thy face: according to thy word to me shew grace.

I thought upon my ways: my feet also thy testimonies I did turn unto.

I hastened, and no delay did make: to thy commandments heed for to take.

Bands of the wicked have with robberie spoild me: thy law, forgotten have not I.

At midnight will I rise, thee to confess for the judgements of thy just righteousnes.

I am companion to all that fear thee: and of thy precepts the obedient bee.

Jehovah, of thy
Psalm CXIX.

thy bountiful-mercies
the earth is full
of learn me thy decrees.

65 Goodness thou hast
accomplished; O LORD,
with thy servant,
according to thy word.

66 Learn me goodness
of reason and science:
for, I believe
in thy commandments.

67 Before I was
afflicted, I did stray:
but now, I do
observe what thou dost-say.

68 Good art thou,
also good is done by thee:
thine ordinances teach thou unto me.

69 The proud against
me forged have a lye:
with all the hart,
thy precepts keep do I.

70 Their hart is wax-
en-grofs, as fatty-grease:
I, in thy law
my self delight-ful-please.

71 It's good for me,
that I afflicted was;
that I may learn
thy constituted-laws.

72 The law of thy
mouth better is to me,
than thousands both
of gold and silver be:

73 Me made and
sh'oned me have thine hands;
instruct me, that
I learn may thy commands.

74 They that thee fear
shall flee me and be glad;
for, for thy word
Ipatient-hope have had.

75 I know LORD, that
thy judgments justice bee;
and thou with faith-

76 Oh let thy mer-
cie be for my solace:
even-as thy say-
ing to thy servant was.

77 That I may live,
come let thy dear-mercies
to me: for thy
law my whole-solace is.

78 Aban'd be
the proud, for they falsely
deprave me: on
thy precepts must doe I.

79 They that thee fear,
let them turn me unto:
they also that
thy testimonies know.

80 O let mine hart
be perfect without blame,
in thy decrees:
that I may not have shame.

81 My soule doth faunt
for thy salvation:
thy word I hope-
fully, doe-wayt upon.

82 Mine eyes doe sayl
for promise made by thee:
saying, when wilt
thou comfort-give to me.

83 Though like a hot-
etl in the smoke am I,
thy statutes are
not from my memorie.

84 How many are
thy servants days? when to
my persecu-
tors wilt thou judgement doo?

85 They that are proud
have digged pits for mee:
which unto thy
law not according bee:

86 All thy command-
ments faithfull are: they doe
me persecute
with fallhood, help me thou.

87 Almost an end
of me on earth they make:
but
but thy precepts,
I doe not them forsake.
Quick en thou me
after thy kind-mercies.
and thy mouthes tes-
timonie keep will I.

89 Thy word Ieho-
vah, to eternitie,
within the heav'ns
abideth-stedfastly.

90 Thy faithfulness,
to generations all:
the earth thou fla-
blishedst, and stand it shall.

91 To thy judgements,
this day they standing bee:
because they all
are servants unto thee.

92 Unles thy law
had been my solaces:
then had I pe-
rithed in my distres.

93 For aye thy pre-
cepts I wil not forget:
because by them
thou hast alive me kept.

94 Thine own am I,
vouchfate thou me to save:
for thy pre-
cepts carefully-fought have.

95 For me the wic-
ked wayt me to destroy:
I in thy wit-
ness: my thoughts-imploy.

96 Of all perfec-
tion I fee an end:
vehement large
is thy commandement.

97 O how delight-
sful doe I love thy Law?
it is my me-
ditation all the day.

98 Me wiser than
my foes thou makest bee,
by thy commandes:

99 More prudent than
my teachers all, am I:
because thy wit-
nesses are my studie.

100 More than the El-
ders, vnderstand doe I:
because thy pre-
cepts I kept-heedfullie.

101 I have my feet,
from ev'ry evil way
refrayned; that
thy word obserue I may.

102 From thy judgments
away I am not gone:
for thou hast giv'n
me information.

103 How sweet thy say-
ings are unto my taff!
more than is ho-
oney to my mouthes-repafs.

104 By thy precepts
have I got-prudency:
therefore I hate
each path of falifie.

105 Thy word is to
my foot a candle-bright:
and to my path
it is a thining-light.

106 I sware and wil
it firmly ratifie:
to keep the judg-
ments of thine equitie.

107 I am affliit-
ed vehmently: 6 LORD,
quicken thou me
according to thy word.

108 Accept thou oh
Iehovah, the offerings free
of my mouth: and
thy judgments teach thou mee.

109 My soule is in
my hand continually:
and ye thy law
forgotten have not I.

110 The wicked-men

a snare
Psalm CXIX.

A snare for me have layd:
but from thy precepts I have not estrayd.

For aye thy testimonies I possess:
for they are of mine heart the joyfulnes.

To execute thy statutes, I doe bend
mine hart; for ever unto the end.

Vein cogitations hate doe I:
but thy law doe I love delightfully.

Thou art my secret-place and my buiklor;
thy word hopefully have wayted for.

Ye evil-doers goe from me away:
that keep my Gods commandements I may.

That I may live,
as thy word hold me fast;
and for my hope let me not be abad.

