



FROM THE LIBRARY OF  
REV. LOUIS FITZGERALD BENSON, D. D.

BEQUEATHED BY HIM TO

THE LIBRARY OF  
PRINCETON THEOLOGICAL SEMINARY

SCC  
3848

- 84 **Psalms** — Wheatland and Silvester's Psalms of David, translated into Heroic Verse in as literal a manner as Rhyme and Metre will allow, with Notes, etc., 8vo, *dark blue morocco extra, broad borders of gold on sides, gilt edges*, A FINE LARGE PAPER COPY. 12s 1754
- 85 ——— Another, LARGE PAPER COPY, *red morocco extra, tooled sides, gilt edges, very neatly rebacked*, 7s 6d 1754
- From the Library of the Duke of Gloucester, with his bookplate.

Large paper  
Book of Characters copy

H  
P  
P  
C

Psalmus  
Metellus & Schwarten

Prophete  
ad und







T H E  
P S A L M S

O F  
D A V I D,

TRANSLATED INTO  
HEROIC VERSE,

In as Literal a Manner,  
As RHYME and METRE will allow.

W I T H  
ARGUMENTS to each PSALM.

A N D  
EXPLANATORY NOTES.

*Stephen Wheatland? Tipping Silvester*

*I will sing Praises unto Thee amongst the Nations.*  
Psalm cviii. ver. 3.

*Cui mens divinior.* H O R.

---

L O N D O N:  
Printed for S. BIRT, in *Ave-Mary-Lane*, and J.  
BUCKLAND, in *Pater-noster Row*.

---

M.DCC.LIV.



T H I S  
W O R K,  
*Sacred to the Glory of G O D,*  
IS HUMBL Y INSCRIB'D,  
T O H I S  
R O Y A L H I G H N E S S  
G E O R G E,  
P R I N C E o f *W A L E S,*  
A N D T O H E R  
R O Y A L H I G H N E S S  
T H E  
P r i n c e s s - D o w a g e r o f *W a l e s,*

B Y

*Their most dutiful Servants,*

STEPH. WHEATLAND,  
TIPPING SILVESTER.

Digitized by the Internet Archive  
in 2013

---

A D

Serenissimum *Walliæ* Principem.

**A**CCIPE tu celebrem, *Princeps dilectè*, Camœnam,  
Accipe *Davidicæ* carmina sancta lyræ.

Non humilis musa, ast olim quæ lapsa supernè

Incedit coram te, venerande Puer.

Offerimus, *Princeps*, divina ora'cla pudentèr,

Vel te digna fatis, digna parente tuâ.

Rex idem & vates, famâ super æthera notus,

Augustâ hæc scripsit dulcia verba manu.

Nec tamen hæc,—*Britones* tenui quæ fundimus ore,

Heu! longè *Hebraicis* debiliora sonis.

Nos Deus intereà sic adjuvet, ut minus altum

Ingenii culpâ detereremus opus.

Hoc opus e cœlo descendit, & evehit illuc,

Nempe Dei ubertim spiritus intus alit.

Perlege, & hinc cœlo discas te ferre minorem,

Imperiique geras lenia sceptrâ pius.

Te Regem populi gaudent spectare futurum,

Rex vigeas,—serus sis modo,—sisque diu.

Hæc si dicta memor corde inspirata recondas,  
Hinc cœli, terræ quem modò regna manent :  
Æterna, at serò incanum, te gloria cingat,  
Purpureo & vibres semper ab ore jubar :  
Aure bibas numeros, queis cedat *Davidis* hymnus,  
Sola sacrum hoc superant talia plectra melos.

STEPH. WHEATLAND.

---

TO HER  
ROYAL HIGHNESS  
THE  
Princess-Dowager of *Wales*.

ACCEPT, *great Princess*, what *Jessides* sings,  
The best of poets, and the first of kings :  
What raptur'd *David* wrote, with pleasure hear,  
His royal hand invites the royal ear.  
Not *Heliconian* strains, or *Pindus'* dreams,  
But dread JEHOVAH fills his awful themes.  
Now he laments his falls in humble lays,  
His voice now rises with triumphant praise.  
Here glows his page with pure devotion's flame,  
There those are curs'd, who flight JEHOVAH's name.  
What various turns his sacred thought employ  
In pious grief, or ardent love and joy ?  
When from the ark, he drops the mournful tear,  
Or when, return'd, he sees the beauty there.  
Sometimes the meanest of the vulgar throng  
He deigns to call with his instructive song.

Then \* *God-like* princes, sons of the most high,  
Are taught to live, since *they like men shall die* :  
To live like You, not as for self design'd,  
But, to distribute good, and bless mankind :  
Their gracious influence greatly to bestow,  
To raise the meek, and lay the tyrant low.  
For these he points out ample bliss in store,  
*Pleasures at God's right-hand for evermore* :  
Where the great just their glories still renew,  
Tho' snatch'd from earthly diadems in view :  
Where, when your soul 's to heavenly regions flown,  
You'll wear a brighter far than *England's* crown.

\* Psalm lxxvii. 6.

TIPPING SILVESTER.

---

---

T H E

P R E F A C E.

*'T*IS a Remark of an eminent Wit and Poet of long standing, and almost in the Mouth of every Critick, great and small, that whilst our Translators of the Psalms of David, have not sought to supply the lost Beauties of his Diction by new ones in their own Language, they have been so far from doing Justice to that Divine Poet, that they seem to revile him worse than Shimei.\* But since this Remark, others, by aiming to avoid this, have fallen into an Error worse than the first, and thro' a Misapplication of this Stricture, have been so diffusive in their Phrase, and so injuriously kind in lending their own Thoughts to the Sacred Poet, that the Scriptural, and Royal Stamp, seems to be effac'd in them, and instead of David's Psalms, they rather appear like Hymns of such Masters own making. And indeed if we consider the Turn of Thought and Language, peculiar to the Eastern Writers, such a Liberty of intermixing foreign Sentiments in the modern Taste and Manner, must probably produce a Performance, which will appear like a piece of Patch-work, wherein Strips of new Cloth shall be here and there interspers'd  
upon

\* And no Doubt this is as just, as it is severe, concerning most of the Translations extant in Mr. Cowley's Time.

upon an old Garment. However, there are two Translations of the diffusive Kind, which are mention'd by Poetical Criticks with some Honour and Regard; one of them in French by Bishop Godeau, and the other in English by Dr. Woodford. But whatsoever may be due to their Ingenuity, they have fallen under Censure for the too great Liberty, which they have taken with the holy Penman; the former having receiv'd a soft Sentence from that Good-natur'd and Ingenious Critick, and well-qualified Judge upon account of his Knowledge of the French Tongue, Dr. Basil Kennet, and the latter from Sir John Denham, in the Prefaces to their own Versions. These are Names of such considerable Note in the learned World, that their Authority may have some Weight with any one in forming his Opinion upon this Point. But yet there is an Extreme on the other Side, which the latter of these has not entirely avoided. For being strongly possess'd in Favour of his Sentence upon the Liberty, which he condemns, he hath run into the opposite Offence, and has in some Places curtail'd his Author, whose sacred Character will not permit such a Diminution. But, it doth not follow, that if Sir John Denham did not perfectly succeed in the Execution of his Design, that therefore his Design was not commendable and judicious. Which may be vindicated from the following Reflections, in Favour of a literal Translation.

In the first Place, it is now the Language of  
 \* Writers of no small Rank, as an Instance of the  
 internal Excellence of the Holy Scripture, “ That  
 “ whilst most other Writings are improv'd by a free  
 “ and embellish'd Translation, the sacred Writings,  
 “ when literally translated with a due Regard to the  
 “ Idioms of the different Languages, are in their full  
 “ Perfection; since they preserve their Beauty and  
 “ Strength

\* See Brown's Essay on the Characteristicks, and  
 Felton on the Classics.

“ Strength in whatsoever Language, by the sole Energy  
 “ of unadorn’d Phrase, natural Images, Weight of  
 “ Sentiment, and great Simplicity.”

*And then, if this Remark be just, it will more particularly hold as an Argument for such an Attempt, as this, in the English Tongue at this Time, when our Poetry has receiv’d such Refinements from some late modern Hands, particularly Mr. Pope’s, as well as its Language; the Nature and Genius of which are extremely well suited to such a Design. For ’tis an Observation of the Celebrated Mr. \* Addison, “ That  
 “ the Hebrew Idioms run into the English Tongue  
 “ with a particular Grace and Beauty. Our Lan-  
 “ guage, says he, has receiv’d innumerable Elegancies  
 “ and Improvements from that Infusion of Hebraisms,  
 “ which are deriv’d to it out of the Passages in Holy  
 “ Writ. They give a Force and Energy to our  
 “ Expressions, warm and animate our Language, and  
 “ convey our Thoughts in more ardent and intense  
 “ Phrases, than any that are to be met with in our  
 “ native Tongue.”*

*But above all, the sacred Character of the Book of Psalms should keep it free from Foreign Incroachments. For tho’ † Bishop Godeau acknowledges himself to have mix’d his own Thoughts with the Holy Scripture, without any seeming Consciousness of Offence, ’tis no doubt an high Trespass, and an unwarrantable Freedom; and should such an intermix’d Piece come out under the Title of David’s Psalms, it would have a Merit in proportion to the Value of a Piece of Coin, which should bear the King’s Image and Superscription, but be depreciated by the Mixture of a Metal of an inferior Kind, and of debasing Alloy.*

*But*

\* Spectator, Vol. vi. No. 405.

† See the Preface to Kennet’s Version.

But tho' this may be just concerning Foreign Mixtures with the divinely inspir'd Matter of the Sacred Books, yet since Divines attribute the Language to the Authors themselves, supposing them to have us'd their own Words and Phrases in the Delivery of the holy Oracles, may not a different Liberty be allowable with respect to the manner of Expression in a Translation, or Version, of a Sacred Canonical Poem? To which we reply, that upon Supposition the Poetic Turn and Style, and the external Beauty can be so preserv'd, that Version will probably be most acceptable to the general Taste, which shall give us as near, as possibly, the Matter in the Psalmist's own Manner of Expression. For David is in the Sacred History celebrated by the Title of the sweet Singer of Israel; and is consider'd as the best of Poets by both ancient and modern Writers. Who then would not desire to see him, as he is in himself? But if that cannot be in a Translation; the next Thing to be desir'd is to have him in a Translation, as like himself, as the Nature of the Thing will permit. From whence we conclude it to be an high Error to make use of any Expression in a Translation of him of an idolatrous Stamp, since one grand Reason, why he is styl'd the best of Poets, is because his Hymns are all sacred to the True God; in which Particular the best of the Latin Translators have been found to offend. Another Error in style upon this View would be an Affectation of one continued Strain of lofty and exalted Diction, such as is suited properly and peculiarly to sublime Matter alone. When David in his Numbers delivers moral Rules and Precepts for the Instruction of All, his Style is suited to the didactic Matter, being plain and simple, and less adorn'd with Tropes and Figures. When he groans in the Psalms under the Sense of Guilt, he groans indeed aloud, but for the most part in the humbler Strains of Penitence and Contrition. When he petitions for future Favours, his Expressions are ardent and fervent, but of equable and more continued Tenor. When he bursts forth into Raptures

*Raptures of Praise and Thanksgiving, 'tis in more elevated Language, and more exalted Measures. And when he describes the Almighty's going out to exercise his Judgments on his Enemies, we may say, as Bishop Patrick doth on the Thirty-eighth, and some following Chapters of Job, that the Psalmist's Poetry is as much superior to that of others, as Thunder is louder than a Whisper. From hence it will follow, that an Expectation of lofty and sublime Diction in all and every Part of an English Version of the Psalms, is injudicious, and founded on a false Taste.*

*Having thus vindicated our Attempt of a close Translation, meaning one with as little Paraphrase, as Rhyme and Metre will allow; we will now give some Account of the Menage of it. The first Thing remarkable, and which will be obvious to every Reader, is the frequent Use of the dread and awful Name of the Supreme Being, JEHOVAH. 'Tis well known, that the later Jews forbore the Pronunciation of it; but \* Bishop Hare deems it a Superstition of more modern Date; which probably prevail'd after the Knowledge of the Hebrew Metre was lost; because, as he reads the Divine Name, (JAVOH) the supply of those other Names in the room of it, viz. Adonai, or Elohim, in reading the Verse, where this occurs in the Text, would mar the Measure, and spoil the Harmony of the Numbers. Besides, it bearing the Import of that Name, by which God himself commanded Moses to call him to the Jews, no doubt the ancient Jews gave him that Name on Solemn Occasions, by which he himself chose to be called. To which add, that the Holy Psalmist seems to delight in the Repetition of it, to take the highest Pleasure in, and to dwell upon the Sound. And 'tis for these Reasons, that we have for the most Part in this respect follow'd the Text in*

*this*

\* See his *Prolegomena*.

*this Translation; and more especially in those Psalms, which are address'd to the Nations, and which call upon them to acknowledge the True God, the God of Israel, by Name, in Opposition to the strange and false Gods, or Idols of the Heathen.*

*Again, as we have above made a Determination in Favour of a close Translation, it may be proper to remark thereupon, that we do not therein mean to exclude a sparing Use of the Periphrasis, or Circumlocution. For tho' Sir \* John Denham censures Mr. Barton upon this Account, yet we may venture to affirm, that if it is a Fault, 'tis the most excusable of any, which one, engag'd in such a Work, can be guilty of. For it relates only to the Diction, and may be us'd without any Addition to, or Diminution of the divinely inspir'd Matter. And since neither of these will be allow'd by the judicious Taste, it remains, as some Alteration must be made in the Transfusion from one Language to another, that this Indulgence should be granted in the Diction, so that it be modestly taken to serve the end of Perspicuity, and so far, as to gain a Scope for the Rhyme to turn in, and for the framing of the Measures.*

*But then as to the kind of Measure, what may vindicate such an Attempt in Heroic Numbers? Now of all those, who have endeavour'd to rescue the Hebrew Metre from Oblivion, such as Gomarus, Meibomius, Le Clerc, and Bishop Hare, each is dissentient from his Predecessor in this Work; and the last-mention'd Bishop is far from having made the Skillful in the Hebrew Tongue perfect Converts to his Opinion. So that there can be no Rule of Imitation from their Performances to determine a Translator to any certain Measures in such an Attmpt. Nay, I believe, whoever shall consult their Specimens, will find some Lines, (if they regard not the Quantity of Syllables, according*

\* See the Preface to his Version.

according to the Position of Bishop Hare) not perfectly estrang'd from the Numbers of our English Heroic Verse. But whether that be allow'd, or not, there have been Greek Exemplars, both Ancient and Modern, as well as Latin, to countenance such a Version in our Tongue. And tho' the English Versions have hitherto run into the Variety of the shorter Verse, as suiting best to Church-Musick, and the Publick Service; yet Sir John Denham acknowledges, that he could have succeeded better in various Instances, had he indulg'd himself in the Verse of Ten Syllables, or the English Heroic; which may vindicate the Use of it in this Work, that is intended for the Pocket, or the Closet, and not to be set to Church-Musick, or for the Publick Worship. And indeed, it would not have been consistent with Modesty, nay it would have been bold Presumption; to have engag'd in such a Work with the latter View, unless under the Direction and Approbation of the Bishops and Governors of the Church.

It only remains, that we should point out the peculiar Use, that this Work may tend to, when there are so many Versions already extant. Now, tho' its one continued Measure is not so well adapted, as above observ'd, to be set to various Tunes, yet all Poetry is Musick in itself; and as the Heroic Verse is the Favourite of some Ears, it may with such Persons have an Advantage over a Prose Translation, or one in other Measures, for private Use, and in their devotional Retirements. For which End the Book of Psalms is sweetly suited; as well as for publick Worship. And the Arguments to each Psalm in this Version may be of service for this Purpose, to point out those, proper for the various Occasions of Confession of Sin, Petition for Grace and Pardon, Faith and Reliance upon God, and for future Blessings for ourselves and all Mankind; of Thanksgiving for those already receiv'd, for our Creation, Preservation by God the Father, and our Redemption thro' the Messiah, therein promis'd; and

of

*of Praise for the Excellence of the Divine Nature, and all the Wonders of his Providence. Besides which, the Notes, together with the Arguments, which are not common to other Poetical Editions, may assist the Apprehension of the Reader, who is not conversant with Commentators and Expositors, and tend to the better understanding of the Psalms; which is a very considerable End, and may itself alone be an Apology for the Publication of this Work; as this good Intention, and the known Difficulty of the Performance, may apologize for the many Defects in the Execution of it.*

---

 E R R A T A.

Page 50, in the note, for *Pith-bhe* read *Pith-be*. P. 116, l. 5, for *lead* read *led*. P. 186, l. 12, for *nam* read *name*. P. 193, l. 10, add a *period* at the end of the line. P. 227, l. 1, for *his* read *its*. P. 265, l. 10, read *As thro' the wild, he led them thro' the deep*. P. 288, l. 10, in the Argument, for *desparation* read *desperation*.

---

THE  
P S A L M S  
OF  
D A V I D,  
IN HEROIC MEASURE.

---

P S A L M I.

A R G U M E N T.

*The End of Man is Blessedness, and the Way to it the Observance of God's Law; which the Author, whether the Collector of these five Books of Psalms, or David<sup>a</sup>, as Apollinarius, and others, think, lays*

B

*down*

<sup>a</sup> Though the whole book of Psalms is sometimes entitled, The Psalms of *David*, yet 'tis apparent, as well from the matter, as the Hebrew inscriptions, that several of them had different authors. But then there are fifty, which have no author, or occasion, inscrib'd; and of these twenty-five have no inscription at all: one of which is this noted hymn, which is introductory

to

2    *The* PSALMS of DAVID.

*down here as the Foundation (so St. Basil conceives of it) of the whole ensuing Work. So that out of Athanasius's Epistle to Marcellinus, and Theodoret's Preface to this Psalm, we may bestow upon it the Title of MAKARISMOS, or Blessedness. PATRICK.*

**B**LESSINGS <sup>b</sup> await that man, who never strays  
Thro' wicked counsel from religion's ways ;  
From sinners paths who keeps his cautious feet,  
And sits not vaunting in the scorner's seat :  
Nought from its joy his raptur'd soul can draw,  
But day and night he scans JEHOVAH's law.  
This blessed man shall future seasons see  
His honours spreading, as a verdant tree ;

Which

to the whole work. Yet the *Seventy*, and other ancient interpreters, have either from tradition, or written authority, ascrib'd most of them to their several Authors, and in particular *Apollinarius* in his Greek, heroic, version has inscrib'd this, An hymn of *David*, the king and prophet.