Susteyn me and I shall be savd: and I
thy statutes wilt delyte continually.

Thou haft trode-down all them that stray-abroad
from thy statutes:
for falldood is their fraud.

All wicked of the earth thou dost remove
like dros: therefore thy witnesses I love.

My flesh for dread of thee is fore-dismayd:
I also for thy judgements am afayd.

I have doon judgement and just-righteousnes:
I leave me not to them that me oppres.

Be suretie for thy servant for my good:
let me not be oppressed by the proud.

For thy salvation doe mine eyes:
and for the oracles of thy justice.

Doe thou according into thy merce
with thy servant;
thy statutes learn thou mee.

I am thy servant, give-me-prudentnes:
that I may know thy faithful-witnesses.

It is for Jehovah time the work-to-take:
Because thy law,
of none effect they make.

Therefore I thy commandements doe love:
avove the gold,
yea fynest gold above.

Therefore all precepts of ech thing, doe I
hold-right: I hate, each way of fallitie.

O marvelous thy testimonies are:
therefore my soule, keeps them with heedful care.

The op'ning of thy speeches giveth light:
gives-understanding to the simple-wight.

I op'ned-wide my mouth and I panted:
because, for thy commandements I longed.

Regard and shew me grace: as doth behoove
in judgement towards those thy name that love.

My footsteps in thy word direct firmly:
and rule in me.
Psalm CXIX

134. From man's oppression redeem thou me: and of thy precepts I will keep be.
135. Upon thy servant make thy face to shine: and of thy statutes teach me the doctrine.
136. Rivers of waters down mine eyes do flow: because that they do not observe thy Law.
137. Jehovah thou art of just equity: Most righteous, thy judgments also be.
138. Thou hast the justice of thy witnesses commanded: all to faith with vehementnes.
139. My fervent zeal confirmeth me: for that my adversaries thy words forgot.
140. Thy saying is refined vehemently: thy servant eke loves it delightfully.
141. I little am and basely set at nought: thy precepts are not past out of my thought.
142. Thy justice, justice is eternally: thy law is all so faithful-veritie.
143. Find me did painful anguish and distress: but thy commandments are my folaces.
144. Thy testimonies justice is for aye: make me to understand, that live I may.
145. Jehovah, I

146. With all mine heart doth criye: answer thou me, thy statutes keep will I.
147. I call upon thee, thou me safe-preserve: and I thy testimonies wil observe.
148. In the twilight, did prevent, and cry: I for thy word have waitted hopefully.
149. Jehovah, hear my voice for thy mercie: according to thy judgment quicken mee.
150. They that doe follow low mischief, neer doe draw: far from they are estranged from thy Law.
151. Thou Jehovah art approached-nye: and thy commandments all are veritie.
152. Of old I of thy testimonies know; that them for ever founded sure haft thou.
153. See mine affliction, and out me draw: because that I have not forgot thy law.
154. Plead thou my plea, also redeem-me-free: according to thy promise, quicken mee.
155. Salvation far from the wicked is: because they have not sought for thy decrees.
156. Thy mercies o Jehovah many bee: according to thy judgments quicken mee.

Many
<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>157</td>
<td>Many me persecute and me distress: I have not swerved, from thy witnesses,</td>
</tr>
<tr>
<td>158</td>
<td>I law transferring, and fore-grief I gott: for that thy saying they observed not.</td>
</tr>
<tr>
<td>159</td>
<td>That I thy precepts love, LORD, do thou see: according to thy mercie quicken mee.</td>
</tr>
<tr>
<td>160</td>
<td>Beginning of thy word is faithfulnes: and ecb of thy just judgments, ever is.</td>
</tr>
<tr>
<td>161</td>
<td>Princes me persecute without deßert: but of thy word, in aw-land doth my heart.</td>
</tr>
<tr>
<td>162</td>
<td>I joyfull am for that which thou dost say: as one that findeth even an ample pray.</td>
</tr>
<tr>
<td>163</td>
<td>Falshood I hate, abhor it eke doe I: but I doe love thy law delectfully.</td>
</tr>
<tr>
<td>164</td>
<td>Seven times a day doe I give praise to thee: for judgments of thy righteous-equitie.</td>
</tr>
<tr>
<td>165</td>
<td>To them that love thy law, ther is much peace: and to them no offensive-scandal is.</td>
</tr>
<tr>
<td>166</td>
<td>Hoped I have for thy salvation Jehovah: and have thy commandments doon.</td>
</tr>
<tr>
<td>167</td>
<td>Thy witnesses my foule, keeps warily: and I doe love them very vehemently.</td>
</tr>
<tr>
<td>168</td>
<td>I keep thy precepts and thy witnesses: for, e'ry of my wayes before thee is.</td>
</tr>
<tr>
<td>169</td>
<td>Let my loud-crye come neere before thee LORD: me prudent make according to thy word.</td>
</tr>
<tr>
<td>170</td>
<td>Let come before thee my request for grace: deliver mee, even as thy promise was.</td>
</tr>
<tr>
<td>171</td>
<td>My lipps shall utter forth the praise of thee: when as thy statutes thou hast learned mee.</td>
</tr>
<tr>
<td>172</td>
<td>My tongue thy saying shall aloud-declare: for, justice all of thy commandments are.</td>
</tr>
<tr>
<td>173</td>
<td>Let thine hand be with succour me to faye: because that I thy precepts chosen have.</td>
</tr>
<tr>
<td>174</td>
<td>O LORD I long for thy salvation: and thy law, is my delectation.</td>
</tr>
<tr>
<td>175</td>
<td>Live let my foule, that praise it may give thee: and let thy judgments succour give to mee.</td>
</tr>
<tr>
<td>176</td>
<td>Like lost sheep, I have strayd: thy servant seek, for thy commandments in mind I keep.</td>
</tr>
</tbody>
</table>