<sup>b</sup> BLESSINGS. Heb. ASH-RE. 'Tis noted by the learned bishop HARE in his metrical Hebrew edition of the Psalms, (complaining thereupon of the present slender knowledge of the Hebrew tongue,) that the grammatical acceptation of this word is doubtful, viz. whether it is to be taken adverbially, adjectively, or substantively ; but he is inclined to the latter, and accordingly we have render'd it substantively, different from the common run of translations in prose and verse.

The PSALMS of DAVID. 3

Which <sup>c</sup> riv'lets, that divide the winding mead,  
With fertile stores from plenteous currents feed :  
He shall with timely fruit unfading stand,  
And all shall prosper which he takes in hand.  
Not so th' unjust : far different is his lot,  
Whose leaf shall wither, and whose branches rot :  
Soon shall he pass, with no remains behind,  
Like empty chaff before the driving wind :  
He shall not stand, when judgment's summons call ;  
Before th' assembled just shall finners fall :  
JEHOVAH knows th' upright, and notes his way,  
But ways of sin lead to a swift decay.

<sup>c</sup> RIVULETS, in Heb. called *PLAGIM*, *divisions* or *partitions*. In hot countries they used to plant gardens near springs of water, from whence the husbandman deriv'd many little becks, or riverets, to run on the roots of trees, set in a row, whereby they were moistened and made fruitful. AINSWORTH.

## P S A L M II.

## A R G U M E N T.

*This Psalm (under the History of David, whom from a low and afflicted Condition, through much Opposition from Saul and others; God raised to a Throne,) contains an illustrious Prophecy of the Kingdom of Christ; whom God raised even from the Dead, made the King of Glory, and notwithstanding all that the Scribes, and Pharisees, Herod, and other Princes, could do to hinder it, enlarged his Kingdom to the uttermost Parts of the Earth.*

PATRICK.

**W**HY do the heathens in fierce tumults rage?

Why do the lands in vain with heav'n engage?

The worldly kings against the LORD combine,

Against his <sup>d</sup> CHRIST the furious princes join:

Let

<sup>d</sup> CHRIST, ANOINTED. Heb. MASHIACH, or MESSIAS, which word, though it be general for the ancient Kings, Priests, Prophets, who were anointed with oil, yet it is principally the name of the SON of GOD, our Saviour, who was known in Israel by the name of the MESSIAS, and among the Greeks by the name of CHRIST. Accordingly it here points more eminently at him, who was the king immortal, *anointed with the oil of gladness above his fellows*, as well as at David, who was a type of him, and suffered the like opposition,

The PSALMS of DAVID. 5

Let us, they rashly say, exert our hands  
To cast away their cords, and break their bands.  
But he, who fills the regal seat on high,  
Shall laugh with scorn, and all their rage defy ;  
JEHOVAH shall deride the rebel crew,  
And speak his wrath in the swift judgments due.  
“ I have anointed, through my sov’ reign will,  
“ My king, enthron’d on ° Sion’s sacred hill :  
“ I’ll publish the decree, no power shall break.  
This is the purpose, which JEHOVAH spake :  
“ Thou art my Son, begotten to the throne,  
“ This is the birth-day of my Chosen One :  
“ Ask me --- the heathen kingdoms shall be thine,  
“ Thy ’stablish’d rule shall distant realms confine :  
“ Thine iron rod shall bear resistless sway,  
“ Dash kings in pieces, as the potter’s clay.”  
Learn now, ye kings, ye earthly judges, hear ;  
With joyful homage the dread Lord revere.

B 3

O!

position, as he did, from his own people, and the rulers and governors of the nations. Acts iv. 27, 28.  
AINSWORTH.

° SION. The name of an high mountain and fort in Jerusalem, taken from the *Jebusites* by *David*, to which he brought the ark, and near which was built the temple. It was therefore called the mountain of holiness, and was a figure of *Christ’s* church.

6 *The* PSALMS *of* DAVID.

O! kiss the Son †; his kindling fury stay,  
Lest ye should perish from the righteous way,  
If it blaze forth but little. O! ye just,  
Blessings are yours, who fix on him your trust.

---

P S A L M III.

A R G U M E N T.

The HEBREW Inscription.

*A Psalm of David, when he fled from the Face of  
Absalom his Son.*

**H**OW thick, JEHOVAH, my distresses rise!  
What numerous troops my threat'ned fall devise!  
His soul shall die, the faithless Many say,  
His Saviour God has cast him quite away.

‡ Selah.

To

† O! KISS THE SON. Kissing was used in sign of love and obedience, Gen. xli. 40. As also in religion and divine worship; and therefore due to *Christ*.  
AINSWORTH.

‡ SELAH, from SALAL, *exaltavit*, or SALAH, *remisit*. The learned bishop HARE remarks, that this word entirely respects the music, to which the psalm is set: but that whether it signifies an elevation, or remission of the voice, or a pause, was not to be discover'd. Yet if we consider, that the first time it occurs, as in this place, it follows an expression, in which a principal

*The* PSALMS *of* DAVID. 7

To thee, JEHOVAH, all mine hope is fled,  
My shield, my glory, which exalts mine head :  
Yet with my voice I mov'd JEHOVAH still,  
Who kindly answer'd from his holy hill.

Selah.

I laid me down, and slept, and wak'd again,  
For 'twas JEHOVAH did my life sustain :  
Tho' round about me foes in myriads rose,  
My fearless soul shall rest in sweet repose.  
JEHOVAH, rise; forbear, my God, no more,  
To save me from the rebels treach'rous pow'r.  
Thou in their cheeks the crackling bones hast broke,  
And crash'd their teeth with thine avenging stroke.  
'Tis thine, O Lord, salvation to bestow,  
From thee alone thy people's blessings flow.

Selah.

pal word is heightened by an additional, emphatical, letter, to encrease the sense ; and that in two places below, it answers to an exultation of the Psalmist in the love and favour of God, we may conjecture it denotes, that the music there dwells and rests upon the thought. So that in matter of more intense joy, or sorrow, or raging wickedness, or pride, or the aggravated vanity of human nature, or acts of devotion, and eagerness of desire, it indicates, that by an elevation of the notes, or other modulation, and also by a proper pause, the sound is there designed to be an Echo to the sense, and that thereby the attention be more strongly excited. See BUXTORF upon the word, and AINSWORTH, BYTHNER, &c. on the place.

PSALM IV.

To the Master of Music on *Neginoth* (stringed Instruments.) A Psalm of *David*.

ARGUMENT.

*When, or upon what Occasion, this Psalm was penn'd, is not certainly known: though the Matter of it makes it probable, it was the same, or the like Distress, wherein he made the foregoing.* PATRICK.

OH! righteous God, receive my just address,  
 Thou hast enlarg'd me, when in strait distress:  
 I fly for mercy, and relief to thee,  
 Hear thou mine humble pray'r, and set me free:  
 How long, <sup>h</sup> ye sons of men, will ye defame  
 My life; and turn my glory into shame?  
 How long will ye my sov'reign pow'r defy  
 With vain pretexs, and forge th' insidious lye?

Selah.

KNOW, thro' JEHOVAH's wond'rous choice I reign,  
 I ne'er shall ask JEHOVAH's ear in vain,

His

<sup>h</sup> SONS OF MEN. Hereby is meant *great men*, the Hebrew being *ISH*, which is the name of man in respect to his power and dignity, as appeareth from Psalm xliii. 3.

His favour'd servant. Stand in holy awe,  
Nor by your sins transgress his righteous law.  
When on your beds you lie reclin'd at ease,  
Consult your hearts, and your commotions cease.

Selah.

Bring ye the <sup>i</sup> offering of a soul that's just,  
And in JEHOVAH put your certain trust.  
Who will promote our good? the Many say;  
Beam forth, O Lord, thy face's chearful ray:  
Thy gracious looks more cordial joys afford,  
Than corn, and wine, and oil, upon their board.  
I'll lay me down in peace, and sweetly sleep,  
Since thou, O Lord, alone my tent dost safely keep

<sup>i</sup> The *Chaldee* giveth this sense, *Subdue your lust,*  
*and it shall be counted unto you as a sacrifice of justice.*  
So that the passage of the Roman Satyrist to this purpose seems to be a ray of the divine wisdom.

*Compositum fas, jusque animi, sanctosque recessus*  
*Mentis, & incoctum generoso pectus honesto;*  
*Hæc cedo, ut admoveam templis, & farre litabo.*

P E R S. Sat. ii.

PSALM V.

To the chief Musician upon *Nehiloth*, (the Organ.)  
A Psalm of *David*.

ARGUMENT.

*It is presumed to have been compos'd, when the Author was under the Persecution of Saul, or Absalom, in Commemoration of that sad Condition, and of the devout Confidence he plac'd in God for Deliverance out of it. PATRICK.*

**H**EAR me, O Lord, when by my words addrest,  
And weigh the musings of my pensive breast;  
Yield to my crying with thy gracious nod,  
To thee I make my pray'r, my king, and God.  
In early morn shalt thou, JEHOVAH, hear,  
When with my vows I court thy fav'ring ear:  
When early morn shall gild the ruddy skies,  
Tow'rds heav'n I'll send my voice, and <sup>k</sup> fix mine eyes:  
Thou, God, no evil can'st with pleasure see,  
No wicked person shall abide with thee:

Vain-

<sup>k</sup> Heb. VA-ATSAP-PE, and I will *intently bend mine eyes*. The word here and conjugation denote vigilant and diligent expectation of what God will answer.

Vain-glorious folly dreads thy searching sight,  
Thou hatest all, who <sup>l</sup> do not truth and right.  
Liars shall perish, by thine arm withstood ;  
The Lord abhors the <sup>m</sup> guileful man of blood.  
Thro' mercies great I'll in thine house appear,  
And tow'rds thy temple bow in holy fear.  
In thy strait paths of right thy servant guide,  
O Lord, lest thro' my foes my footsteps slide.  
Forth from their mouth no certain truths proceed,  
Whilst in their hearts the woeful evils breed.  
Their throat's an open sepulchre ; their tongue  
Smooths with deceitful speech the purpos'd wrong.  
Their crimes for thy judicial vengeance call ;  
Let them, O God, by their own counsels fall :  
Reject them, thro' their num'rous sins thy foes,  
For against thee their rebel bands arose.  
Let those who lean on thy protecting care,  
Sing hymns, and with loud transports rend the air :

Since

<sup>l</sup> CHALDEE translateth it, *Them, that do falsehood.*  
The Heb. AVEN, or according to bishop HARE, ON signifies *Mendacium*, a lie: but then 'tis a lie in things, not in words, as when one omitteth the good, which he ought to do, or commits evil, especially idolatry, from whence comes sorrow, and judicial misery.

<sup>m</sup> Orig. *Man of bloods*; which expression, in the plural number, signifies, not the heroic blood-spiller, but the treacherous man-slayer. AINSWORTH.

12 *The* PSALMS of DAVID.

Since thou from danger dost preserve them free,  
Let those, who love thy name, rejoice in thee :  
Thy grace shall crown them, Lord, thy blessing guide,  
And screen them, as a shield, on every side.

---

PSALM VI.

To the chief Musician on *Neginoth*, upon *Sheminith*,  
*i. e.* on the Harp of eight Strings.

A R G U M E N T.

*When David labour'd under some grievous Disease,  
he made his Complaints to God, and deprecated his  
Displeasure, according to the Sense of this Psalm.  
By way of Accommodation, the Words have been ap-  
plied to the Sicknes of the Mind; but upon the  
former Account also it may be call'd one of the Peni-  
tential Psalms. PATRICK.*

CHECK thy rebukes, O Lord, thy wrath assuage,  
Do not chastise me in thy boiling rage.

Have mercy on me, Lord, distress'd and weak,  
To heal my vexed bones thee, Lord, I seek.  
My fore-vex'd soul's resentment quick, and strong,  
Answers each pang ; but thou, O Lord, how long ?---  
Turn, for thy mercy's sake, O Lord, and save  
A dying wretch, and snatch him from the grave.

There

There he no longer can adore thy name,  
Sound forth his thanks, or blaze thy glorious fame.  
Weary, and with my groaning faint and low,  
All night my sorrows make my bed o'erflow:  
Whene'er I court the soft recruits of sleep,  
My water'd couch in streaming tears I steep:  
Mine eye is gnawn with grief, decay'd its grace,  
And thro' my ~~foes~~ furrow'd face:  
Avaunt, ye wicked crew, JEHOVAH hears,  
And melts with pity at my mournful tears:  
I am no outcast, no; the Lord will grant  
My full petition, and relieve my want.  
Let all my foes with shame and horror burn,  
Let them, confus'd, with sudden shame return.

<sup>n</sup> This argument is often used in the Psalms to obtain the favour of God, that not the Dead, but those, who remain in the land of the living, can (openly, i. e. in the church amongst men) celebrate and shew forth the name and praises of God. See Psalm xxx. 9. lxxx. 10. cxv. 17. Also Isaiah. xxxviii. 18. HARE, AINSWORTH.

## P S A L M VII.

*Shiggaion* (Solace) of *David*, which he sang unto the Lord, concerning the Words (or Business) of *Cush* the *Benjamite*.

## A R G U M E N T.

*An excellent Psalm, compos'd by David, to commemorate the Loving-kindness of the Lord, upon Occasion of some Calumnies and false Accusations; wherein Cush, one of the same Tribe with Saul, and probably one of his Courtiers, or Captains, if not his Kinsman, had charg'd David with some very great Crime, of Treason it is likely, and Conspiracy against Saul.* PATRICK.

**O** Lord, my God, my trust is fix'd on thee,  
 From the pursuing tyrant set me free :  
 Left, if thou shouldst with-hold thy saving pow'r,  
 He, like a lion, should my soul devour.  
 O Lord, my God, if this against me stand,  
 If there's disloyal treach'ry in mine hand ;  
 If, well receiv'd on favour's gracious call,  
 I e'er devis'd my peaceful Sov'reign's fall ;  
 (Nay, when provok'd, and urg'd by hostile strife,  
 His I preserv'd, who causeless sought my life)

May I the object of his wrath remain,  
And let my blood his vengeful sword distain :  
Let my pale corse be trampled in the mire,  
And let mine honour in the dust expire.

Selah.

At length, JEHOVAH, rouse thy sleeping rage,  
Exert thy terrors, and my foes engage :  
Arise up for me, in my cause declare,  
And in thy justice prove my dealings fair ;  
Then all the people shall to thee resort,  
Attend thy sentence, and revere thy court.  
Lord, for their sakes, sit thou, enthron'd on high,  
Judge them, and me ; mine upright conscience try.  
Stop, stop, the wicked's wild career, but give  
The good to prosper, and the just to live.  
The righteous God doth try the secret reins,  
And searches out the heart's most hidden stains :  
God is my shield, who takes the glorious part  
To save the penitent and pure of heart.  
The judge supreme abets the righteous cause,  
God daily frowns on those, who break his laws :  
If still they turn not, and their sins forego,  
He whets his sword, and bends his ready bow ;  
Prepares Death's arms, which may their souls annoy,  
His shafts the fiery tyrants will destroy.

The

16 *The* PSALMS *of* DAVID.

The sland'rer travels big with fruitful guile,  
And, when matur'd, brings forth the treach'rous wile:  
He digs a pit, and sets a deadly gin,  
But mark, O strange reverse! *He* falls therein,  
Caught in his own premeditated toil;  
On his own head his mischiefs all recoil.  
To sing JEHOVAH's truth my voice I'll raise,  
And blazon forth, O Lord most High, thy praise.

---

P S A L M VIII.

To the chief Musician upon *Gittith* (Harps of  
*Gath*.) A Psalm of *David*.

A R G U M E N T.

'Tis presum'd to have been compos'd upon his *Victory*  
*over the haughty and insolent Giant, Goliath of*  
*Gath; which is very agreeable to the Matter of the*  
*Psalm, and a lively Emblem of Christ's Conquest*  
*over our great Enemy, the Devil.* PATRICK.

O Lord, our Lord; how glorious is thy name?  
Proclaim'd o'er all the earth's extended frame.  
Not bounded there, the lower orbs out-gone,  
Thy glory shines around the heavenly throne.

That

That ° strength is thine, thy foes indignant see,  
 From babes and sucklings mouths ascrib'd to thee:  
 They stand confounded, who oppos'd thy will,  
 The P Enemy is quell'd, th' Avenger fill.  
 When o'er the heav'ns I cast my searching eye,  
 And the bright wonders of thine hands descry,  
 The moon and stars, with every spangled sphere,  
 Which, by thy mandate, blaze suspended there:  
 What! what is ¶ man! to merit thus thy care?  
 Why doth the son of † man such favours share?

C

Him,

° Heb. GHNOZ, *strength*, or *strong praise*, i. e. praise for strength. Psalm xxix. i. "Give the Lord glory and strength." AINSWORTH, BYTHNER.

P This probably refers to *Goliath*, vanquish'd by *David* in his minority. See the argument, and Bp. HARE's note upon the place.

¶ Heb. ENOSH. Here man is so called after the name of *Adam's* nephew, Gen. iv. 26. which signifies doleful, sorrowful, wretched, and sick incurably. And this name is given to all men, to put them in mind of their misery and mortality. AINSWORTH.

† Heb. ADAM. As before men are in the original called *Enosh*, for their doleful estate by sin, so are they *Adam*, or *sons of Adam*, that is earthly, to put them in mind of their origin and end, who were made of *Adamah*, the earth, even of the dust, to which they shall return. AINSWORTH.

But Bp. PATRICK is of opinion, that *Ben-Adam* is here, and in other places of the Psalms, equivalent to *Ben-Isb*, a denomination of dignity, signifying a prince, or mighty man. See the preface to his paraphrase,

18 *The* PSALMS of DAVID.