**Psalm 119**

Sing this as the 86. Psalm.

1 V No the LORD, in my distressednes: I cried out, and he did answer mee.
2 O LORD, doe thou my foule deliver-free from lying lipps, from tongue of guilefulnes.
3 What shall it give thee, and what unto thee advantage shall, the tongue of guilefulnes?
The arrowes sharp
of him that mighty is:
with burning-coals
of the Juniper-tree.

Woe is me that
I sojourn with Meshek:
with tents of Kedar, have my dwelling-place.

My soule long dwells,
with him that hateth peace.
I peace, but they
for warr, when I doe speake.

**Psalme 121.**
Sing this as the 68. Psalm.

Lift mine eyes up to the mounts:
from whence shall come mine aide.
Mine aide it comes fro with the LORD:
which heav'ns & earth hath made.

Let him not give thy foot to slide:
not flumber that thee keeps.

Looe, he that keepeth Israel;
he flumbreth not, nor sleepe.

The LORD thy keeper is: the LORD thy shade, at thy hand right.

The Sun shall not smite thee by day:
neither the Moon by night.

The LORD will keep thee from all evil:
thy soule he keeps alway.

The Lord, shine our gate & th'income keeps; henceforth and for aye.

**Psalme 122.**
Sing this as the 108. Psalm.

Did rejoyce in them:
that unto me did say,
we enter wil into
the house of Jehovah.
Our feet have been
abiding, &
Ierusalem
thy gates within.

Ierusalem, as
a citie, edified;
that is within it self
togither joyntly-tied.
Where tribes up goe,

the tribes of Iah,
the witnes of.
If'e'el unto:
That to Jehovahs name,
they may confess. Because
there judgment thrones are sett:
the thrones of Davids house,
Desire doe yee
Ierualem's
peace; safety-have
they that love thee.

Peace in thy Fort be: in
thy palaces, saftie.
For my brethren and for
my neighbours: speake wil I,
Peace in thee bee.

Ie for our God
Iehovahs house,
seek good for thee.

**Psalme 123.**
Sing this as the 15. Psalm.

Thou that fittest in the heav'ns;
Lift mine eyes to thee.
Looe, as the servants eyes, unto
hand of their maysters bee;
as mayds eyes to her mystresses hand:
so are our eyes, unto
Iehovah our God; until he
doe grace on us belowe.

Iehovah gracious be to us,
unto us gracious bee:
because even fyled with contempt
exceedingly are wee.

Our soule exceedingly is fyled;
with the deryding-flowt
of those that are at quiet-ease;
with contempt of the proud.

**Psalme 124.**
Sing this as the 8. Psalm.

Except the LORD,
that he for us had been:
let Israel
now say. Except for us
the LORD had been,
when men against us rose.
They had us swallowed up alive, even then; when kindled was their anger against us.

Then had the waters over us flowed: over our soul, then passed had the stream.

Over our soul had pass'd, proud waters, then.

Bless be Jehovah; which hath not yielded us for a prey, unto the teeth of the.

Our soul is as a bird escaped free from out of the intangling fowlers snare.

The snare is broke, and we escaped are.

Our succour, in Jehovah's name shall be: that of the heavens and earth is the maker.

Psalms 125.

Sing this as the 108 Psalm.

They that trust in the LORD shall as mount Sion be, which is not moved, but remain's perpetualtie.

Jerusalem, mounts compass it: so his folk IAH compasseth them; from this time and for aye.

For, resting have shall not the rod of wickedness; upon the just men's lot: left that the just unto any iniquitie their hands out-thrust.

Do good LORD, to the good: and the upright in their heart.

But to their crooked-ways they that aside-depart, the LORD them will:

lead with workers of wickednes: Peace, on Israel.

Psalms 126.

Sing this as the 50 Psalm.

When the LORD turn'd the bondage of Sion: we were, like then that dream. Then fyll'd was our mouth with laughter & our tongue with song: among the heavens then this speech did pass; The LORD with these men hath done very great things.

The LORD with us (things: he hath in deed done great

We joyfull are: O LORD as rivers strong in south, so turn thou our captivity.

They that doe sow with tears, shall reap with song:

He going goes, and weepeth sorrowfully: bearing the sowing feed: with joyful singing he coming comes, his sheaves upon him bringing.

Psalms 127.

Sing this as the 68 Psalm.

Vnles't the LORD doe build the her builders toyl in vayn: (house, Vnles't the LORD the city keep, the keeper wakes in vayn.