Him, when the breath of 'life thou didst inspire,  
Thou mad'st but lower than th' angelic choir;  
With grace and honour crown'd, creation's king;  
Her stores beneath his feet doth nature bring:  
To him all sheep and oxen homage yield,  
To him the savage beasts, which range the field:  
Th' aerial fowl, and fish their tribute pay,  
Which cleave the sea, and walk thro' th' ocean's way.  
O Lord, our Lord, how glorious is thy name,  
Proclaim'd o'er all the earth's extended frame?

---

PSALM IX.

To the chief Musician upon *Muth-labben*, (the Death of a great Champion.) A Psalm of *David*.

ARGUMENT.

*It was composed and delivered to the Master of Music in the Tabernacle, when he was in some great Distress, v. 13. wherein he commemorates God's former Deliverances of him, both when he kill'd Goliath, and got frequent Victories afterwards over the Philistines, and other Enemies of Israel. PATRICK.*

ON great JEHOVAH my whole heart shall dwell,  
And all his wond'rous works my tongue shall tell:  
Thy name with joy shall fill the gladfome lay,  
My songs, O Lord, most high, their tribute pay.

My

My foes confounded fly, or tamely yield,  
When thy dread presence awes the hostile field.  
My cause is rescu'd from o'erpow'ring might;  
He fills the throne, who always judges right.  
Rebuk'd the Heathen, and ungodly stand,  
Their very name is perish'd from the land.  
Each city's raz'd \*, and its memorial's o'er,  
Thou foe, destruction's work is now no more.  
The great JEHOVAH always must endure,  
Fix'd is his seat of judgment, ever sure.  
To his dread sentence all the world must stand,  
Who deals forth right with an impartial hand.  
JEHOVAH's an high fort, when tyrants press,  
He's an high fort in seasons of distress:  
Sure is their friend, who to JEHOVAH flee,  
And they, that know thy name, will trust in thee.  
Sing to the Lord, who doth in Sion dwell,  
His mighty deeds amongst the people tell.

C 2

He

\* This is a difficult passage in the original. Some understand it as an ironical insult upon the enemy, who had meditated the utter extirpation of Israel, but in vain. SIMEON DE MUIS holds it as such an irony, with an immediate retort upon the enemy, that on the contrary the event of destruction happened on them. But LE CLERC understands it of the villas of the enemy, built in solitary or retir'd places; which the Hebrews had burnt, and their cities, which they had razed. 'Tis manifest it refers to some notable devastation, but what particular one is not certain. Bp. HARE.

20 *The* PSALMS of DAVID.

He counts the number of the righteous slain,  
Nor marks the meek afflicted's blood in vain.  
Look, gracious, on my sufferings, Lord; my breath  
Prolong; and save me from the gates of death.  
Then in thy courts my tuneful voice I'll raise,  
In Sion's beauteous ports resound thy praise:  
Sunk are the Heathen in the pits they made,  
Their foot is caught in nets themselves have laid:  
Known is the Lord, known are his judgments done;  
By his own hands is snar'd the wicked one.

\* Hig-ga-jon Selah.

Hell's gaping mouth will the transgressors take,  
And all the Heathen, who shall God forsake:  
Not always shall the poor forgotten lye,  
Nor hopeless ever shall the needy cry:  
Arise, JEHOVAH, quell the human arm,  
Before thy face sound forth the dire alarm;  
Judge, Lord, the Heathen; make them fear thy name,  
And know they're men, and but of weakly frame.

Selah.

\* HIG-GA-JON denotes, that the preceding matter is worthy of the highest attention; and the subsequent *Selah* imports, that the musick should consist of rising and swelling notes, followed with a fit pause, correspondent to it.

P S A L M

PSALM X.

ARGUMENT.

*This Psalm is a lively Description of wicked, atheistical, Men in Power and Authority, which they abuse to the Oppression of the meaner Sort; against whom the Psalmist beseeches the divine Vengeance, and rests confident they shall be suppress'd.* PATRICK.

WHY art thou not, JEHOVAH, kindly near?  
Why dost thou hide in times of troublous fear?

The haughty proud with heat the poor pursues;  
Let such be caught in the shrewd arts they use:  
He boasts, he plumes himself, in wickedness,  
And tyrants, whom JEHOVAH hates, will bless.  
No thoughts of heaven his lofty looks controul,  
No fear of God awes his presumptuous soul.  
Clouds veil thy judgments from his distant eye,  
Still doth he thrive, and all his foes defy:  
His heart suggests, his foot shall stand secure,  
And his success from age to age endure:  
His mouth is full of fraud, deceit, and wrong,  
And painful evil dwells beneath his tongue:

22 *The* PSALMS *of* DAVID.

Cloſe couch'd in wily ambuſcade he lies,  
Way-lays the innocent, the poor deſcrys,  
Then on his prey with murth'ring fury flies.  
As the fierce lion † lurketh in his den,  
He lieth ſecretly, and lurks for men :  
To ſnatch the poor diſtreſs'd his toils are ſet,  
The poor diſtreſs'd he ſnatches in his net :  
He crouching bows, their ruin to ensure,  
Then ruſh his forces on a troop of poor.  
God, ſays his heart, will not ſuch actions trace,  
He will not always ſee, he hides his face.  
JEHOVAH, riſe, liſt up, O God, thine hand,  
Think on the meek ; regard their lowly band :  
Why do th' unjuſt the heavenly king deſpite,  
Why think, that God will not their ill requite ?  
Surely thou ſeeſt, thou doſt behold the wrongs,  
To cruſh ſuch miſchiefs to thine hand belongs :  
To thee for refuge naked orphans flee,  
And all the poor commend their cauſe to thee :

Diſarm

† The repetitions of the words and expreſſions in this paſſage are deſigned to correſpond therein to the original ; and ſo thro' the whole tranſlation.

Disarm the wicked, quell the evil one,  
Seek out his evil, 'till thou findest none <sup>u</sup> :  
JEHOVAH's king, endless is his command,  
Swept are the Heathen from his chosen land :  
JEHOVAH, thou our humble cry dost hear,  
Prepare our heart, and lend thy fav'ring ear :  
To judge th' oppress'd, and orphan, and asswage  
O'er abject man the dust-sprung tyrant's rage.

---

P S A L M XI.

To the Master of Musick. A Psalm of *David*.

A R G U M E N T.

*It was probably compos'd, when Saul persecuted him, and some advised him to seek his Safety by Flight : or rather when Saul began to have evil Designs against him, and he was invited by some, who pretended Friendship to him, to a Place of Safety in the mountainous Country of Judea. PATRICK.*

**O**N good JEHOVAH doth mine hope rely,  
To rocks and mountains I disdain to fly ;

C 4

“ What,

<sup>u</sup> In Jer. l. 20. The sins of God's people are not found, because of his mercy in pardoning them : as the sins of the wicked are not found, because of his judgments in utterly consuming them. Ezek. xxiii. 48. Which is the sense here. AINSWORTH, HARE.

24 *The* PSALMS *of* DAVID.

“ What, bid my soul to defart hills repair,  
 “ And seek, like lonely birds, a refuge there ?  
 “ The ungodly bend their bow, the twanging string  
 “ Is fix’d, and death is just upon the wing :  
 “ From covert darknes aims the pointed dart,  
 “ To strike the pious and upright in heart :  
 “ The \* founded laws are raz’d all o’er the land,  
 “ † How then shall innocence unguarded stand ?”

Yet in his sacred house the Lord abides,

J E H O V A H on his heav’nly throne presides :

O’er all the world he darts his piercing eye,

And Adam’s earthly sons his eye-lids try :

He proves th’ upright ; the men of violence

The Lord abhors, and soon will sweep them hence.

Forth rush his storms, thro’ burning blasts they quake,

And o’er their heads sulphureous tempests break :

Live

\* Heb. *Hasb-sa-thóth Je-ha-re-sun*, the foundations are cast down : That the former of these words is rightly render’d in the bible version, *foundations*, is evident from the latter, but then the sense is not so certain. The best interpreters, following *Symmachus* and *Jerom*, understand it of the laws, in which the safety of the members of society consists. HARE.

† The meaning is, What shall the innocent man do for security, but betake himself to flight ? Thus far are the words of *David’s* friends, persuading him to fly for safety. HARE.

Live coals, fire, brimstone, in their cup are thrown,  
And doom'd are they to drink the potion down.  
The just JEHOVAH loves the just and true,  
His face with pleasure doth the righteous view.

---

P S A L M XII.

To the chief Musician upon *Sheminith* (the Harp of eight Strings.) A Psalm of *David*.

A R G U M E N T.

*The Occasion of it is not express'd; but it seems a sad Complaint of the Manners of that Age, especially of the Court of Saul: some think it aim'd at Doeg, or partly at the Ziphites, or such like, who promising him their Friendship, would have betray'd him to Saul.* PATRICK.

ON thee, JEHOVAH, must mine help depend,  
Ceas'd is the godly man, and faithful friend.  
Who trusts his neighbour soon shall find the smart,  
From flattering lips, and from a double heart:  
Th' upright JEHOVAH never will abide  
The lips deceitful, or the tongue of pride:  
Which say, we will prevail, we own no lords,  
Then who shall seal our mouths, or bar our words?

Whilst

26 *The* PSALMS *of* DAVID.

Whilst the spoil'd needy their sad groans prolong,

I, says the Lord, will rise, and ease the wrong :

J E H O V A H's words shall stand for ever sure,

Like silver, seven-times try'd, his words are pure :

Always secure beneath J E H O V A H's care,

His Pow'r shall keep them from the tyrant's snare.

<sup>z</sup> Amaz'd the wicked wander to and fro,

When thou dost raise from earth th' obscure and low.

---

P S A L M XIII.

To the chief Musician. A Psalm of *David*.

A R G U M E N T.

*It is not known to what Time it relates ; but by the Matter of it we may understand he was in some great Distress, when he indited it ; either by the Persecution of Saul, or of Absalom. PATRICK.*

**W**IL'T thou for ever <sup>a</sup> shroud thy beaming grace ?  
Forget me still, O Lord, and hide thy face ?

How

<sup>z</sup> This is reckon'd a very obscure place in the original, which is variously render'd by expositors. The learned bishop HARE declares himself at a loss for the sense. We have translated it under the authority of bishop PATRICK in his paraphrase, which seems to suit the connection.

<sup>a</sup> That is by *withdrawing thy favourable countenance and comfort ; which the Chaldee expoundeth, the brightness of thy face.* AINSWORTH.

How long shall sad suspense my peace controul?  
How long th' exalted Foe o'er-awe my soul?  
Behold, O Lord; hear, and preserve my breath;  
Lighten mine eyes, lest they should sleep in death.  
Let not my foes for joyful trophies call,  
Say, we've prevail'd, and triumph in my fall.  
Thy tender mercies solid hope impart,  
Whilst thy salvation glads my grateful heart:  
To thee my voice will I, JEHOVAH, raise,  
And give, for thy rewarding bounty, praise.

---

P S A L M XIV.

To the chief Musician. A Psalm of *David*.

A R G U M E N T.

*It may probably refer to the universal Apostacy of the People in the Rebellion of Absalom from the Duty they ow'd to God, and the Allegiance they ow'd to him. PATRICK.*

**T**HE <sup>b</sup> graceless fool doth in his heart surmise,  
There is no God, no Sovereign of the skies:

All

<sup>b</sup> Heb. NABAL, which signifies a thing in a corrupt state, faded, fallen, and so denotes a man of no estimation, ungrateful, inhuman, vicious, graceless, which are qualities of the *practical atheist*: accordingly ABIGAIL says of her husband, *As his name is, so is he; NABAL is his name, and folly is with him.*

28     *The* PSALMS of DAVID.

All are corrupt, all have preverſely done,  
 None are upright, who praſtiſe goodneſs, none.  
 The Lord look'd down from heav'n on *Adam's* race,  
 If any might be wiſe, or ſeek his face :  
 They all are fruitleſs, all have backward gone,  
 There's none doth praſtiſe goodneſs, no not one.  
 Have they no knowledge ? that they eat, like bread,  
 My people up ; by ravenous fury led :  
 They call not upon God : <sup>c</sup> then dread the more,  
 What guards the juſt, the great avenging pow'r :  
 Th' afflicted poor ye would confound with ſhame,  
 Who fix their hope in good J E H O V A H's name.  
 Oh ! who from *Sion* ſhall ſalvation ſhow  
 To *Israel*? <sup>d</sup> when the Lord ſhall reſt beſtow,  
 When to his own he ſhall redemption bring,  
 Then *Jacob* ſhall rejoice, and *Israel* ſing.

<sup>c</sup> There is ſuch a difference in the original between this paſſage here, and that of *Pſalm liii.* which otherwiſe correſponds to it, that *Le CLERC* is of opinion, the latter is tranſcrib'd from a better copy : but 'tis probable the difference in the text is owing to the different occaſion to which it was purpoſely ſuited. *HARE.*

<sup>d</sup> This is meant, not only of *David* and his people's deliverance from their then diſtreſſful condition, but of *Chriſt*, the *ſalvation of God to Israel*, who was expected out of *Sion* : as it is written, *The Redeemer ſhall come out of Sion, and ſhall turn away impieties from Jacob.*  
 AINSWORTH.

P S A L M

P S A L M XV.

A Psalm of David.

A R G U M E N T.

*It was composed either when he brought the Ark from Mount Sion (2 Sam. vi.) or when he was restor'd thither again, as he desir'd in the Conclusion of the foregoing Psalm after the Rebellion of Absalom. 2 Sam. xix. PATRICK.*

WHO shall within thy glorious tent be blest?  
Who, Lord, within thine holy mountain rest?  
That man, who walks in wisdom's perfect way,  
Whose deeds the rules of heavenly justice sway:  
Whilst candid truth flows from his open heart,  
To grace his language, and his mind impart:  
Who is not <sup>e</sup> swift to utter guileful wrong,  
And tales of slander ne'er debas'd his tongue:  
Who injures not, nor dares his friend defame,  
Or blast with false report his neighbour's name.

Hold's

<sup>e</sup> The principal word of this verse, RAGAL, from whence REGEL, a foot, is deriv'd, properly noteth in the original, *a going to and fro, prying and spying, and carrying tales and rumours*, and so is us'd for defaming and calumniating by craft and guile. AINSWORTH.

30 *The* PSALMS *of* DAVID.

Holds wicked abjects in his eyes abhorr'd,  
But greatly honours those, who fear the Lord :  
Who, if he swears, persists for ever true,  
Tho' his own certain damage should ensue :  
Who ne'er for wealth inhuman profit made,  
By following the curs'd ' usurer's biting trade :  
With bribes against the just ne'er stain'd his hand :  
That man with feet unmov'd shall ever stand.

† Heb. BENE-SHECH, to *biting usury*, or with *biting*,  
i. e. *usury*, fitly so call'd, because it biteth and con-  
sumeth the borrower, and his substance. AINSWORTH,  
BYTHNER.

PSALM

P S A L M XVI.

*Miſtam.* A Golden Hymn of *David*.

A R G U M E N T.

*This Title may denote ſome remarkable Tune, or Way of Playing, then in uſe. The Chaldee interprets it, A curious Piece of Engraving, and the Septuagint translates it, An ſ Inſcription on a Pillar. 'Twas probably wrote under Saul's Perſecution, but withal contains a Prophecy of the Reſurrection of our Lord Chriſt from the Dead. PATRICK, NICHOLS, MUDGE.*

SAVE me, O God, who<sup>h</sup> place mine hope in thee,  
And to thy ſhadowing wings for refuge flee :  
My foul to thee addreſs'd this awful word,  
Thou, O JEHOVAH, art my *Sovereign Lord* :  
What is the good by me, thy ſervant, done ?  
What, what to thee, thou *all-ſufficient One* ?

'Tis

ſ It may ſignify a *Pſalm to be wrote in gold letters*, and ſet up, like our commandments, in ſome publick place to teach, (for ſo it is expreſs'd, *Pſalm lx.*) that the people might learn it, and be able to join. MUDGE.

<sup>h</sup> Heb. HA-SI-THI from HASA, *He betakes himſelf for refuge to any one, under whoſe protection he may be ſafe, as chickens under the wings of the hen.* BUXTORFF.

'Tis to thy *saints*, who here in grace excel,  
 With them 'tis my sincere delight to dwell.  
 Their pressing sorrows still and still shall grow,  
 Who in their *idols* temples vainly bow ;  
 Whilst <sup>i</sup> blood-libations round their altars smoke,  
 Their rites I'll shun, their names I'll ne'er invoke.  
 Thou art my portion in a fruitful place,  
 My cup is crown'd, JEHOVAH, with thy grace :  
 My lot is meted with thy bounteous hand,  
 The lines are fall'n in a delightful land ;  
 Fair is mine heritage : my voice I'll raise,  
 And give to thee, JEHOVAH, bounden praise ;  
 For thine inspired counsel makes me wise,  
 And points the way, when night invades mine eyes.  
 Go thou before <sup>k</sup>, O Lord, I'll fearless tread,  
 With steady steps, where'er thy path shall lead ;  
 By thy right hand sustain'd : my heart shall beat  
 Exulting thanks, and joy, to measures meet :  
 My glory shall rejoice ; tho' now it lies  
 Downcast ; my flesh shall rest in hope to rise.

Thro'

<sup>i</sup> The blood of *men*, offer'd in sacrifice.

<sup>k</sup> This passage is quoted by St. *Peter*, *Acts* ii. 25. &c. and applied to our *Lord's* passion, death, and resurrection : and therefore the translators, thought proper to retain, as near as might be, the expressions of the original.

Thro' thee from death and hell's embraces free,  
Thine *boly one* shall no corruption see :  
The path of life thou wilt benignly show,  
Thy prefence gives us full delight to know,  
Pleasures at thy right hand shall never cease to flow.

---

P S A L M XVII.

A Prayer of *David*.

A R G U M E N T.

*In this Psalm the Author earnestly prays for Deliverance from his Enemies (Saul and his Prompters) whom he describes, as just ready to swallow him up. In the fourth and fifth <sup>1</sup> Verses he justifies his Innocence, and pictures his Enemies in the fourteenth, as Persons intoxicated with Prosperity. By the third and fifteenth it seems to be a Night-Piece. MUDGE, &c.*

**H**EAR, Lord ; my just address, and cry attend,  
Which to thine ear my lips unfeigned send :  
Give from thy throne the sentence of thy laws,  
With equal eyes behold my righteous cause :  
For thou hast visited mine heart by night,  
Hast try'd mine inward man, and prov'd it right :

D

This

<sup>1</sup> See the bible translation,

34 *The* PSALMS *of* DAVID.