It's vayn for you to rise early: to set up late; to feed on bread of sorrowews: so will he give sleep to his Loved.

Loe, sons are the Lords herittance; fruit of the womb his wage.

As arrowes in a strong mans hand? are sons of youthfull-age.

O blessed is the man, that hath
his quiver yeld with thofe:
they fhall not blufh, when in the gate
they speak fhall with the foes.

Psalm 128.
Sing this as the 108. Psalm.

O Happy ev'ry one
that in the Lords fear-stands:
that walketh, in his wayes.
The labour of thy hands
when thou fhalt eat:
ô happy thou;
and good unto
thee be fball it.

Thy wife, as fruitful-vine
by thy houfe fides fhall bee;
thy children, fhall be like
the plants of th'Olive-tree,
about thy bord.
Loe sure thus, fhall
the man be bleffed,
that fears the LORD.
The LORD will bleff thee, out
of Sion: and see thow
good of Jerusalem,
all dayes thy life thorow.
And doe thou fee
thy childrens chil-
dren: peace, that fhall.
.on Ifr'el bee.

Psalm 129.
Sing this as the 77. Psalm.

Et have: they from
my youth me afflicted:
(fay now may If-
rael: From my youth-yong
they oft affift-
ed me: yet, they too strong
were not for me.
The plowers they plowed
upon my back:
they made their furrow long.
Iehovah juft:
afunder-cutt hath he
the wickeds cord.
O let them be fhamed,
all that hate Si-
on: and be back turned.

Psalm 129.
Sing this as the 77. Psalm.

Ovt of the deeps, I call
Iehovah unto thee.
Lord hear my voice: ô let
thine ears attentive bee,
unto voice of my fuits-
that-doe-for-grace-request.
Iniquities, ô Tah,
observe if thou shouldest:
ô Lord, who fhall infift?
But with thee pardon is:
thou mayft feared bee.
1 for Iehovah look,
my foule looks earnestlie:
I also for his word,
have hopefully-forborn.
My foule wayts for the Lord:
more-than watchme for morn,
than watchmen for the morn.

Psalm 131.
Sing this as the 15. Psalm.

My hart, Iehovah, is not proud;
mine eyes not lofty bee:
not walk I in great matters, and
Psalm CXXXII. CXXXIII. CXXXIV. CXXXV.

Psalm CXXXII.

Sing this as the 75. Psalm.

Remember, Lord, unto David; all his careful-affliction.
How swear unto the Lord he did; Vow'd unto Jakobs Mighty-one.
If into my house rent I got; or dime, on pallet of my beds.
If I give sleep mine eyes unto; or slumber unto mine eyelids.
Till I find for the Lord a place: dwellings, for Jakobs mighty-God.
Loe, in Ephrath we heard it was: we found it, in the fields of wood.
Into his dwellings we will goe: to hisfeets stool, bow-down wil wee.
Arise, Lord thy rest into: thou, and th'Ark of thy potentie.
Thy Priests with justice be clothed: and thy Saints joyfully shout they.
Became of thy servant David: chine Ointeds face, turn not away.
The Lord did unto David swear: the truth; from it turn will not hee: upon thy throne I will up-rear the fruit that of thy womb sleek.
My covenant, if thy sons keep, and Witnesses, that them teach shall: also their sons, even they shall sit, upon thy throne perpetually.
Because the Lord hath Sion chose: hath it desired, for his feat.
This is for ever my repose: Ile dwell here, for I covet it.
Her virtu'alues I will blessing bless: her poor, we bread Ile fatifie, (drefs:
Her Priests, with saving-health ad- her Saints, shall shout most-joyfully.
There, will I Davids horn display:

Psalm CXXXIII.

Sing this as the 34. Psalm.

Behold, how good it is and sweet: for brethren ev'n to dwell at one! It's like the good oil on the head; which did go down the beard upo, the beard of A'ron: which down on coller of his vestiment. (wet)
It's like the dew of mount Hermon; even like the dew that doth descend, upon the mountains of Sion: because Jehovah doth command that there the blessing still shall bee; even life unto eternity.

Psalm CXXXIV.

Sing this as the 21. Psalm.

Behold, bless ye the Lord, all ye the Lords servants: that in the Lords house stand by.
O lift ye up your hands, nights within the holy-place: and bless the Lord doe yee.
The Lord, that made the heav'ns & bless, out of Sion, thee. (earth

Psalm CXXXV.

Sing this as the 108. Psalm.