This steady purpose shall my mouth fulfill,  
 'That not an accent shall transgress thy will :  
 Since by thy word his evil works I scan,  
 I've shunn'd the bloody ways of <sup>m</sup> lawless man.  
 My goings in thy <sup>n</sup> beaten track sustain,  
 May in thy paths my feet unmov'd remain.  
 Thee I invoke ; for thou O God, wilt hear ;  
 Receive my pray'r, and bow thy gracious ear.  
 Our saving hope, thy wond'rous mercy show,  
 Who dost with thy right hand confound the foe.  
 O! keep me, as the apple of thine eye,  
 Let me beneath thy wings o'ershadowing lye :  
 'Thus screen me from the spoiling wicked's face,  
 Who close beset me in mine hiding place :  
 Inclos'd in their own fat, and swoln with pride,  
 Me they with triumph immature deride :  
 Now they're at hand,--I hear their hostile sound ;  
 'They bow to mark my steps, and hem me round :  
 As a fierce lion, ramping in the way,  
 Or the young lions, which erst couchant lay  
 In coverts false, rush greedy on the prey.

}  
}

Arise,

<sup>m</sup> Heb. PARITS, *the breaker through*, i. e. the robber, or thief, one that breaketh bounds, or limits, houses, hedges, laws. So Ezek. xviii. 10.

<sup>n</sup> Heb. BHEMAGHN-GELO-THECA, *in thy beaten paths*, or *round paths*: properly the word signifies *paths beaten with waggon wheels*, here us'd for strait, direct, and beaten ways. AINSWORTH.

Arise, and blast their sanguine hopes, O Lord;  
Crush them, and save me from th' unjust, thy ° sword :  
From men, O Lord, the creatures of thy pow'r,  
From earthly men, whose portion's worldly store ;  
To whom thine hand its choicest goods affords,  
Whilst flowing plenty crowns their various boards :  
And when the vital air they cease to breathe,  
The rest they to their numerous race bequeath.  
At length illumin'd with thy saving grace,  
In righteousness I shall behold thy P face ;  
Be satisfy'd beneath the bright display,  
When waking to a flood of joyful day.

° All means of destruction are the *Lord's sword*. Isa. lxvi. 16. 27. 1. AINSWORTH.

P He means that he should be irradiated with the *glory* of the *tabernacle* here, or awake from the sleep of death, to the *glory* of the *heavenly sanctuary*. AINSWORTH, HARE, MUDGE.

## P S A L M XVIII.

## A R G U M E N T.

*To the chief Musician. A Psalm of David, the Servant of the Lord, who spoke unto the Lord the Words of this Song, in the Day that the Lord deliver'd him from all his Enemies, (Philistines, Syrians, and other Nations,) and from the Hand of Saul: and he said; (Heb. Inscription)*

**T**O thee <sup>¶</sup>, J E H O V A H, tends mine ardent love,  
My strength of sure protection from above;

J E H O V A H, my firm rock, and guardian fort,

My God, my castle, and secure support;

My faithful buckler, and my rescuing pow'r,

The horn of my salvation, mine high tow'r.

With praise before J E H O V A H bending low,

I call'd,---and was deliver'd from my foe:

Compasling round me, deadly sorrows rose,

Whilst floods of impious men my soul enclose:

Oppress'd

<sup>¶</sup> This Psalm, as it here stands, differs in several places from the same, as in 2 Sam. xxii. 1. which the learned bishop HARE, notwithstanding the various conjectures of interpreters, presumes to be owing to an after-revise of the *author*, or the correction of some *authoriz'd hand*; and that some places are therein alter'd, not through accident, or carelessness of the transcribers, but on purpose, and with weigh'd design.

Oppress'd with pangs, as sinking to the dead,  
 The snares of hell were all about me spread :  
 Then to the Lord I cry'd with filial fear,  
 He to my crying gave a gracious ear :  
 From his high palace, where he holds his reign,  
 He humbly deign'd to mark each plaintive strain.  
 The quaking mounts \* did at his fury rock,  
 Down to their base they felt the rending shock :  
 Thick smoaky volumns, mix'd with ruddy flame,  
 Devouring wide, forth from his nostrils came, }  
 Whilst kindled coals the Lord incens'd proclaim. }  
 He bow'd the heavens, and from his awful throne,  
 In terrible array descended down :  
 A speedy *Cberub* was his flaming seat,  
 And \* clouds the dust which rose beneath his feet :  
 Swift o'er his radiant course th' alarming God,  
 On wings of mighty winds came flying all abroad.  
 But then, with-holding his tremendous light,  
 Retir'd, envelop'd in a shade of night :

D 3

In

\* This victory of *David* over his enemies was accompanied with a very remarkable storm of thunder and lightning, mix'd with an earthquake, describ'd from the seventh to the fifteenth verse. And this is the subject of his thanks to the end of the nineteenth verse, (the *bible translation* ;) after which, his praise becomes general for many favours receiv'd from God. *JUDGES*

\* *NAHUM* i. 3.

In shrouds of waters fat pavilion'd deep,  
 Whilst gloomy clouds the troubled region sweep:  
 Nor might they long his ushering brightness hide,  
 The gloomy clouds pass'd in a streaming tide:  
 With hail, and coals of fire, their dreadful load:  
 JEHOVAH, thund'ring, gave his voice abroad;  
 Hailstones, and coals of fire, peal'd down th'aerial road.  
 He sent his arrows, and dispers'd them round,  
 Quick flash'd his lightning, and they strew'd the ground.  
 The trembling earth discover'd, yawning wide,  
 Her secret channels; nor could, Lord, abide  
 Thy furious blast; but, with thy thunder struck,  
 Its rock'd foundations own'd the dire rebuke. †

Yet

† The author of the *Life of David*, remarks thus upon this passage: “ I know of but one description in the whole compass of *heathen poetry*, which may be so much as nam'd with this, and that is *Virgil's noble* description of a tempest in the first of the *Georgics*,

*Sæpe etiam immensum, &c.*”

But the reader will observe this essential and truly poetic difference, that in *Virgil* every thing but the thunder is natural action.---In *David* the whole universe is animated at the presence of *God*, affrighted at his wrath, and obedient to his beck. *God is angry, and the earth trembles, &c.* *Virgil's Jupiter* wields his thunders: JEHOVAH commands his, and they obey. *Jupiter* deals about his bolts in the attitude of an heated hero, or, to speak more properly, a giant of resistless strength. JEHOVAH but sends out his arrows; they know

Yet from these deeps a gracious God could save,  
 And raise my head above the whelming wave.  
 My foe must have prevail'd, too strong for me,  
 But thou, O God, wert stronger far than he.  
 I had been lost in trouble's cloudy day,  
 But that the Lord stood forth my glorious day :  
 Thy loving favour eas'd my anxious pain,  
 And chang'd my cave into a spacious plain.  
 Mine innocence thus meets thy kind regard,  
 And my pure hands ensure their bright reward.  
 But, wherefore ? I have always kept thy way,  
 And never with the wicked walk'd astray :  
 Thy sacred statutes were my constant guide,  
 Not left for worldly policy, or pride :  
 Upright, not like my foes, on evil bent,  
 Although not their's, mine *own* I could prevent :  
 Mine innocence hence meets its bright reward,  
 And my pure hands ensure thine eye's regard.

D 4

Thou

know what to do: they tear and disperse, and his lightning confounds. *Jupiter* is angry, and he beats down a *mountain*. *JEHOVAH* is wroth, and the *earth* feels it; and the foundations of the mountains are tossed to and fro, tremble and shake like the joints of an affrighted man. At one blast of his breath the *ocean* opens to its deepest channels; and the *foundations* of the *earth* are bared before him. In a word, *Virgil's* description is truly noble; but *David's*, beyond all expression, grand. See the *Life of David*. B. I. p. 71.

40 *The* PSALMS *of* DAVID.

Thou to the merciful shalt mercy shew,  
 The righteous man shall find thee righteous too.  
 The pure shall find thee pure ; but those, who deal  
 In froward fury, shall thy fury feel.  
 'Tis thy prerogative, thine is the praise,  
 To save the needy, and the lowly raise.  
 My lamp expiring gave a trembling light,  
 But, thro' thy succours, blazes strong and bright.  
 By thee I've pierc'd through troops of numerous foes,  
 In vain their fortresses, and walls oppose :  
 God's way is pure, and perfect is the Lord,  
 As gold refin'd from dross, such is his word,  
 He is the faithful's buckler, and their sword.  
 Who, but J E H O V A H, who's a *mighty God*,  
 To save his people from th' oppressors rod ?  
 Their rock, and fortrefs ? He begirts my side  
 With strength ; 'tis he, who does my conduct guide.  
 He wings my feet, or like the hinds to fly,  
 And bounding scour the plain, or climb on high  
 O'er craggy steepes : with warlike ardour warm,  
 A bow of steel is broken by mine arm,  
 From him instructed : safe I take my stand,  
 Screen'd by his shield, sustain'd by his right-hand,  
 Amidst th' embattled ranks ; his wonted grace  
 Drives the confounded foes before my face.

He does enlarge my steps, and smooch the way,  
As they o'er rocks, and devious passés stray ;  
Trusting to flight precipitate in vain,  
Quickly they fall ; pursued, o'ertaken, slain.  
Heaps upon heaps, besmear'd in their own gore,  
They lie beneath my feet, to rise no more.  
He arms me with his strength, the hostile bands,  
Give me their necks, submit to my commands,  
Or meet thro' savage hate my smiting hands. }  
They call for succours, ev'n to God they cry,  
If he will save them, but no God is nigh.  
Then did I crush their few remains behind,  
Small as the dust before the driving wind :  
Abject they lie, as refuse of the street,  
Like fordid dirt, beneath the trampling feet.  
The people strive, but God maintains my sway, }  
The heathen shall reluctant tribute pay,  
And unknown nations my dread laws obey.  
These shall revere me at the voice of fame,  
And those <sup>u</sup> pretend their homage to my name.  
The lurking aliens, from each closer fort,  
Shall fly to me, and trembling make their court.

The

<sup>u</sup> *i. e.* Disguise the real sentiments of their hearts, profess a most profound respect and submission, tho' at the same time within they retain their enmity.  
MUDGE.

42 *The* PSALMS *of* DAVID.

The Lord for ever lives, exalt his praise,  
My blessed rock, and guardian of my ways.  
Vengeance is his, 'tis he promotes my cause,  
'Tis he subjects the people to my laws :  
From fraud or violence defends me still,  
Who now supports my throne, and ever will.  
Therefore his name I always will adore,  
Among the nations praise him more and more.  
Thus aggrandiz'd, beneath his shadowing wing,  
Stands his anointed ; from whose loins shall spring  
An ever blessed <sup>w</sup> feed, and never-failing king. }

<sup>w</sup> Heb. U-LEZAR-GHNÓ. *and to his seed.* This may be referr'd to our *Lord Christ*, the *great king*, whose kingdom shall have no end. PATRICK.

P S A L M XIX.

To the chief Mufician. A Pfalm of *David*.

A R G U M E N T.

*The Author in this Pfalm, as in many other Places, confiders the Works of Nature, and the Word of Revelation, as both of them Laws in the fame Hand, and ftanding firm by the fame Authority; both highly perfect in their Kind, and containing great Matter of Inftitution; one for the whole World; the other for his favour'd People, and himfelf particularly.* MUDGE.

**T**HE heavens declare their *Maker's* glorious praife,  
Th' expanded firmament his works difplays :  
From night fucceeding day, and day the night,  
Inftinctive darknefs flows, and reasoning light :  
Tho' mute and fpeechlefs is each fhining fphere,  
All take their lore without th' imbibing ear :  
To earth's extremes their <sup>x</sup> line and dictates run,  
In them its gorgeous tent he gave the *fun* :

Which

<sup>x</sup> Heb. KAV-VAM. *Their line, rule, or delineation; which is a mean to teach the rude and fimple; as Ifaiab xxviii. 10. He confiders the sun, and other luminaries, as letters, or characters, placed in the expanded volumn*  
of

44 *The* PSALMS *of* DAVID.

Which comes, as from his \* chamber, richly gay,  
 The bridegroom, darting forth the golden day :  
 His wonted race he rolls with rapid force,  
 Exulting, as a champion, in his course :  
 Where'er from east to west his circuit bends,  
 His beaming heat enlivening succour sends.

J E H O V A H's laws, with wisdom's beams refin'd,  
 Shine forth like lessons, and renew the mind :  
 Sure stands that faith, which on his word relies,  
 J E H O V A H's word, which makes the simple wise :  
 Right are his precepts ; with heart-cheering rays  
 His pure commandments light their darksome ways :

No impious rites, no superstitions vain,  
 Pollute his service with their horrid stain,  
 Unmix'd and changeless, as its ever due :

J E H O V A H's judgments all are just and true :

The solid gold proves not such precious store ;

Whole freights of gold, refin'd from Ophir's ore :

Not the bee's pains, the flow'r's innoxious waste,

So please with drops from sweet-cell'd combs the taste.

They

of the *heavens*, to be read by all the world. MUDGE,  
 AINSWORTH.

\* The marriage solemnities in betrothing amongst the  
*Jews* were perform'd by the man and woman under a  
 tent or canopy, made for that purpose, call'd in their  
 language *Chuppa*, a *tabernacle*, or *tent*: to this the  
*Psalms* here alludes. GODWIN's *Moses* and *Aaron*.

They warn my soul, and all its motions guard,  
Whilst from their practice follows great reward.  
The number of his *v* errors who can find?  
O! cleanse thou, from its secret faults, my mind!  
Keep me, thy servant, from all grosser stains,  
Where lust abounds, and sin presumptuous reigns;  
With shameless guilt no favour can dispense;  
Keep me, O keep me, from the great offence.  
Let all my ways be pleasing in thy sight,  
And all my thoughts intent on what is right.  
Preserve me thus from each malicious ill,  
O Lord, my rock, and my redeemer still.

*v* Heb. SHEGHI-OTH. *Errors.* Ignorant faults;  
unwitting and inconsiderate sins. AINSWORTH.

## P S A L M XX.

To the chief Musician. A Psalm of *David*.

## A R G U M E N T.

*Herein the People pray for their King's good Success in his Wars, most probably those he was engag'd in against the Ammonites. (2 Sam. vi. 8.) I conceive it to be a Song, written in Amœbæick verse, wherein David and his People answer each other <sup>z</sup>.*

NICHOLS, SCALIGER, BYTHNER.

*People.*

**J**EHOVAH hear thee in the troublous day,  
 And be the name of *Jacob's God* thy stay.  
 Let him support thee from his holy place,  
 And send, from *Sion's* mount, his aiding grace :

Note

<sup>z</sup> 'Tis otherwise conjectur'd, that the three first verses of this Psalm (bible translation) are spoken by the *priests*, upon the king's coming to offer *sacrifice*, before he set out upon some expedition: the five next by the *high-priest*, upon seeing the sacrifice promise well, by being happily consumed to ashes, join'd perhaps with the other signals of favour, which makes him break out afresh in the sixth verse, *Now I know, &c.* The last again by the *people*, or *priests*, as a *chorus*. MUDGE.

Note all thy <sup>a</sup> gifts, and thy <sup>b</sup> burnt-offerings own,  
In flames ascended, sunk in ashes down.

Selah.

May he with prudent skill thy thought inspire,  
Fulfil thy mind, and grant thy heart's desire:  
If he will save, who shall our hosts annoy?  
We'll raise our banners with loud-shouting joy:  
May thine oraisons needful succours bring;  
Save thou, O Lord, our *heaven-anointed king*.

*David.*

The Lord will save me, now I surely know,  
From holy heav'n his gracious ear will bow,  
His strong right hand shall lay the tyrants low.

}

*People.*

In chariots they, or foaming steeds, confide,  
But we have on J E H O V A H's name rely'd:

Vain

<sup>a</sup> Heb. MIN-CHA, 'tis generally a gift, or present, carried to any, *Psalms* xlv. 12. and in special a gift, or oblation, presented to God; most specially the oblation of corn, or flour, call'd the meat-offering, *Lev.* ii. appointed under the law to be burnt on the altar unto God, with oil and incense, for a memorial. AINSWORTH.

<sup>b</sup> Heb. VEGHNO-LA-THECA JEDHASH-SHENE, and thy burnt-offering turn to ashes. The original word GHNOLAH, render'd burnt-sacrifice, signifies an ascension, as it went up to heaven in fire and smoke, being as to its substance entirely consum'd; and it was esteem'd a token of God's acceptance, when it was reduc'd to ashes, by a descending fire; which is the meaning of this prayer. AINSWORTH.

48 *The* PSALMS of DAVID.

Vain are their foaming steeds, their chariots all,  
Plung'd headlong in the fordid dust they fall:  
But, whilst our foes sink in each routed band,  
We rise, and in our ranks erected stand.

*All.*

Save us, JEHOVAH; *heavenly Sovereign*, hear,  
When in thine house we ask thy favouring ear.

---

P S A L M XXI.

To the chief Musician. A Psalm of *David*.

A R G U M E N T.

*It may be call'd an Hymn of Triumph after the Victories, which David got over his Enemies, pray'd against in the foregoing Psalm; which were a Type of Christ's Victory over Death, and the Triumph, which ensued. Many of the Hebrews themselves apply it to the Messiah. PATRICK.*

**T**RIPHANT in thy strength, O Lord, the king  
With vehement joy shall thy salvation sing:  
For thou his heart's desire hast kindly heard,  
Nor scorn'd the suit, his pleading lips preferr'd.

Selah.

Nay more, thy goodness did prevent his vows,  
And with a crown imperial deck'd his brows:

He

He asked life, thou gavest life indeed,  
 And to a boundless date prolong'd his <sup>c</sup> feed :  
 Great is his triumph, by thy conduct led,  
 Majestic glory beams around his head.  
 For why? Thy countenance's rays divine  
 Shall glad his heart, and ever bless his line :  
 His throne, J E H O V A H, shall no period see,  
 For its sure basis is his trust on thee.  
 Thy searching hand th' o'ertaken foe shall rout,  
 And thy right hand shall find thine haters out :  
 For them thy furnace shall intensely glow,  
 To them thy face shall all its terrors show ;  
 On them thy hottest indignation pour ;  
 Thy wrath shall seize them, Lord, thy flames devour ;  
 Shall blot their titles, and their names deface,  
 And strike their seed from Adam's living race.  
 With plotted mischief against thee they rose,  
 Tho' vain those schemes, which did thine arm oppose :  
 Strain the drawn bows with full collected pow'r,  
 Make them the <sup>d</sup> butts to face the winged show'r.