Hallelu-jah; Praise Jehovah's name doe yee; o praise him yee that of Jehovah servants bee.
Yee that in th'hous stand, of Jehovah, in the courts, of our Gods house.
O praise yee Iah,because Jehovah be good is; sing-psalm because unto his name, because it pleasant is.
For Iah hath chose Jakob to him; If'rel, his tre-asure preciose.
For I doe know, that great Jehovah is: also our Lord above all Gods.
Iehovah he doth doe, what him doth please:
in heav'n and earth: in seas, and in all deep-places.
He causeth vapours, from the earths end, to mount-hye:
He makes lightnings with the rayn:
out of his treffurye, the wind he brings.
Who smote Egypt,
from man to beast, in their firstlings.
Both signes and wonders-strange, Egypt in midds of thee;
on Phar'oh and on all his servants, fend did hee.
Who smote many-great nations; and kylled Kings that were mighty.
Sihon th'Amorites King;
and Og king of Bashan:
and Can'an kings kingdoms all.
And for possession their land he gave;
to his folk Is'rel, in possession to have.
Iehovah, thy name is unto eternitie:
Iehovah, unto age and age, thy memorie.
For his people judge; and repent, for his servants, Iehovah will.
The greevous-idols of the heathen-nations,
shey silver are and gold:
mens handy actions.
A mouth they have and doe not speake:
eyes have they, and doe not perceive.
They ears have and hear not: breath in their mouth is, none.
Like them their makers be: that grufts in them, ech one.
O Is'rels house bless ye the LORD:
blesse the LORD, o A'rons house.

O bless the LORD, ye house of Levi: bless the LORD, ye that the LORD doe fear.
From Sion let the Lord be bleffe-always:
which dwelleth in Jerusalem; Halelujah.

Ontels Iehovah thankfully, for he is good: for, his mercy continueth for ever.
To God of Gods confess-doe yee: because his bountifull mercee continueth for ever.
3. Vnto the Lord of Lords confess: because, his mercifull-kindnes continueth for ever.
4. To him that doth himself only things-wondrous great: for his mercy continueth for ever.

To
Psalm CXXXVI. CXXXVII. CXXXVIII.

5 To him that with wise-prudence did make the heavens: for his mercy continueth for ever.
6 To him that spreadeth the earth, more by than waters are: for his mercy continueth for ever.
7 To him that made great lights to bee: because his bountiful mercie continueth for ever.
8 The Sun to have the sovereignty by day: for his benigne-mercie continueth for ever.
9 The Moon and Stars for sovereignty by night: for his benigne-mercie continueth for ever.
10 To him that with their firstborn-race smote Egypt: for his bounteous-grace continueth for ever.
11 And Israel bring forth did hee from mids of them: for, his mercie continueth for ever.
12 With strong hand, & arm stretched-because his bountiful-mercie continueth for ever.
13 To him that parted the red sea in parts: because, his kind-mercie continueth for ever.
14 And caused Israël through to pass amids it: for, his bounteous-grace continueth for ever.
15 And threw Phar’oh and his armie in the red Sea: for his mercie continueth for ever.
16 To him that in the wildernes did lead his folk: for, his kindnes continueth for ever.
17 To him, that Kings of greatness-syme did smite: for, his benigne-mercie continueth for ever.
18 And kylled Kings magnificent: for his mercie-beneficent continueth for ever.
19 King of the Amorites, Sihon: for his benigne-affection, continueth for ever.
20 And Ogh of Bashan land the King: because his bounteounes-benigne continueth for ever.
21 And for possession give did hee their land: for his benign-mercse continueth for ever.
22 To Israel his servant to bee possession: for his mercie continueth for ever.
23 Which in our base state minded us because his mercie-gracious continueth for ever.
24 And from our foes did us release: because his merciful-kindnes continueth for ever.
25 Which giveth food unto all flesh: because his merciful-kindnes continueth for ever.
26 To God of heav'n's confess doe ye because, his bountifull-mercse continueth for ever.

Psalm 137.

Sing this as the 31. Psalm.

By Babels rivers, there late wee, yea wept: when we did mind, Sion. The willowes that amidds it bee, our harps, we hanged, them upon.

1 For songs of us, there ask did they that had vs captive led-along; and mirth, they that vs heaps did lay: Sing unto us some Sions song.
2 Ichovahs song how sing shall wee, within a forreyn-peoples land?
3 Jerusalem, if I doe thee forget: forget let my right hand.

Psalm 138.

Sing this as the 75. Psalm.

With all my hart Ile thee confess: before the Gods, to thee sing-
To Pallinge of thy holynesse, 
I le bow-down, and confess thy name, 
for thy mercie and veritee: 
for thou, thy word hath magnified 
bove all thy name. Thou answeredst me 
then, in the day when I cried: 
With strength in my soule thou hast 
courageous made. O Jehovah, (hee 
all Kings of the earth confess shall thee: 
words of thy mouth, when hear they all. 
And in Jehovahs waies that sing: (they, 
for great Jehovahs glorie is. 
Because Jehovah high being, 
yet him that lowly he sees: 
And he the proud from far doth know. 
If I walk in midds of distress, 
thou dost revive me: send dost thou 
thy hand, gainst my foes wrathfulness, 
and thy right hand dost me deliver. 
I Jehovah perfect wilt for me: 
I Jehovah, thy mercie for ever: 
let not thy hand-works lacked be.

Psalm 139.
Sing this as the 119: Psalm.

1. Jehovah thou 
hast searched me, and known. 
Thou know'lt, my rufing and my sitting-down: 
thou dost discriete-ly understand from far, 
my cogitation-familiar.
2. My path and my 
down-lying thou dost fan: 
And all my ways 
dost customably-scan.
3. When in my tongue 
the speech is not as yet: 
loe thou Jehovah know'it it every whit.
4. Behind and fore 
thou dost me strayt-inclose: 
upon me also 
dost thy hand impose.
5. Thy knowledge is: 
too marvelous for me: 
it's high, to reach 
I shall not able be.

O whither shall 
I from thy spirit goe? 
and whither, shall 
I flepe thy presence fro?

If I cl me up 
the heavens, thou art there: 
or make my bed 
in hell, loe thou art there.

Wings of the morning-early if I take: 
in th' uttermost of 
the sea my dwelling-make.

There also wilt 
yth hand my leader bee: 
and thy right hand, 
will take-fall-hold on me.

And if, but dark- 
ines shall I shrowd, I say: 
then is the night, 
about me light-some-day.

Yea darkness, dark- 
neth not from thee: but night 
gives-light as day: 
a like are dark and light.

For thou, my reines 
possessedst; coveredst mee, 
within my mo- 
thers womb. Laud will I thee, 
for fearfully, 
made wondrously I am: 
wondrous thy works; 
my soule well knowes the same.

A bone of me, 
from the not hidden was: 
when-as I made was 
in a secret-place, 
when I have cunningly-embroidred been, 
the nether-places of the earth within.

On my unform- 
ed-lamp, thine eyes did look: 
and all of them: 
were written in thy book: 
even-in the dayes 
that they receiv'd their-frame; 
and when there was.
PsALME CXXXIX. CXL.

17 And unto me, how precious are thy thoughts: how are their numbers increas'd abroad? I do awake, and still I am with thee.

18 If that God, thou wouldst the wicked slay:
and men of bloods, from me depart away.

19 Which speak of thee, to mischeevous purpose:
lift-up doe unto vanity thy foes.

20 I hate I not them, Jehovah that hate thee?
and grieve for them that thy refisters bee;

21 Serch me God, and know my hart doe thow.
prove me, and doe my cogitations know.

22 And see, if way of sorrow be in mee:
and lead me, in way of eternitee.

PsALME 140.

Sing this as the 111. or as the 69. Psalm.

2 LORD release me, from the evil man:
from man of violence, preserve thou mee.

3 Which evil-things in hart doe think upon:
daily, they unto wars assembled be.

4 Sharpen their tongue, ev'n serpentlike doe they:
Asps poyfon, under their lipps, Selah.

5 LORD keep me, from hands of the wicked-man:
from man of violence, preserve thou mee;
Which for to thrust my feet, doe think upon.

6 The proud have privie-layd a snare for mee,
and cords; a net they cast beside the way have spred; they grinns have set for me, Selah.

7 Thou art my God,
I to Jehovah sayd:
LORD hear the voice wherewith I grace request.

8 Jehovah Lord,
strength of my saving ayd: in day of arms, my head thou coverest.

9 Grant not the wicked lufts God: left they be lofty, further not his craft, Selah.

10 The head of those that round doe compass me:
the mischief of their lips them cover shall.

11 The burning-coales, upon them brought shall be:
into the fyre them he will make to fall; into deep pits, that they rife not again.

12 An ill-tongued man shall not in earth remain:
A man of wrongful-violence, evil shall hunt him to his sudden misery.

13 I know, that of the poor Jehovah will the judgment doe; the doom of the needle.

14 Surely the just shall to thy name confess:
the righteous shall dwell, before thy face.

O 2 Psalm.
Psalm 141

Sing this as the 39. Psalme.

1 I 

Ehovah I upon thee call,

make half thou unto mee;

6 give thou eare unto my voice,

when I call unto thee.

2 My prayer be directed-here

before thee incense-wife:

and the uplifting of my hands,

as th'evening sacrifice.

3 Lord let a watch before my mouth,

dore of my lipp's, observe.

4 Unto the thing that evil is,

make not my hart to swerve:

pretentious to pretend, in syn;

with men that doe practice
iniquite: let also me

not eat of their daynties.

5 Let just-man limite me, it shall bee

a merciful-kindnes,

and let him reprehend me; but

their oile of preciousnes,

let it not be unto my head

breaking-distraction:

for yet even in their evils,

my supplication.

6 Their Judges, by sides of the rock

have thrown been underfeet;

my sayings also they shall hear,

for they are pleasing-sweet.

7 As when one cuts & cleaves on

our bones dispersed bee, (earth:

at mouth of hel. But mine eyes ar

Iehovih Lord to thee:

6 pour not out my soule, for I

for safety-hope in thee.

8 Preferve me, fro hands of the snare,

which they have layd for me:

and grins, of them that work un-

O let the wicked fall (right,

into his nett: whiles overpass

I altogether shall.

Psalm 142

Sing this as the 77. Psalme.

With my voice

unto the LORD did cry:

did with my voice.

make supplication

unto the LORD.

My meditation

I powred out

before him: shew did I

before him, my

troublous-adverfitie.

When overwhelme-
ed was my spiritt in mee,

then knewest thou

my path: they in the way

that I did walk,

a snare for me did lay.

L looked on

the right hand, and did see:

and there was none

that would acknowledge mee.