E

Exalt

<sup>c</sup> This, according to the argument, must be refer'd to Christ, who being raised from the dead, dieth no more: But behold, he is alive for evermore. Amen. Rev. i. 18. AINSWORTH.

<sup>d</sup> Heb. SHE-CHEM, a butt, viz. to shoot at. AINSWORTH. Others render the word *scoulder*, which makes the sense, Thou shall turn their *scoulder*, or *back*, to their pursuers. TARGUM, SEVENTY, BYTHNER.

Exalt thyself, O Lord, thy prowess prove,  
Then will we praise thy might in songs of love.

---

## P S A L M XXII.

To the chief Musician upon *Aijleth Shabar*, (*the Hind of the Morning.*) A Psalm of David.

## A R G U M E N T.

*Under his own Person (who was persecuted as a Hind is by the Hunters early in the Morning) he makes a large Description of the Sufferings of Christ; and in Conclusion, of his Exaltation, and the Propagation of his Kingdom to the utmost Ends of the Earth. Some of which Things are deliver'd in such Expressions, that they are more literally fulfilled in our Saviour than ever they were in David; to whom they belong but in a metaphorical Sense.* PATRICK.

**M**Y God, <sup>e</sup> my God, why dost thou alien'd fly?  
And why forsake me, as I roaring lye?

Why must I make this unavailing moan,  
From thy kind care a very out-cast grown?

Each

<sup>e</sup> Heb. ELI, ELI, LAMAH GHNAZABTANI, which words our Lord utter'd on the cross, *Matth.* xxvii. 46. save for the latter he us'd the Syriac, *Sabachtani*, of the same signification. At which the prophane Jews mocked, saying that he called for *Elias*, *Matth.* xxvii. 47, 49.---*My God, my God, wherefore hast thou forsaken me? or why leavest thou me?*

Each morn, my God, attests a fruitless cry,  
 Each night my plaints in vain assault the sky :  
 Yet thou art holy, thou art gracious still,  
 And Israel's <sup>f</sup> chorus thy just praises fill.  
 Our fathers firmly fix'd their trust on thee,  
 They fix'd their trust, and thou didst set them free :  
 Didst ease their yoke, when they invoc'd thy name,  
 Nor was their hope disgrac'd with final shame.  
 But what am I ? a meer degenerate worm,  
 A refuse vile, of man's erected form :  
 Reproach'd by all ; insulted by the great,  
 And scorn'd by those of an inferior state :  
 They pout the lip, and jeer my abject case,  
 They shake the head, and mock me to my face :  
 Is this God's chosen ? 'This his heart's delight ?  
 Now let him own th' exalted favourite.  
 When in the womb an embryo, wrapp'd I lay,  
 He spread me into form ; he made the way  
 From the dark chambers there ; enrich'd the breast ;  
 And at the milky fountain bade me feast.  
 'Twas he sustain'd me thro' my infant state,  
 My guard, when little ; my support, when great.  
 With thy protection still forestal my fear,  
 And be thou, like my troubles, always near.

E 2

My

<sup>f</sup> And *Israel's chorus*, viz. in the *tabernacle*. See bishop HARE upon the place.

52 *The* PSALMS of DAVID.

My foes in number, as in pow'r, abound,  
 Strong bulls of Bashan compass me around ;  
 As famish'd lions, ramping in the way,  
 With open mouths they roar in quest of prey.  
 My limbs relax'd, like wavy water, quake,  
 Luxt is each bone, and all my fibres ake :  
 My heart, as melting wax, dissolves away,  
 And my lank bowels feel a dark decay :  
 My juiceless trunk is like a potsherd dry'd,  
 To its furr'd roof my fault'ring tongue is ty'd :  
 By thee reduc'd, I scarce can draw my breath,  
 And am just sinking to the dust of death.

<sup>h</sup> *As a press'd hind*, an execrable band  
 Of thirsting blood-hounds all around me stand ;  
 They pierce my feet, and bore each nervous hand.

The

<sup>g</sup> Heb. AB-BI-RE BHA-SHAN, *strong bulls of Bashan*. Here, *bulls*, is supply'd from the connection: *Bashan* was a fertile country, good to feed cattle, and such, as there fed, were fat and strong. With respect to the *Messiah*, the *Jews*, viz. the *High Priests*, *Scribes*, and *Pharisees*, who set themselves against *Christ*, were the *bulls of Bashan*, as the prophets foretold, *Deut.* xxxii. 14. *Amos* iv. 1. *Hos.* iv. 16. The *Chaldee* expoundeth the expressions here concerning *people*, like *pushing bulls*. AINSWORTH, LOWTH.

<sup>h</sup> This expression is here inserted from the title: the whole passage is applied to our *Lord's crucifixion* in the sixth of *St. John*.---But 'tis observ'd, that there is nothing like this in the history of *David*; of whom it can be only spoken poetically by an *Hyperbole*. See bishop PATRICK's *paraphrase*, verse 16.

The numb'ring eyes my bones uncover'd meet,  
 They staring look on my pierc'd hands and feet :  
 My parted garments they their prizes make,  
 And cast their lots, who shall my vesture take.  
 Yet still, eternal Lord, be thou but near,  
 Thy present aid will banish every fear :  
 From the destroying sword my soul defend,  
 Quell the <sup>i</sup> dog's rage, which would my darling rend :  
 Let me not feel the lion's grasping claws,  
 But save me from the roaring tyrant's jaws :  
 Tho' push'd with armed fronts of unicorns,  
 Yet thou hast heard me from amidst their horns.  
 Thy might amongst my brethen I'll proclaim,  
 And in thy courts will magnify thy name :  
 By Jacob's seed thro' every age ador'd,  
 May all, who truly fear him, praise the Lord :  
 And let thy sons, O Israel, chaunt his praise,  
 And with due reverence tune the joyful lays :  
 He spurn'd not at th' afflicted's piteous case,  
 Nor heard his cry with an averted face.

E 3

Therefore

<sup>i</sup> The *dog's rage* means the rancorous disposition of base and vile persons: the *lion's jaws*, the violent and fierce disposition of *tyrannical governors*; such as were the *rulers of Israel*: and the *horns of the unicorns* (creatures, strong and not to be tamed) *principalities, powers, princes of the darkness of this world*: all of which were combin'd against the *Messias*, so, as that this passage was more literally fulfill'd in *him*, than in *David*.

54 *The* PSALMS *of* DAVID.

Therefore I'll laud him on the solemn day,  
 My promis'd offering at his altar pay :  
 With grateful hecatombs discharge my vows,  
 Summon the tribes, and fill his sacred house.  
 The meek shall feast around the chearful board ;  
 And they, that seek him, shall confess the Lord :  
 Shall feed on choice repasts, which cannot cloy,  
 And fill the soul with never-dying joy.  
 Not <sup>k</sup> only Jewry, earth's remotest bounds  
 Shall hear with rapture the converting sounds :  
 His mercies, thro' the just reports of fame,  
 Shall teach the nations to adore his name.  
 Thy sovereign rule extends o'er land and sea,  
 All earthly pow'rs, O Lord, must stoop to thee :  
 With thee shall feast the <sup>l</sup> fat of every land,  
 The poor in dust shall own thy dread command :  
 In thee both high, and low, all live and move,  
 Dependent objects of thy general love :

Their

<sup>k</sup> A *prophecy* of the calling in of the *Gentiles* by the preaching of the *gospel*, *Rom.* xvi. 26. AINSWORTH.

<sup>l</sup> That is, all they, that are rich and powerful, shall partake of his altar, and humbly worship him that bestows such benefits upon them. And so shall the poor and miserable also think themselves happy in his service. If we consider this passage, as prophetic of the *gospel dispensation*, these lines may be apprehended to point at the *christian eucharist*. PATRICK, HARR.

Their progeny shall learn the wonderful song,  
And their's the thankful homage shall prolong :  
Age after age th' important blessings own,  
And hand them to succeeding nations down.

---

P S A L M XXIII.

A Psalm of David.

A R G U M E N T.

*It seems to have been compos'd, after God had brought him out of that great Distress, of which he complain'd in the foregoing, and settled him in a prosperous Condition, wherein he was confident God would continue him.* PATRICK.

**J**EHOVAH tends me with a shepherd's care,  
What pressing wants, what evil can I fear ?  
At rest he in the verdant pasture lays,  
Or guides me, where the quiet current strays :  
Whene'er I'm lost, his watchful eyes behold  
My wand'rings, he restores me to the fold :  
For his name's sake (lest I should tread amiss)  
He points the path, which leads to virtuous blifs.

56 *The* PSALMS *of* DAVID.

If bound to traverse o'er <sup>m</sup> death's dreary vale,  
 Thine aid forbids my dreadless heart to fail :  
 Thy rod and staff supporting comfort yield,  
 And prop me onward thro' the dismal field.  
 My foes observe me, and repining stand,  
 Feast on the choicest bounties of thine hand :  
 Thy sacred <sup>n</sup> oyl makes glad my chearful face,  
 My cup is crown'd with thine o'erflowing grace,  
 Thus, whilst thy love shall bless my latest days,  
 In *Sion's* courts I'll sing JEHOVAH's praise.

<sup>m</sup> Heb. BEGHE TSAL-MA-VETH, *in the valley of the shadow of death.* This speech denoteth *imminent danger*, as in sickness, or the field of battle, *Jer.* ii. 6. *Fear and terror*, *Job.* xxiv. 17. and *dreadful darkness*, *Job.* x. 21, 22. AINSWORTH.

<sup>n</sup> In those countries they us'd to welcome and cheer their guests by pouring out sweet *oil*, or *balsam*, upon their heads. AINSWORTH.

PSALM XXIV.

A Psalm of David.

ARGUMENT.

*It was compos'd, as 'tis thought, when the Ark was brought from the House of Obed Edom, and settled in the House which he had prepared for it in Mount Sion; and as that was a Type of Christ's Ascension into Heaven, so is this Psalm a Prophecy of that Exaltation.—In the Celebration of the Fact of this Psalm, the People are suppos'd to be ascending to the Tabernacle, as the Romans did to the Capitol, and there placing in it the Ark in great Pomp. The remaining Verses from the Seventh demand an Answer alternately. Those without demand the Gates to be open'd, and those within ask, who it is, &c.*  
PATRICK, NICHOLS, HARE, MUDGE, LOWTH.

**E**ARTH's choicest produce, every treasur'd mine,  
And all the kingdoms of the world are thine;  
'Tis thou, O Lord, who fix'd its solid ground,  
The river's channels, and the ocean's bound.  
Who shall ascend thy mount with prosperous vows?  
Who stand, JEHOVAH, in thy sacred house?  
That man, whose hands are clean from guilty stains,  
In whose pure heart no sin triumphant reigns;

Whose

58      *The* PSALMS of DAVID.

Whose soul's desires no ° *vanity* pursue,  
 And, if he swears, is obstinately true :  
 He may for blessings in JEHOVAH trust,  
 Whilst *God's salvation* ranks him with the just :  
 Such is their stamp, who court thy heavenly grace ;  
 Such their's, O Jacob, who shall seek thy face.  
 Ye everlasting doors, <sup>p</sup> each ready gate,  
 Lift up your pompous heads ; in royal state  
 The king of glory comes ; his solemn entrance wait. }  
 Who is this king of glory ? 'Tis the Lord,  
 In battle strong, and mighty is his sword.

¶ Ye

° Some understand this of irregular worldly desires ; some of swearing falsely by a man's own ioul ; others of taking the name of God in vain ; others of idolatry : under that notion it may signify the shunning of that kind of idolatry, which consists in *swearing* by an *idol*, which is a distinct sense from the following of not deceiving our neighbour by a false oath. DIODATE, PATRICK, NICHOLS, HARE, MUDGE.

<sup>p</sup> Heb. SE-U SHA-GHNARIM RA-SHE-CHEM, *lift up your heads, O ye gates*. Some commentators hold this to be a phrase, referring to triumphal arches, or great porticoes, set up, or beautify'd and adorn'd for the coming of great and victorious captains : but others apprehend it as an image suited to a *porticulis*, the head of which, as it is lifted, rises conspicuous above the gate. DIODATE, NICHOLS, MUDGE.

¶ Heb,

¶ Ye everlasting doors, each ready gate,  
 Lift up your pompous heads ; in royal state  
 The king of glory comes ; his solemn entrance wait. }  
 Who's he, this king of glory ? 'Tis the Lord,  
 The Lord of hosts, which all obey his word, }  
 He is the glorious king, by heaven and earth ador'd. }

¶ Heb. PITH-HHE GHNO-LAM. OSTIA SECULI,  
*ye everlasting doors.* This above is an elegant apostrophe  
 to the gates of the castle of *Sion*, that they should throw  
 themselves wide open to receive the ark, in which God  
 resided : and there *everlasting* signifies *durable* : but  
 here, if we suppose the expression repeated to refer to  
 our Lord's entrance into heaven at his ascension, ac-  
 cording to the argument, then we are to understand by  
*everlasting doors*, the *doors of the heavenly sanctuary*, which  
 never shall decay. And we may be induc'd so to  
 apprehend it, since in the repeated passage, at the begin-  
 ning of the tenth verse, the question is put with greater  
*emphasis* ; *Who is he, this king of glory ?* And in the latter  
 end, the words, *Mighty in battle*, are omitted, because  
 in the days of the *Messiah*, as *Aben Esra* himself gives  
 the account, men are to turn *their swords into plough-*  
*shares*, &c. BISHOPS HARE, PATRICK.

P S A L M XXV.

A Psalm of David.

A R G U M E N T.

*It seems to have been penn'd after the Commission of some great Sins (v. 11.) and some great Distress, whereinto he was fallen, (v. 15. 16.) probably after the Matter of Urijah, and when Absalom rebell'd against him <sup>r</sup>.*

**M**Y soul, JEHOVAH, to thy throne shall flee ;  
Thou art my God, I put my trust in thee :  
May no confusion stain my blushing face,  
No hostile triumphs bar thy wonted grace.  
Let none, that honour thee, e'er suffer shame,  
But those, who break their faith, or slight thy name.  
Make me thy blessed ways, JEHOVAH, know,  
And in thy sacred paths unerring go.

Nor

<sup>r</sup> This Psalm is compos'd for the most part after the order of the *Hebrew letters*, or *alphabet*, which care may denote the weight and excellence of its precepts. The same is to be observ'd of some other *Psalms*, as the xxxiv. xxxvii. cxi. cxii. cxix. and cxlv. and they might be so laid out to help the memory of children and others, who were to learn them. AINSWORTH, MUDGE, LOWTH.

Nor let me from thy truth, *my Saviour*, stray;  
Teach me, O Lord; I wait thee all the day:  
As once our fires, deign thou their fons to lead,  
And show'r thine ancient blessings on their head.  
Blot out th' offences of my thoughtless age,  
In my lust's empire, and my passions rage:  
Under thy kind and gracious notice take,  
O Lord, thy servant, for thy goodness sake:  
Tender, and righteous, is our heavenly Lord,  
He guides th' unjust with his instructive word:  
The humble he shall make his laws obey,  
He'll teach the humble his delightful way:  
Them in his paths shall truth and mercy crown,  
Who keep his cov'nant, and his service own.  
For thy name's sake, O Lord, regard my cry,  
And spare me, for my sin's of <sup>s</sup> crimson dye:  
Who fears the Lord, shall follow wisdom's ways,  
Then welcome peace of soul, and plenteous days:  
His seed shall take the blessing from his hand,  
Prolong his merits, and possess the land.  
A faithful God the just shall ever find,  
His <sup>t</sup> secret wisdom will instruct their mind.  
Mine eyes are ever tow'rds thy mercy seat,  
For thou must free from toils my tangled feet.

Be

<sup>s</sup> This probably may refer (according to the argument) to his spilling the blood of *Uriah*.

<sup>t</sup> *i. e.* His good suggestions to their souls.

62     *The* PSALMS *of* DAVID.

Be gracious to me; turn thy face at last;  
Behold me, penfive thro' my sorrows past.  
My straits of heart more and more pressing grow,  
Have mercy on me, and enlarge them now.  
Oh! look upon mine agonizing pain,  
Forgive my sins, and blot their scarlet stain.  
With causeless hate pursu'd by numerous bands,  
Preserve my soul, and snatch me from their hands:  
Reach out deliverance, disconcert their aim,  
And, as my trust's in thee, prevent my shame:  
Be conscious righteousness my bosom-guard;  
Longing I wait from thee its hop'd reward.  
From troublous evils, thro' distressful foes,  
Redeem thine Israel, Lord, and end his woes.

PSALM

PSALM. XXVI.

A Psalm of David.

ARGUMENT.

*It seems to relate to former Times, when he was persecuted by Saul, and look'd upon as a publick Enemy; (1 Sam. xxiv. 9.) and contains an Appeal to God, as the Judge of his Sincerity, who was privy to his most secret Intentions. PATRICK.*

JUDGE me, O Lord, pass sentence on my soul,  
If my perfidious schemes thy laws controul:

On thee I trust, as my support, and guide,  
On thee, O Lord; let not my footsteps slide:  
Search, Lord, if I project a faithful part,  
Examine thou my reins, and try my heart;  
Thy loving kindness is before mine eyes,  
I've copied truth from thee, and hated lies:  
I've never herded with the false and vain,  
Nor been retain'd in the dissembling train:  
Who act in virtue's, and in faith's, despite,  
With them mine honour never could unite:  
In innocence I'll wash each spotless hand,  
And thus prepar'd will round thine altar stand:

Will

▼ The Heb. expression from SA-BHABH render'd, *I will compass, or come round*, is probably taken from the custom of forming a ring round the altar at the time of worship. MUDGE.

64 *The* PSALMS *of* DAVID.