Refuge is pe-

riff from me: not any

seeks for my soule.

cry to thee; thou art

LORD, sayd I,

my safet: hope; my part

in land of liv-

ing. To my shouting-cry

attend, for I

am low-brought vehemently;

Free me from my

pursuers; for they bee

stronger than I.

Doe thou my soule release

from prison-clofe,

thy name for to contesse;

the just-men shall

about-inviron mee;

for, to me thou

reward wilt boantcoulstie.

Psalm 143

Sing this as the 7. Psalme.

ORD, hear my prayer, hearken to

my suits—for gracioufnes:

me answer in thy faithful-truth,

in thy just-rightoufnes.

And into judgment enter not

thou with thy fervitour:

for none that liveth, justly de

shall be thy face before.

For th'ememe pursues my soule,
Psalm 144

Sing this as the 1. Psalm.

O blessed be the LORD my Rock, which lears my hands the fight: my fingers warr. My mercy-kind, and my stron-place-of-flight; my tow'r and my deliverer for me, my shield, and hear in whom I hope; that doth subject my people under mee.

3 Lord, what is earthly-man, that thou of him doth knowledge-take, the son of wretched-man, that thou of him account-dolh-make?

4 The earthly-man, compared is unto light-vanitie: his days, they as a shadow are that passages-hence-doth-flye.

5 LORD, bow thy heav'ns & come thou the me utrans touch, & they down:

7 Thine hands fend, from on hye: release me and deliver me out of waters many:

8 Whose mouth, speaks vanitie: and their right hand, a right hand of lying-fallacie.

9 O God, a new song I will sing to thee: with psalterie and with ten stringed-instrument, to thee sing-psalm will I.

10 That gives to Kings salvation: that doth release David his servant from the evil sword;

11 Jehovah thou wilt quicken me even for thine own names sake: thou in thy justice forth my soule out of distress wilt take.

12 And in thy mercie, wilt suppress my foes: and all of them destroy that doe afflict my soule; for, I thy servant am.

Psalm 144

Sing this at the 1. Psalm.

O blessed be the LORD my Rock, which lears my hands the fight: my fingers warr. My mercy-kind, and my stron-place-of-flight; my tow'r and my deliverer for me, my shield, and hear in whom I hope; that doth subject my people under mee.

3 Lord, what is earthly-man, that thou of him doth knowledge-take, the son of wretched-man, that thou of him account-dolh-make?

4 The earthly-man, compared is unto light-vanitie: his days, they as a shadow are that passages-hence-doth-flye.

5 LORD, bow thy heav'ns & come thou the me utrans touch, & they down:

7 Thine hands fend, from on hye: release me and deliver me out of waters many:

8 Whose mouth, speaks vanitie: and their right hand, a right hand of lying-fallacie.

9 O God, a new song I will sing to thee: with psalterie and with ten stringed-instrument, to thee sing-psalm will I.

10 That gives to Kings salvation: that doth release David his servant from the evil sword;

11 Jehovah thou wilt quicken me even for thine own names sake: thou in thy justice forth my soule out of distress wilt take.

12 And in thy mercie, wilt suppress my foes: and all of them destroy that doe afflict my soule; for, I thy servant am.

Psalm 144

Sing this at the 1. Psalm.

O blessed be the LORD my Rock, which lears my hands the fight: my fingers warr. My mercy-kind, and my stron-place-of-flight; my tow'r and my deliverer for me, my shield, and hear in whom I hope; that doth subject my people under mee.

3 Lord, what is earthly-man, that thou of him doth knowledge-take, the son of wretched-man, that thou of him account-dolh-make?

4 The earthly-man, compared is unto light-vanitie: his days, they as a shadow are that passages-hence-doth-flye.

5 LORD, bow thy heav'ns & come thou the me utrans touch, & they down:

7 Thine hands fend, from on hye: release me and deliver me out of waters many:

8 Whose mouth, speaks vanitie: and their right hand, a right hand of lying-fallacie.

9 O God, a new song I will sing to thee: with psalterie and with ten stringed-instrument, to thee sing-psalm will I.

10 That gives to Kings salvation: that doth release David his servant from the evil sword;

11 Jehovah thou wilt quicken me even for thine own names sake: thou in thy justice forth my soule out of distress wilt take.

12 And in thy mercie, wilt suppress my foes: and all of them destroy that doe afflict my soule; for, I thy servant am.
and is in all his works bounteous.

18 The LORD near al that call to him:
   all that in truth him call unto.
19 His fearers pleasure he wil doe:
   & hear their out cry, & save the.
20 The LORD preserves al the that be
   his lovers: but the wicked, he
   abolish wil them all away.
21 My mouth the LORDS praise shall pro-
   let al flesh blest his holy name (clame:
   also for ever and for aye.

PSALM CXLVI.

Sing this as the 97. Psalme.

H

Alelulah;

My soul, with-praise do thou
Ichovav celebrat. I with praising
wil celebrate
Ichovah my life th'row,
I whiles I am,
Psalms to my God wil sing.

3 In Princes-bou

tiful truit doe not yee;
in mans fon, with
whom no salvation is.
4 His sp'rit goes-forth;
turn to his earth doth bee;
in that day, pe-
riph doe his purposes.
5 Blest he that Ia-

kobs God hath for his ayd:
whose hope doth in
Ichovah his God stay.
6 In him which heav'ns
and earth, and sea hath made,
and all in them:
which keepeth truth for aye.
7 Which unto the

oppressed, judgment does:
he giveth bread
to them that hungry bee:
them that are bound
Ichovah doth unloose.
8 Th'eys of the blind,
Ichovah makes to see;

Ichovah right-

peth them that crooked are:
Psalm CXLVII.

Psalm 147.

Sing the 45. Psalm.

1 Praise Jehovah; for to our God it's good to sing:
   for it is pleasant, praise becometh well.

2 Jehovah he
   Jerusalem building:
   gathereth in one,
   thou castes of Israel.

3 He healeth them
   in hart that broken be:
   also their painful-griefs, bind-up doth he.

4 The number of
   the pollution he doth counts:
   he by their names,
   doth call them every-one.

5 Great is our Lord,
   and he in might surmounts:
   his understanding, numbered is of none.

6 Jehovah setteth
   the meek in upright-case:
   he doth the wicked to the earth debase.

7 Sing to Jehovah with confession:
   even with the harp
   unto our God psalms-sing.

8 That covereth heav'n,
   with clouds, that the earth upon
   prepareth rayn:
   (spring,
   makes mountains grass to

9 He that doth give
   unto the beast his food:
   ev'n (when they crieth),
   unto the Ravens brood.

10 He no delight-
   hath in the horses mights:
   in legs of man
   no pleasure-taketh he.

11 Jehovah in
   his fearers takes-delight:
   in them that for
   his mercies hopers be.

12 Jerusalem,
   dost thou Jehovah laud;
   o Sion, dost
   thy God with-praise applaud.

13 For of thy gates
   the bars he strength-neth-four:
   in mids of thee
   thy children bless doth he.

14 Within thy border,
   peace he doth procure:
   with far of wheat,
   he satisfieth thee.

15 He sendeth his
   edict the earth upon:
   his word it very swiftly runneth-on.

16 He giveth snow
   like wool: the hoary-trost,
   like ashes he doth scatter-manifold.

17 His yce, like morsels he abroad-doeth cast:
   who is he that can stand before his cold?

18 He sends his word
   and melteth them: to blow
   his wind he causeth, and the waters flow.

19 He unto Israel
   his commandements
   hath manifest-ed: unto Israel;
   his constitutions and his judgments.

20 He did not so
   with any nation deal,
and therefore known
these judgments have not thay:

glorifie-
with-praise th'eternal-lah.

PSALME 148.
Sing this as the 104. Psalme.

Praise Iah; Jehovah praise do ye
for his name; his praise, in places-hye.
O all his Angels praise him yee;
all his hosts, praise him gloriously.
O Sun & Moon, do ye him praise;
all stars of light, praise him do ye.
O heav'ns of heav'ns do ye him praise:
and waters that above heav'ns be.
O let them praise Jehovah's name;
for he bade, and create were thay.
Ever and aye he established them;
gave statutes, which pass not away.
O praise Jehovah from the land:
yee dragons, and all places deep.
Yee Fyre and Hayl, Snow, Vapour, and
Wind stormy, that his word doth keep.
O yee the mountains and hills all;
Trees fruitful and all Cedars-hye;
O yee wild beasts and cattel all:
yee creeping things, and foules that flye.
Yee Kings of th'earth, and all Peoples,
Princes, and Judges of th'earth all.
Yee yong men also and damsel:
yee old-men with the children-small.
O let them praise Jehovah's name;
for his name ev'n alone
is hye advaunt: his glorious-fame,
above the earth and heavens is.

And he, the Horn of his people
exalted hath, the praise which they
all his saints have, sons of Ither,
2 people near him; Praise ye Iah.

PSALME 149.
Sing this as the 34. Psalme.

A New song sing yee unto I AH:
his praise, in church of holy-ones.
Let Ither in his makers joy:
glad in their king be Sions sonnes.
O let the praise with flute his name:
with harp & timbrel, e him sing-
For in his people pleas'd is Iah.

the meek with health, will bewitty.
The saints in glorie shall shew-joy;
shall on their beds shout-joyfully.
In their throat, Gods yee-praifies: and
a sword two edged, in their hand.
To doe vengeance upon heathens:
reproofs, among the nations.
To bind their kings in fettring-cheans:
their Nobles eke, in yron bonds.
The written doom on them to doo:
this honour all his saints unto.

HAELEVIAH.

PSALME 150.
Sing this as the 97. Psalme.

Praise Iah; Praye
God in his sanctitie:
Praise him, in firmament of his strengthes.

Praise him, in his actions-mightie:
praise him, in multitude of his greatness.

Praise him, with sound of the Trumpet-thril:
praise him, with Harp, and the Psalterion.
Praise him, with the Flute and Timberell:
praise him, with Virginals and Organon.
Praise him, with the Cymbals founding-clear:
praise him, with Cymbals that loud-ranging-play.
Praise Iah let every thing that breath-doeth-bear:

O glorifie-
with-praise th'eternal-lah.

Imprinted in the yere,
M DCXVIII.