Will publish there the voice of thanks and praise,  
And celebrate with joy thy wondrous ways :  
I've lov'd that beauteous dwelling, which is thine;  
And where thy glorious presence deigns to shine :  
Oh ! then confound me not, nor mix my soul  
With theirs, thro' blood, and base pollutions, foul ;  
Mine hands let no corrupting purpose stain,  
Like theirs, defil'd with bribes, and guilty gain :  
I'll walk sincerely in a perfect way,  
Redeem thou me, and be my gracious stay :  
My <sup>w</sup> foot stands on a sure, and even place ;  
I'll join the sacred choir, and sing thine heavenly grace.

<sup>w</sup> This answers to the verse at the beginning, in which he said, *Let me not slide*: here he says, *My foot stands on a sure and even place.* MUDGE.

PSALM

P S A L M. XXVII.

A Psalm of David.

A R G U M E N T.

*It is suppos'd to be written in his old Age, and therein he recounts the many Dangers God had deliver'd him from. Some do not improbably think it was compos'd, when he had like to have been kill'd in Battle, and the People took an Oath he should go no more with them into the Field, 2 Sam. xxi. 17. PATRICK, NICHOLS:*

**T**HE Lord's my safeguard, and conducting light,  
 What pow'r shall damp me? and what dreads affright?  
 He is my strength, when hostile danger's near,  
 Why should I droop, betray'd by treach'rous fear?  
 When wicked foes advanc'd my \* flesh to eat,  
 They fell, and groveling lay before my feet:

F

I'll

\* *Eat my flesh.* This expresses the utmost rancour, or envy. There is the same phrase in *Eccles. iv. 5.* where (as it should be translated) the *fool* is said to sit lazily with folded arms, and out of envy to *eat the flesh* of his diligent neighbour, whom he sees to thrive. MUDGE. But there is a nearer parallel in that expression, *Psalms xiv. 4.* O-CHELE GHNAM-MI A-CHELU LE-HHEM, *eating up my people, as if they would eat bread*; which denotes the tyrannical, cruel, disposition, and the devouring rage and fury of the oppressors.

66 *79* PSALMS of DAVID.

I'll banish fear, though hosts invest me round,  
 Though war should rise, I'll dauntless keep my ground.  
 One thing, JEHOVAH, grant my longing will,  
 This my repeated pray'r at length fulfill;  
 Within thine house to sit, with daily care  
 To wait thy voice, and see thy beauty there:  
 In this asylum, 'midst war's dire alarm,  
 Thou'lt hide me, screen'd by thine almighty arm:  
 This is my lov'd pavilion, and my rock,  
 Here I'm superior to each battering shock:  
 And now the troops shall fall, around me spread,  
 Above my foes thou wilt exalt mine head.  
 With sacrifice triumphant shouts I'll raise,  
 In *Sion* tune, and sing JEHOVAH's praise.  
 Hear me, O God, regard me, when I cry,  
 Have mercy on me, and my wants supply:  
 'Tis thy command, and word,---*Seek ye my face*;  
 Thy face I seek, and thy command embrace;  
 Oh! turn it not away, but smooth thy brow,  
 And, as before, *my Saviour*, keep me now:  
 Should ev'n my parents guardian kindness end,  
 The Lord would take me up, my needs attend:  
 Teach me thy ways, O Lord, my paths prepare,  
 And guard me from the foe's deceitful snare:  
 My life they threaten, and my name blaspheme,  
 Rise up, and frustrate each malicious scheme:

My fainting soul had been reduc'd to dust,  
But that JEHOVAH's goodness was my trust:  
Let not thy heart yield to desponding fear;  
Wait on the Lord; wait, 'till JEHOVAH hear.

---

P S A L M XXVIII.

A Psalm of David.

A R G U M E N T.

*It was probably written about the same time with the former, towards the latter End of his Reign; when his Wars were well nigh finished. But he had some domestic Faction, which still gave him Trouble, possibly that of Sheba, 2 Sam. xx. which might give Occasion to the writing of this Psalm. NICHOLS.*

O Lord, my rock, to thee my cries I send,  
Then be not silent, but my call attend:  
If thou art silent, who my soul shall save,  
When 'tis just hov'ring o'er the gaping grave?  
Hear, when with hands up-rais'd I sue for grace,  
Before thine  $\gamma$  oracle, and holy place:

F 2

Let

$\gamma$  When the *High Priest* presented himself with the *Urim* and *Thummim* on exactly over-against the *mercy-seat*, where the *divine presence* rested, God from thence answer'd him with an audible voice. For this reason it is, that the *holy of holies*, the place where the *ark*, and the *mercy-seat* stood, is so often in scripture, as here, call'd the oracle. PRIDEAUX's *Connection*.

68 *The* PSALMS of DAVID.

Let me not share the wicked <sup>z</sup> workers smart,  
 Who speak fair peace, when mischief fills their heart,  
 Give them the scourges to their malice due,  
 Let equal strokes their evil deeds pursue :  
 Give them their handy-work's deserv'd reward,  
 To their demerit shew its meet regard.  
 Because they weigh not, nor will wisely see  
 The wonders, which JEHOVAH wrought for me ;  
 Which his hands wrought with an almighty pow'r,  
 He'll break them down, nor will rebuild them more.  
 For grace I su'd ; O blessed be the Lord,  
 Who did with grace his kindly ear afford.  
 JEHOVAH is my strength, my faithful shield,  
 He was my trust, he did his succour yield.  
 With joyful heart I'll seek the sacred quire,  
 And his just praises shall my songs inspire.  
 The Lord's their strength, who give the king support,  
 He's his anointed's strong and saving fort.  
 O save thy people ; bless thine heritage ;  
 Feed, and exalt thy flock from age to age.

<sup>z</sup> PO-CHNALE A-VEN, *workers of iniquity*, or of a *lye*, which latter is often (as noted on *Psalm* v.) understood of *idolatry*; hence some have apprehended this, designed against some *heathen* enemy, who had acted treacherously and in breach of faith.

P S A L M

P S A L M XXIX.

A Psalm of *David*.

A R G U M E N T.

*It seems to have been compos'd after some extraordinary Thunder, Lightning, and Rain; whereby 'tis probable God had so discomfitted his Enemies, that he easily got the Victory. Whereupon, he exhorts them in this Psalm to submit to that Glorious Majesty, from whom the Thunder came. PATRICK,*

**G**IVE strength, give glory, and your tribute bring,  
Ye earthly princes, to th' eternal king:

O give the glory due, his name implore,  
And in his beauteous courts the Lord adore:  
The God of glory thunder'd from on high,  
JEHOVAH'S voice alarm'd the streaming sky;  
At his repeated voice the ocean raves,  
And owns JEHOVAH with its numerous waves:  
Pow'rful the sound, majestic is the tone,  
By which the dread JEHOVAH'S voice is known:  
Aw'd *Lebanon*, and its tall cedars, shake,  
Riv'd with JEHOVAH'S voice the cedars quake:  
*Sirion* and *Lebanon* with roots up-torn  
Skip, like a calf, or the young unicorn:

70 *The* PSALMS *of* DAVID.

As from the clouds the voice tremendous flies,  
 The darting flames cut the divided skies :  
 The Lord JEHOVAH shakes the desert waste,  
 The waste of *Kades* snakes with furious blast :  
 His voice re-foundeth, and the <sup>a</sup> shudd'ring Does  
 Sink in their flight, and heave with labouring throws :  
 As o'er the Forrest leafy spoils are made,  
 The beasts uncover'd scour the dreary glade :  
 In his <sup>b</sup> high palace chaunt the angelic train,  
*Glory to God*, with one harmonious strain.  
 He fate, as judge, when earth was <sup>c</sup> delug'd o'er,  
 The Lord shall sit as king for evermore :  
 JEHOVAH will his people's strength encrease,  
 JEHOVAH will his people bless with peace.

<sup>a</sup> Heb. AJ-JA-LOTH, *Hinds, Does*. They, of all other creatures, bring forth with great trouble, *bowing themselves, bruising their young, and casting out their sorrows*. Job xxxix. 4, 6. BYTHNER, AINSWORTH. Mr. LOWTH interprets this word, concerning *arks* struck with lightning, as being more agreeable to the context.

<sup>b</sup> Heb. BE-HE-CHALO, *in his temple, or palace*. We may understand here God's *heavenly temple, or sanctuary*, and not the *temple of Jerusalem*, of which opinion are LE CLERC, HARE, CHALDEE. The latter explains this place thus, *And in the temple of the house of his sanctuary, which is above, all his ministers do say his glory*. AINSWORTH.

<sup>c</sup> Some comments understand this of *Noah's flood*, others of the *tempest* above describ'd. AINSWORTH, HARE, MUDGE, &c.

P S A L M XXX.

A Psalm, being a Song at the *Dedication of David's House.*

A R G U M E N T.

*The Occasion of it was the Dedication of his House (by Thanksgiving to God, and Feasting his Friends, as the Manner was at coming to dwell in a new-built House, Deut. xx. 5.) when he return'd to it again after the Rebellion of Abfalom, who had defil'd it.*  
PATRICK, NICHOLS.

**D**R A W N <sup>d</sup> from the deep, I will exalt the Lord,  
From dread of a triumphant foe restor'd :  
My God, JEHOVAH, did my cries implore,  
Soon his all-healing hand reliev'd my fore :  
My soul hung o'er the pit, and deadly grave,  
JEHOVAH's arm was ready still to save :  
Ye saints, assemble, grateful tribute pay,  
Record his goodness in the sacred lay :  
His wrath but for moment will endure,  
Who finds his favour, keeps his soul secure :

F 4

Tho'

<sup>d</sup> Heb. DHIL-LI-THA-NI, *thou hast drawn me up, i. e. as out of a pit of waters; for this word is us'd for drawin of waters, Exodus ii. 16. 17. waters signifying troubles.*  
AINSWORTH.

Tho' dismal sorrow saddens all the night,  
 Yet shouting joy comes with the morning light.  
 I said, repos'd thro' his almighty hand,  
 Strong is my mountain, and unmov'd shall stand :  
 When lo ! he did but hide his chearing face,  
 My joy was woe, mine honour was disgrace :  
 'Twas then I su'd the Lord with bended knees,  
 And to JEHOVAH cry'd in strains like these :  
 What profits with my blood to lose my breath ?  
 How shall I praise thee in the dust of death ?  
 My mould'ring bones when putrid worms shall bare,  
 How in the grave shall I thy truth declare ?  
 Have mercy on me, Lord, my wailings hear,  
 Help me, JEHOVAH, to dispel my fear :  
 'Twas done ; the mournful tears forgot to flow,  
 And to a mirthful dance he turn'd my woe :  
 He bade me throw the fordid <sup>e</sup> sackcloth by,  
 And <sup>f</sup> gird me round with glad festivity :

Hence-

<sup>e</sup> Heb. SAK-KI, *my sack, or sackcloth*, worn in the time of *sorrow*, *Ester* iv. 1. *Jonas* iii. 6. 'Tis remarkable of this word *sak*, that it is so universal, as to be common to various languages, which argues the unaffected temper of real sorrow, naturally inducing men to neglect their outward graces, and not to delight in their own persons, in that the several nations apprehend this expression of it by the same dismal garb, and a word of the same sound to denote it.

<sup>f</sup> As sackcloth was to be taken off, gladness, to carry on the metaphor, must mean the garment of gladness, which

Henceforth my God, JEHOVAH, shall employ  
My glorying tongue with endless thanks and joy.

---

P S A L M XXXI.

To the chief Musician. A Psalm of *David*.

A R G U M E N T.

*Herein he describes his Confidence in God, notwithstanding a grievous Strait wherein he was ; when (as I understand it) after his Escape from Keilah, Saul with three Batallions (as we now speak,) pursued him so close in the Wilderness of Maon, that without an extraordinary Providence of God over him, he had certainly fallen into his Hands. PATRICK.*

**I** Trust, JEHOVAH, in thy pow'rful name,  
In justice save me, and prevent my shame ;  
Bow down thine ear, and speedy succour give,  
Let me, my fortress, in thy fastness live :  
No fort can keep me, if forsook by thee,  
Thou art my rock, to thy *firm strength* I flee :  
Then for thine honour lead, and guide my feet,  
Guard them from nets, conceal'd with dark deceit.  
Thou, my *firm strength*, canst every foe controul ;  
Into thine hand I recommend my soul:

O Lord,

which was to be girded on, whereas the habit of mourning was suffer'd to hang rent and loose. MUDGE.

74 *The* PSALMS *of* DAVID.

O Lord, thou God of truth, be this thy will,  
 As in past dangers, to redeem me still.  
 Ye, who to <sup>2</sup> lying vanities incline,  
 Avaunt, I'll seek no oracle but thine,  
 JEHOVAH; in thy mercy I'll rejoice,  
 Since in my trouble thou hast heard my voice,  
 Hast known my soul in each distressful state,  
 And freed my feet from every hostile strait.  
 Still in distress, send me, O Lord, relief,  
 My sinking eye is gnawn with preying grief:  
 My burden'd soul desponding faints away,  
 And my starv'd bowels pine into decay:  
 In dismal sorrow my sad life is spent,  
 And all my years, to give my sighing vent:  
 Mine able strength sinks under loads of sin,  
 The bones ~~consume~~ consume beneath my fleshless skin:  
 My foes triumphant mock my trust in thee;  
 The neighbours sharpen scandal's sling for me;  
 And friends my dreaded salutation flee.  
 As a deceased man, I'm no one's care,  
 Or like a broken vessel, past repair.

I felt

<sup>2</sup> Heb. HAHN-LE, *lying vanities*. The word (*Hebel*) here us'd, besides *vain, worldly things*, signifies in special *idolatry*; for *idols* are often call'd *vanities*, as being light, vile, and things of nought, *Deut.* xxxii. 21. *1 Kings* xvii. 15. and many other places. AINSWORTH.

I felt the lash of many a stand'rous tongue,  
Fear was all round, whilst men devis'd my wrong,  
Whilst they took counsel with insidious strife,  
And basely fought to take away my life.  
Yet deprecating, Lord, this hostile rod,  
Trusting in thee, I said, thou art my God ;  
My <sup>h</sup> times are not in theirs, but in thine hand,  
Then save me from this persecuting band :  
Cloud not thy face, forth let its beamings break,  
And save thy servant for thy mercy's sake.  
On them, not me, bid all the shame redound,  
Thee I invoke, the wicked's plots confound :  
May their false mouths, which at the pious rave,  
Be stopp'd with clay, and silenc'd in the grave :  
Seal up their lying lips, and tie their tongues,  
Fraught with disdain, despight, and <sup>i</sup> lasting wrongs.  
What numerous blessings dost thou keep in store,  
For those, who fear thee, and thine help implore ?

Those,

<sup>h</sup> Heb. GHNIT-TO-THAI, *my times*, i. e. *his many and sundry events, troubles, deliverances, prosperities, adversities, life, and death*, (for all things have their appointed time, Eccles. iii. 12.) are in the hand and disposition of God.  
AINSWORTH.

<sup>i</sup> Heb. GHNA-THAK, *durance, hardness, and iniquity*: it respects things of long date past, or lasting and durable for time to come, Prov. viii. 18. Isa. xxiii. 18. In speeches 'tis put for an *old saw*, taken up, and applied to one's reproach, and so during long, and generally for any *hard or stout* speech, 1 Sam. ii. 3. Psalm xciv. 4.  
AINSWORTH.

76 *The* PSALMS of DAVID.

Those, who before the sons of men confess  
 Thy name, shall thy distinguish'd favour bless :  
 Shall hide them in the secret of thy face,  
 In secret hide them in thine holy place :  
 There the <sup>k</sup> rough pride of man thou shalt prevent,  
 From wounding tongues shalt screen them in thy tent.  
 All praise to God, who sent his wond'rous aid,  
 When a strong fort would have my force betray'd :  
 'Twas then, when flying, that I said in <sup>l</sup> haste,  
 I'm lost, and from before thine eyes am cast :  
 Then was I heard ; then, at mine instant cries,  
 To my quick rescue did JEHOVAH rise.  
 Love him, ye gracious saints, who will regard  
 The just, and gives the proud their full reward :  
 Be strong ; JEHOVAH still shall strength impart  
 To those, who seek him in their faithful heart.

<sup>k</sup> Heb. RACAS, *rough pride*. It signifies *knitting*, or *binding* with *knots*, *Exod.* xxviii. 28. from which a word is deriv'd, *Isa.* xl. 4. signifying *knobby*, *rough places*, oppos'd to *smooth*, or *plain*. Hereby *David* uses it figuratively for *rough affections*, or *actions of men*, meaning their *pride*, as in our *bible*, verse 21. or *conspiracies*, and *molestations*, so the *Septuagint* read, *from the troubles of men*. AINSWORTH.

<sup>l</sup> Heb. BEHHOPH-ZI, *in mine haste*. This word is us'd to express *David's* speed and consternation in his flight from *Keilah*, and no where else in any other part of *David's* history : from whence it is probable, that this *Psalms*, since the word occurs here, hath respect to that occasion. PATRICK.

P S A L M XXXII.

A Psalm of David. <sup>m</sup> *Maschil.*

A R G U M E N T.

*The above Title signifies David's Instruction. The Seventy call it, David's Synesis, or his Return to a right Understanding of himself. Both Titles have regard to the deep Repentance, express'd in this Psalm, for the great complicated Sin committed by him in the Matter of Urijah; being awaken'd to a fresh Sense of his Crime by the Affliction which besel him in his Son Absalom's Rebellion against him. It was adapted to a public Use afterwards by the Jewish Church, and was solemnly repeated on the Day of Expiation. NICHOLS.*

**B**LESSINGS for him in heav'n are laid in store,  
Whose fault's forgiv'n, whose crime is cover'd o'er:  
Blessings await that man the Lord shall clear  
From sin, whose soul is guileless and sincere.

Thro'

<sup>m</sup> MASCHIL is by some conjectur'd to denote a famous tune, to which a song beginning with this word, gave the denomination.

77 The PSALMS of DAVID

Thro' silent guilt, I, moaning with decay,  
 Roar'd, like a <sup>n</sup> wounded lion, all the day :  
 Then day and night beneath thine heavy hand,  
 My juiceless trunk was like the thirsty land,  
 Scorch'd with the summer sun's continual rage,  
 When no cool showers its sultry heat assuage.

Selah.

'Twas then at length, I sought God's <sup>o</sup> pardoning grace ;  
 And spread my secret sins before his face :  
 Open'd each fore, no darling fault conceal'd ;  
 When he beheld, forgave,---and I was heal'd.

Selah.

'Tis thus the just disclose each sinful wound,  
 In timely prayer, when God is to be found :  
 They seek their safeguard, e'er that search is vain,  
 Before the threat'ned <sup>p</sup> deluge drowns the plain.

When

<sup>n</sup> Like a wounded lion. This is an insertion into the text, to illustrate the word *roaring*, which from the proper sense of it in the *Hebrew* must include *this idea*. See PATRICK'S paraphrase.

<sup>o</sup> See Psalm li. corresponding to the argument of this.

<sup>p</sup> Heb. LESHE-TEPH, *in the great water-floods*. The meaning of the place is, This is the way of preventing those great calamities, which otherwise may overtake men, when the Lord sends a *deluge* of miseries (as he did in the days of *Noah*) upon the world of the ungodly. PATRICK.

When quick mine anguish, my distress is great,  
Thou art mine hiding-place, my sure retreat:  
Thine aids shall furnish out the sacred lays,  
And compass me about with songs of praise.

Selah.

Hear, and a faithful monitor attend,  
Who points the pleasant way, thy course should bend;  
Will watch thy goings with a careful eye,  
And keep thy feet, lest they should tread awry.  
Submit yourself to reason's sovereign rule,  
Not like th' unbitted horse, th' unbridled mule,  
Which void of knowledge, and the guiding rein,  
Range without conduct o'er the pathless plain.  
Great are their pains, who swerve from godly fear,  
But grace surrounds them, who the Lord revere.  
Be glad, ye just, and in the Lord rejoice,  
And shout, ye righteous, with exalted voice.

PSALM

## P S A L M XXXIII.

## A R G U M E N T.

*Tho' there is no Title to this Psalm, the Stile and Devotion therein ascribe it to David: compos'd it might be upon some special Benefit, receiv'd from God, which makes him call it, A new Song, ver. iii. In the Course of it, he argues from God's Wisdom in the Creation, and the various Dispensations of his Providence, that all Men ought to put their Trust in him. PATRICK, NICHOLS.*

**Y**E saints, who in JEHOVAH put your trust,  
 Shout forth his praise: his praise becomes the just:  
 May the soft lutes attend the vocal quire,  
 The ten-string'd instruments, and festive lyre,  
 To praise the lord: let the loud-sounding notes  
 Swell from your skillful hands, and warbling throats.  
 For the grand music a new song indite;  
 JEHOVAH's word is true, his works are right.  
 His love to justice shines in each command,  
 His goodness in each creature of his hand.  
 JEHOVAH's word form'd heaven above, beneath  
 Its hosts were made from his creating breath.  
 'Twas he amass'd the briny seas in heaps,  
 And, as in store-houses, reserv'd the deeps:

Fear,

Fear, all ye lands, JEHOVAH, and let all  
Be aw'd by him, who tread this earthly ball :  
He spake, and it was done : its base was laid :  
'Twas he commanded,---and the world was made.  
JEHOVAH turns to nought the heathen schemes,  
They're but vain projects, and delusive dreams ;  
The counsel of the Lord stands ever sure,  
His stable thoughts from age to age endure.  
Happy's that nation where JEHOVAH's known,  
Thrice happy that, he chuses for his own.  
The Lord supreme looks down from heav'n on high,  
On all the sons of Adam casts his eye ;  
He from his bright domains this globe surveys,  
Discerns mens hearts alike, and scans their ways.  
No king can stand, unless he deigns to save,  
Nor might, nor numbers, can avail the brave :  
An horse is vain, should he enrag'd pursue,  
Nor strength, nor speed, can 'scape the vengeance due.  
Who fear the Lord, and on his truth rely,  
He shall regard them with a watchful eye :  
Shall keep their souls, when plagues infest the earth,  
And save them from the pinching jaws of death.  
Our hearts intently on JEHOVAH wait,  
Who is our help, and shield, in every strait ;

Nothing can sink their joy, or damp their flame,  
 Since we have trusted in his holy name.

On us, JEHOVAH, let thy mercy be  
 As constant, as we fix our hope in thee.

## P S A L M XXXIV.

## A R G U M E N T.

*A Psalm of David, when he chang'd his Behaviour, (i. e. pretended to be beside himself) before Abimelech; (i. e. Achish, Abimelech being the common Title of the Kings of Gath, signifying my Father the King) who drove him away, and he departed.*  
 HEBREW Inscription.

J E H O V A H's praise shall dwell upon my tongue,  
 My mouth shall never quit the pleasing song :  
 My soul her boast shall in JEHOVAH make,  
 The meek with joy the glorious record take.  
 Give greatness to the Lord, together join,  
 T'exalt his name, let all our powers combine :  
 I fought the Lord ;---he kindly deign'd to hear ;  
 And soon he freed me from mine anxious fear :  
<sup>1</sup> Then pour'd the just to meet his sun-shine ray,  
 Which from their face chac'd cloudy shame away :

At

<sup>1</sup> The HEB. text is here conjectur'd by bishop HARE to be maimed, which he confirms from *Metrical* reasons :  
 AINSWORTH,

At me they point,-- that was the wretch distress'd;  
Who, flying to the Lord, is greatly bless'd.  
The truly good need dread no treacherous wound;  
Whom guardian angels pitch their camp around.  
O taste, and see, how gracious is the Lord,  
He's fully bless'd, that trusteth in his word.  
Fear him, ye faints, and banish deep despair;  
No wants can frustrate his supporting care.  
The ravenous lion suffers hunger's pains,  
Sometimes doth lack this tyrant of the plains:  
But those, who seek the Lord, shall surely find  
All needful goods, with a contented mind.  
Ye pupils, who enlist in wisdom's schools,  
Attend to me, and hear those wholesome rules,  
Which fear religious dictates: where's the man  
Would see good days, and lengthen out his span?  
From slanderous folly keep thy bridled tongue,  
Thy lips from guile, and the deceitful wrong;  
Learn to do well, from every evil cease,  
Seek, and pursue, the pleasant paths of peace.

AINSWORTH, without any such remark, has translated the verse (5) *They looked upon him, and shewed, and their faces be not ashamed*; but our bible translation, instead of *shewed*, (*Nebaru*) renders it were *lightned*, according to the *Seventy*, agreeing with the *Chaldee*. We have in the above translation aim'd to comprize these various senses.

84 *The* PSALMS *of* DAVID.

The truly good engage th' Almighty's eye,  
Engage his ear, which listens to their cry.  
Against th' unjust he sets his dreadful face,  
And bids oblivion blot the short-liv'd race.  
The Lord will hearken, when the righteous call,  
Will sooth their cares, and calm their troubles all :  
The Lord is nigh unto the broken heart,  
Will save the contrite soul, and ease his smart :  
Tho' many sorrows on the righteous wait,  
The Lord at length restores their happy state ;  
When threat'ning arms are rais'd, the danger knows,  
Keeps all their bones, and wards the crushing blows.  
But sudden vengeance shall the wicked slay,  
Malicious men still perish in their way :  
JEHOVAH's servants shall be guiltless found,  
And to the faithful mercy shall abound.

PSALM

PSALM XXXV.

A Psalm of David.

ARGUMENT.

*It was compos'd, during his Persecution under Saul; and is particularly levelled against the Informers in Saul's Court, of whom he much complains, begging God's Assistance to defeat their wicked Designs against him.* NICHOLS.

**P**LEAD thou my cause, in the dire contest join,  
And brand mine enemies, O Lord, for thine :  
Be thou my champion, take the dreadful field,  
Assume the flaming sword, and guardian shield ;  
Draw forth the spear, stop, stop, th' embattled way,  
And whisper to my soul ;---I am thy stay.  
May <sup>r</sup> shame and horror round their banners rise,  
Rout them, who mischief to my soul devise :

G 3

Let,

<sup>r</sup> When such passages as these are render'd in the form of a prayer, as in our bible translation, they seem such horrid imprecations, as do not suit the mouth of a good man. But they must be considered as an appeal to God in a particular case for justice against those, whom no court on earth could or would punish. Which made it fit, the author thought, to desire the divine majesty to execute the judgment he had enacted in his law against incurable offenders ; who else would escape

86 *The* PSALMS *of* DAVID.

Let, whilst they fly, like chaff before the wind,  
 JEHOVAH's *angel* drive the storm behind :  
 Let, as they rush o'er dark and slippery coasts,  
 JEHOVAH's *angel* still pursue their hosts :  
 For me, without a cause, their snares were set,  
 Without a cause was spread the treacherous net ;  
 Digg'd was the pit : the pit shall catch the man,  
 Who thought my feet to take, my soul trepan :  
 Ruin shall from his own projected snare,  
 Tumultuous ruin, seize him not aware.  
 Then thy salvation, Lord, shall raise my voice,  
 And in thy prowess shall my soul rejoice.  
 My members sound, and each unbroken bone,  
 O Lord, shall thy preserving goodness own.  
 In this praise-offering all my pow'rs shall join ;  
 What mighty God may be compar'd with mine ?  
 Who from the violent man preserves the meek,  
 And from the strong and mighty saves the weak.  
 False witnesses arose, a perjur'd crew,  
 With crimes they charg'd me, which I never knew :  
 For good receiv'd, they with malicious strife  
 Return'd me ill, and ev'n attack'd my life.

And

escape the hand of justice, whereby also others would be hardened in their wickedness.---Besides, the text may be render'd, not as a *prayer*, but as a *prediction*, not *may they*, or *let them*, but *they shall be* ; as we have done in most of the like passages. PATRICK, DELANY.

And yet, when erst their sprightly health was gone,  
'Twas then I put the dismal sackcloth on :  
Humbled my soul, observ'd the mournful fast,  
When on myself ' my pray'r return'd at last.  
Not greater grief had seiz'd me for my friend,  
Should death have threatn'd his approaching end :  
Or had I follow'd mine own mother's bier,  
Not filial love could call a truer tear.  
Yet at mine halting they enjoy'd my fall,  
And flew together at th' inhuman call :  
To me unknown, vile abjects croud along,  
And smiting wound me with incessant tongue :  
The fordid tribe of parasites at feasts  
Make me the subject of their venal jests ,  
Gnashing their teeth : How long wilt thou stand by,  
O Lord, and see me thus insulted lie ?  
Restore my soul from the devourer's paws,  
And save my darling from the lion's jaws.  
Then in thy courts I'll join the thankful song,  
And praise thy name amidst th' pious throng.  
Let not my foes rejoice with wrongful cry,  
Nor causeless mock me with the winking eye ;

\* Meaning, they will receive no benefit from my prayer, but my request to God, on their behalf, shall secure a blessing for myself from him. NICHOLS.

88 *The* PSALMS *of* DAVID.

Who peaceful language do not friendly speak,  
 But utter treach'rous words against the meek.  
 They said, with open mouths, and grinning spight,  
 Aha, Aha, our eyes attest the fight.  
 Thou too hast seen, O Lord ; confound their tongues :  
 Why art thou deaf ? be near to purge my wrongs :  
 Stir up thy self ; to judgment, Lord, awake ;  
 My injur'd side, O God, propitious, take :  
 Judge me, O Lord, declare my righteous cause,  
 Nor let them triumph o'er thy slighted laws :  
 Cry, Ah ! within their heart, with joyous shout,  
 And say, 'Tis done, we've seen the vagrant out.  
 Disgrace shall seize them, and abashing shame,  
 Who'd build their triumphs on my ruin'd fame :  
 Shame and dishonour shall begird them all,  
 Who'd proudly boast themselves upon my fall.  
 But let them shout with loud tumultuous praise,  
 Who look with favour on my righteous ways :  
 Yea, let them ever sound--*The Lord is great,*  
 Whose pleasure's in his servant's prosperous state :  
 So too my tongue thy justice shall display,  
 And publish forth thy lauds from day to day.

PSALM

P S A L M XXXVI.

To the chief Mufician. A Pfalm of *David*, the  
*Servant* of the *Lord*.

A R G U M E N T.

*It was compos'd, as the Arabic and Syriac Versions inform us, during some Time of his Persecution under Saul: and probably towards the beginning thereof, when Saul carried it tolerably fair towards him, tho' he secretly contriv'd his Ruin. NICHOLS.*

**T**HE wicked's trespass shews thro' all disguise,  
That there's no fear of God before his eyes :  
Thus speaks my heart : though, wise in his own fight,  
He hides the hateful ill, 'twill come to light.  
With treacherous grace he sets off glossing lies,  
But ceases to do well, and to be wise.  
In bed he muses o'er the cruel cheat,  
And then pursues the way of curs'd deceit :  
To no good aims his wily projects tend,  
He waves no evil arts to work mine end.  
But, Lord, thy truth and mercy, heaven-like high,  
Fill all the earth, and reach beyond the sky :  
Thy

90      *The* PSALMS *of* DAVID.

Thy justice, like † thy mountains, fix'd and steep,  
 Thy judgment's like th' unfathomable deep :  
 All men, O Lord, thy bounteous blessings share,  
 And beasts unthinking feel thy guardian care.  
 How precious is thy grace ! what joys it brings  
 Much more to those, who seek thy † shadowing wings,  
 The sons of men ! What sacred, rich repasts,  
 What streams of pleasures, shall regale their tastes  
 Within thy courts ? where springs life's source, whose ray  
 Pours to our sight a flood of joyful day.  
 On them, JEHOVAH, let it ever flow,  
 Continu'd, who thy loving kindness know :  
 For ever, thro' thy righteousness, impart  
 Thy gracious favour to th' upright in heart :  
 Let not the foot of pride triumphant stand,  
 Which strikes at me ; the wicked's threat'ning hand  
 Enfeeble :

† *Thy mountains.* Heb. *The mountains of God.* That is, *high, mighty, or eminent mountains.* The Hebrew useth to note things *eminent* by adding the name of *God* ; as *cedars of God, mount of God, river of God* ; &c. AINSWORTH.

‡ *Thy shadowing wings.* This is a common figure in the Psalms, more immediately taken from the wings of the *Cberubim*, shadowing the *mercy-seat* over the *ark* : but more remotely from *birds*, which screen their young from the solar rays with the shadowing of their wings. *Psalms* xvii. ver. 8. lvii. ii. lxix. v. &c. HARE.

Enfeeble :---<sup>w</sup> There each evil worker lies,  
Disarm'd, and fall'n, and never more to rise.

---

P S A L M XXXVII.

A Psalm of *David*.

A R G U M E N T.

*It was probably written in view of the Times under Saul's Reign. The Design of it is to persuade Men to a Submission to Providence, tho' it may permit good Men for a Time to lie under pressures and hardships, and bad Ones to enjoy a State of Prosperity. For that their Prosperity shall be but short, and the Just shall in God's good Time have their Reward.—It is an Alphabetical Psalm in alternate Verse.* PATRICK, NICHOLS.

**F**RET not, if evil doers live in state,  
And be not envious at the wicked great :  
Cut down, like grafs, they soon shall pass away,  
And fade, as herbs, scorch'd with the solar ray :  
Trust in the Lord, and have a liberal hand,  
Plenty shall wait thee in the promis'd land :

Delight

<sup>w</sup> Heb. SHAM. *There.* It represents strongly before the eyes the downfall of the wicked. Upon the *very spot*, where they practise their treachery, they receive their downfall. MUDGE.

Delight in him, in every state resign'd,  
And he shall hear thee, and fulfil thy mind :  
Submit thine own to providence his ways,  
And he shall lead thee thro' life's puzzling maze ;  
Plain as the sun, shall prove thy practice right,  
And clear thy justice, as the noon-tide light.  
Let no repinings rack thine anxious breast,  
But wait with patience, on JEHOVAH rest ;  
Fret not thyself, if sometimes he connives  
At base designs, or if the worldling thrives :  
Be not enrag'd, but still th' event attend,  
Nor let fell envy, tempt thee to offend :  
For evil doers shall not always stand,  
At length the just shall enter on the land.  
Observe but for a little while, and see,  
The wicked's gone, his place has ceas'd to be :  
Yet shall the meek the destin'd earth possess,  
And peace abundant shall their borders bless :  
The wicked plots to change this happy scene,  
Gnashing his teeth, and threat'ning with his mien :  
The Lord supreme mocks at his envious strife,  
And soon he blasts his projects with his life.  
Th' unjust have drawn their sword, and bent their bow,  
To wound the poor, and lay the needy low :

To harass those, who act an upright part ;  
But their own sword shall pierce their faithless heart :  
Their bows shall into splinter'd shivers fly,  
Their nerves relax'd, or broke, shall uselefs lie.  
A little pittance in a righteous hand,  
Does more, than all the wicked can command :  
For God will crush the wicked in their pride,  
But turns his favours on the righteous side :  
Th' upright he tendeth with his daily care,  
Their children's children shall his blessings share :  
Not sunk with shame, in evil times they'll stand,  
And thrive, when famine wastes the guilty land :  
His foes shall fall, and those who go astray,  
As fat of rams, which on the altar lay,  
They shall consume, like smoke consume away. }  
The wicked borrow, but their friend deceive,  
The just are merciful, and freely give :  
To these God's graces with his blessings go,  
And *Canaan's* milk and honey ever flow :  
But those shall of th' enriching prospect fail,  
His curse will bar them of the fair entail :  
The good-man's goings are the Lord's delight,  
His steps he orders, and conducts him right; •

His hand, when sinking, will his weight sustain,  
Or if he falls, 'tis but to rise again.

I ne'er beheld thro' life's proceeding stage,  
Or in my rising, or declining age,  
The good forsaken, with a beggar'd seed,  
In breadless plight, or in penurious need.  
He lends, and acts the charitable friend,  
Whilst numerous blessings to his heirs descend.

Depart from evil, and employ thy store  
In doing good, and dwell for evermore.  
The Lord in justice will his love bestow,  
And ever guard his gracious saints below :

But for a little time th' unjust remain,  
Then perish in their offspring o'er again :  
Whilst he, who shall in righteousness excel,  
In *Canaan's* blest'd abodes will ever dwell.

The words of wisdom grace his fluent tongue,  
His mouth's estrang'd from injudicious wrong :

The laws divine within his heart reside,  
His well-directed footsteps cannot slide :  
Blood-thirsty men would snare him in his way,  
But God will save him in the solemn day,  
Tho' erring judgment should his cause betray.

Wait, on the Lord, and keep the law divine,  
And *Canaan's* stores exalting shall be thine :

When

When abject men, who seiz'd the glorious prize,  
Shall be depriv'd, and fall before thine eyes.  
The wicked have I seen in powerful place,  
High in his rank, and fair in outward grace,  
Luxuriant, as the \* forrest's native tree,  
He pass'd away, and lo ! he ceas'd to be :  
With care I sought him, sought in vain around,  
The mighty man was no where to be found.  
Observe the just, his evils quickly cease,  
Behold the man upright, his end is peace :  
But the transgressors shall together fall,  
Their end is, that sure ruin sweeps them all.  
The Lord will guard the righteous in distress,  
And aid them, when their troubles ask redress :  
The Lord shall shield them, shield them from th' unjust,  
And save them; since in him they fix their trust. .

\* Heb. KEEZ-RAH, *As a native tree*, i. e. such an one as was never transplanted, but grows in its natural place. Bishop HARE is of opinion, that it is to be understood of some particular species, and accordingly the *Greeks* translate it, as the *cedars of Lebanon*, being self-growing, spreading, and lofty trees. PAGNINUS renders it the *Laurel*; but BYTHNER says, he is at a loss for the reason.

## P S A L M XXXVIII.

A Psalm of *David*, to bring to Remembrance.

## A R G U M E N T.

'Tis supposed to be penn'd whilst he labour'd under some painful, and noisome Distemper, being at the same Time harass'd by some grievous Persecutions; or to put himself in Remembrance of the Moan he made, when in that sad Condition; and how earnest he was with God to remember him, to pardon the Sins which had brought him into it, and to release him out of it. PATRICK, NICHOLS.

**R**EBUKE not, when thy boiling rage is great,  
Neither chastise me in thy wrathful heat.

Thine  $\gamma$  arrows, Lord, inflict a various wound,

Thine heavy hand doth crush me to the ground.

My flesh is all unsound, all-harrow'd o'er,

Because thine anger chafes the confluent fore.

'Tis sin, 'tis sin, which does my fabric shake,

And makes my tortur'd bones incessant ake.

Dark

$\gamma$  Arrows are sicknesses and plagues of body or mind, Psalms xviii. xv. xci. v. So *Job* saith, *The arrows of the almighty are in me, the venom whereof drinketh up my spirit*, vi. 4. AINSWORTH.

Dark clouds, from past offences, round me spread,  
 With heavy torrents deluge o'er mine head :  
 As with a pond'rous burden downwards bow'd,  
 I faint beneath th' intolerable load :  
 My wounds are noisome, and mine ulcers swell,  
 The direful cause my guilty <sup>z</sup> follies tell :  
 Troubled, I creep along, stoop'd down with woe,  
 And all the day my trickling tears o'erflow :  
 My loins are fill'd with blains (loathsome disease!)  
 Defacing blotches all my carcase seize :  
 Feeble, and broke in each disorder'd part,  
 I've roar'd thro' anguish of my groaning heart.  
 But why this long detail of wretched woes  
 To thee, O Lord, who knew them, as they rose ?  
 Lo ! mine heart pants, my strength is worn away,  
 Mine eyes have lost their lustre thro' decay :  
 Thro' my sad stroke, thus I deserted lie,  
 No lover dear, no soothing friend is nigh :  
 My busy adversaries all prepare,  
 With subtle secrecy, the deadly snare :  
 Whilst ready mischief dwells upon their tongue,  
 Their heart is ever meditating wrong :

H

In

<sup>z</sup> Heb. JV-V<sub>AL</sub>-TI, *my foolishness*. In scripture language, *foolishness* usually means *viciousness*, or *sin*, and is so express'd by the *Greeks*, Prov. xiii. 16, xv. 2. xxvi. 11. and our Saviour numbereth *foolishness* amongst other evils which *defile a man*. AINSWORTH.

In vain they rail; nor am I bound to hear;  
Their slanderous taunts wound not my careless ear:  
As if 'twas fasten'd to its vaulted roof,  
My tongue, unmov'd, retorted no reproof.  
My hope, my soul, is fix'd on thee, O Lord,  
Thou, God, wilt hear, and with my vows accord:  
'Twas thus I spake, lest they with vaunting pride,  
Should triumph in my slips, my fall deride:  
My feet begin to fail; before mine eyes  
The threat'ning woes in constant prospects rise:  
Then let me not conceal mine hated sin,  
Or stop those tears, which may thy favour win;  
Since yet survive my causeless, rancorous, foes,  
Mighty and many, who against me rose;  
Who for my kindness persecute me still,  
And for the good I seek, entreat me ill.  
Forfake me not, O Lord, but ease my grief,  
Be near, my Saviour, haste to my relief.

P S A L M XXXIX.

To the chief Musician, to *Jeduthun*. A Psalm of *David*.

A R G U M E N T.

*It was compos'd under a severe Fit of Sickness, as some think; or a great Degree of Trouble, as others. The Subject of it is not very different from the xxxvii. and lxxiii. viz. The Scandal, which good Men take, whilst they are under Affliction, at the Prosperity of the Wicked: to which is annex'd a Reflexion on the Vanity of worldly Things, as a proper Argument to cure such an Impatience. NICHOLS.*

**A** Cautious guard I vow'd should watch my tongue,  
Lest it should rashly utter sinful wrong:  
My mouth I'll keep with wisdom's guiding rein,  
Before th' unjust, in sight of the prophane.  
In silence dumb, from <sup>a</sup> good I held my peace,  
Whilst my pent passions did my griefs encrease:

H 2

My

<sup>a</sup> From good, i. e. from good things, as says the Greek, the words of the law, as says the Chaldee, religious discourse, the vindication of himself against his unjust accusers, the acknowledgment of God's greatness, justice, and goodness, in his own troubles; lest he should be guilty of intemperate speeches against his adversaries, or provoke them to insult, or blasphemy. AINSWORTH, PATRICK, NICHOLS, MUDGE.

My heart was hot, and <sup>b</sup> kindled to a flame,  
When from the stifled fire these accents came.

- “ Teach me, eternal God of heav’n, to know,  
“ What a short time to man thou dost bestow ;  
“ To weigh the scanty portion of my days,  
“ How frail I am, and what are human ways.  
“ What a small space concludes our worldly strife,  
“ See an hand’s breadth, the measure of my life !  
“ Mine age is nothing, if compar’d with thee,  
“ Each mortal is at best but vanity.

Selah.

- “ Man walks a shadow, makes a busy show,  
“ And restless toils in vain for stores below ;  
“ He heaps up wealth ; and what’s the sum of all ?  
“ He knows not where the destin’d hoards shall fall.  
“ Then what remains, O Lord, where shall I flee ?  
“ Where place my hope ? I’ll place my hope in thee.  
“ Loose me from sin, nor let me still complain,  
“ The scoff of fools, and jest of the prophane.  
“ With my clos’d mouth did I corrected stand,  
“ Bore all from thee, and blest’d thy smiting hand :

“ Suspend

<sup>b</sup> *Kindled to a flame, orig. the fire burned.* With this speech we may compare that of *Jer. xx. 9.* *And I said, 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, and could no longer.*

- “ Suspend thy lash at length, and ease my woes,  
“ Or I shall fall thro’ thy repeated blows.  
“ As when the secret moth purloins away  
“ The garment’s beauty, such is man’s decay,  
“ When thy rebukes for sin exact its pain ;  
“ Such, such is man, so transient, and so vain !

Selah.

- “ To these my moving plaints bend down thine ear,  
“ Answer, O Lord, to every pleading tear :  
“ Regard my state, who, as my fathers were,  
“ Am a meer stranger, and a pilgrim here.  
“ O! spare me for the little time in store,  
“ And still renew me, ’till my journey’s o’er.”
- 

P S A L M XL.

To the chief Musician. A Psalm of *David*.

A R G U M E N T.

*It contains a Rehearsal and Acknowledgment of God’s former Favours manifested to him, with a Prayer for future Blessings. Here is likewise a prophetic Representation of the Messias, and of the Gospel Dispensation. NICHOLS.*

**F**OR God I waited with a patient mind,  
And he at length his gracious ear inclin’d :

102 *The* PSALMS *of* DAVID.

Stunn'd in an <sup>c</sup> horror-sounding pit I lay,  
 Sunk deep in mire, and clung around with clay ;  
 Whence on a rock his providential hand  
 Gave me to fix my feet, and firmly stand.  
 'Tis this inspires me in a joyful strain  
 To tune new songs of praise to God again :  
 Many shall see the goodness they record,  
 And fear, and put their trust in God, the Lord.  
 Blessings are theirs, who thus in God confide,  
 Defying the stout-hearted sons of pride,  
 Nor turn to lying vanities aside. }  
 What gracious wonders hath JEHOVAH wrought ?  
 What still for us reserv'd in pregnant thought ?  
 Vast is the total, infinite th' amount,  
 Numbers would fail to tell the grand account.  
 Burnt-sacrifice, and offerings of peace,  
 Thou dost remit ; let then oblations cease :  
 Lo ! I'm thy servant, thou mine <sup>d</sup> ears hast bor'd,  
 No more with offerings be thine altar stor'd :

Then

<sup>c</sup> Heb. MIBBOR SHAON, &c. from the *horror-sounding*, or *frightful pit*, and *dirty mire*, a familiar metaphor, signifying *deep afflictions*, and of *difficult escape*. AINSWORTH.

<sup>d</sup> *Thou mine ears hast bor'd*, meaning, as the *Chaldee*, *Thou hast digged open mine ears to hearken to thy commandments* : or, *mine ears hast thou bor'd as thy servant for ever*, according to the law, *Exod. xxi. 6*. The *Greek* says,  
 But

Then 'twas I said, Behold, O God, I come,  
See it is written in the sacred tome :  
To do thy will is my delightful part ;  
Thy law is grav'd upon mine inmost heart.  
Hence have I preach'd, with an applauding tongue,  
Thy righteous acts amidst the pious throng :  
Lo! I could ne'er my grateful lips refrain,  
And thou, O Lord, art conscious of my strain.  
Thy grace mine heart o'erflowing ne'er could hide,  
Thy faithful goodness is proclaimed wide :  
Thy loving-kindness have I ne'er conceal'd,  
Thy truth have in thy sacred church reveal'd.  
O! may thy tender mercies screen me still,  
Thy grace and truth preserve my soul from ill.  
For numerous evils compass me around,  
My follies seize, and weigh me to the ground :  
Prone is mine aspect, downcast is mine eye,  
My sight no cheering object can descry :  
My sins alas! out-number all mine hairs,  
And sink my spirits with desponding cares :  
Vouchsafe, O Lord, to make my troubles cease,  
Hasten, JEHOVAH, to my quick release :

H 4

Disgrace

*But a body hast thou fitted me, pointing to our Lord's, which was ordain'd and fitted to be a sacrifice for the sins of the world, when the legal sacrifices were refus'd as unprofitable. AINSWORTH.*

Disgrace shall feize 'em all, and coward flight,  
 Who hunt my foul, and in mine hurt delight :  
 Sad defolation shame my taunting foes,  
 Who say, Aha ! and mock me in my woes :  
 Let those, who seek thee, and on thee depend,  
 Shout and rejoice in an almighty friend :  
 Let those, who love thy servants happy state,  
 Say, with continual praise, *The Lord is great.*  
 Tho' poor, and low, he tends me, as my stay,  
 Thou art mine help, O God, make no delay.

---

## P S A L M XLI.

To the chief Musician. A Psalm of *David.*

## A R G U M E N T.

*The Author, labouring under some Illness, complains here of the Insult and Treachery of his Enemies, (probably those of Absalom's Party) and of one in particular. He prays to be reliev'd, and accordingly is relieved. This Mercy of God to him he seems to attribute in the three first Verses to his own Compassion for the Afflicted.*  
 MUDGE, &c.

**H**E, who shall <sup>e</sup> tend the poor with prudent care,  
 From bounteous heav'n will num'rous blessings share :  
 The

<sup>e</sup> Heb. MAS-KIL EL DAL. The expression implieth both a *skillful minding*, and *judging*, and a carriage according

The Lord will keep him in the evil day ;  
 JEHOVAH shall his prudent care repay :  
 He shall be blest'd on earth with prosperous ways,  
 No foes their triumph on his ruin raise :  
 When sickness reigns, and when disease is rife,  
 JEHOVAH will preserve th' important life :  
 For should distemper, with its languid pain,  
 On sorrow's bed his weak'ned limbs detain,  
 Thou, Lord, shalt raise him, thou his bed shalt strew,  
 And shew him mercy, who did mercy shew.  
 Be gracious Lord,---that was mine instant pray'r,  
 O ! heal my soul, a contrite sinner spare :  
 My foes with words malicious wound my fame,  
 When shall he die, with his detested name ?  
 They pay their visits, seem to sooth my smart,  
 But the kind mouth belies the treacherous heart ;  
 This gathers mischief, whilst that speaks me fair :  
 They go, and give th' improv'd reflection air :  
 Then bring the spreading slander from the street,  
 Which serves the private whisper, when they meet :  
 With secret hatred they devise my wrong,  
 And thus give loose to their pernicious tongue :

“ Pour'd

ording in word and deed : the *Chaldee* therefore thus paraphraseth, *attendeth to the affairs of the poor to have pity on him.* AINSWORTH.

106 *The* PSALMS *of* DAVID.

“ † Pour'd in him is his sin, his plague is fore,

“ And now he lieth, he shall rise no more.”

Yea ev'n my nearest ‡ friend, who eat my bread,

Who had mine heart, and at my table fed ;

He, who with me partook each dainty good,

Kicks at the hand which gave the wonted food.

But hear me, Lord, at length my throne restore,

And let due vengeance be delay'd no more.

Thou art my friend by this I surely know,

Else I should suffer a triumphant foe :

Mine is the triumph, thine th' upholding grace,

Which ever sets my cause before thy face.

Blessings, and grateful thanks to God, the Lord,

To Israel's God, present with one accord ;

Blessings and lauds, let all the kingdoms round,

To Israel's God, from age to age, resound.

Amen, Amen.

The End of the First BOOK.

The

† Heb. IAT-TSUK, *shall be fastened, or poured into him.*  
The word signifies both, and may denote the greatness  
and fast-cleaving of his sin, and likewise of his punish-  
ment ; for *plagues* are said to be *poured out*, Rev. xvi. 2.  
AINSWORTH.

‡ Here probably is meant *Achitophel*.

The Second BOOK of PSALMS.

P S A L M. XLII.

To the chief Musician. *Maschil*, for the Sons of Korah. i. e. to be Set or Sung by them, under the chief Master of Musick in the Tabernacle.

A R G U M E N T.

*It was probably compos'd by David, as the Seventy expressly attribute it to him, upon Occasion of his being debarr'd from the House of God, during his Exile in the Rebellion of Absalom. PATRICK.*

**A**S when the bounding<sup>h</sup> hart in thirst extream  
With breath sublime pants for the cooling stream;  
So pants my soul, so thirsts for thee, my God,  
The living God, and for thy blest<sup>d</sup> abode:  
O! when shall I before thy face appear?  
When from my cheek wipe the descending tear?  
Which in a never-ceasing current flows,  
By day my<sup>i</sup> food, by night my chief repose.

Whilst

<sup>h</sup> *Hart, or hind.* A beast thirsty by nature, but whose thirst is encreas'd, when she is hunted. AINSWORTH.

<sup>i</sup> *Orig. my tears have been my meat, &c. i. e. instead of my daily food, my only satisfaction is in tears, to which I have wholly abandon'd myself. PATRICK.*

Whilst vile upbraiders sharpen still thy rod  
 With this continual taunt,---Where's now thy God ?  
 O ! once indeed thy glorious ark I fought,  
 (My soul dissolv'd yields to the melting thought)  
 When rapturous trains of saints flew crouding there,  
 As festive shoutings rent the gladsome air.  
 Why makes my sinking soul such piteous moan ?  
 Why are thy sorrows so tumultuous grown ?  
 Hope thou in God,---for I will yet proclaim,  
 What cheers my face, my God, and Saviour's name.  
 My soul cast down with heart-corroding grief,  
 Where <sup>k</sup> Jordan flows, would seek in vain relief ;  
 As I on <sup>l</sup> Hermon, and low Mitzar stray,  
 But that thy dear remembrance is my stay.  
<sup>m</sup> Deep calls to deep, from clouds, around me spread,  
 The gushing spouts of water plunge mine head ;

Toss'd

<sup>k</sup> *Jordan*, which lies eastward of *Jerusalem*.

<sup>l</sup> Heb. HERMONIM, i. e. the inhabitants, or mountains of *Hermon*, which was an high mount in the north parts of the land, perhaps of numerous tops, of which the following *Mitzar* might be a lesser one, as it signifies the lesser mount, so is the *Greek*; else it may be a proper name, and mean the southern mountains, which were small in respect of *Hermon*, and which, with the other places above, to his great grief was far distant from the tabernacle. AINSWORTH, MUDGE.

<sup>m</sup> *Deep calls to deep*, &c. The sense is, I'm fallen into a bottomless depth of miseries, which follow one upon another, as if the former invited the next to succeed it ;

Toss'd to and fro with their outrageous waves,  
I'm lost,---unless thy gracious mercy saves :  
Yet it will save : whilst day and night shall rise  
My songs, and pray'rs, o'er billows, clouds, and skies.  
To thee I'll vent my woes, O God most high,  
My rock, O! why dost thou forget me, why?  
In mournful guise why do I sadly go?  
Why moan I thus thro' mine oppressive foe?  
What stabs my heart, and gives its grievous load,  
Is that continual taunt,---Where's now thy God?  
Why makes my sinking soul such piteous moan?  
Why are thy sorrows so tumultuous grown?  
Hope thou in God,---for I will yet proclaim,  
What cheers my face, my God, and Saviour's name.

---

PSALM XLIII.

ARGUMENT.

*This Psalm, like the former, is ascrib'd by the Seventy to David, and is presum'd to have been compos'd upon the same Occasion, viz. the Rebellion of Absalom.*  
PATRICK.

**J**UDGE me, O God, in truth, and plead my plea  
Against a nation, which regards not thee ;  
Save

it: they gush in upon me with such a violence by thy appointment, as spouts of water do out of a cloud. PATRICK.

110 *The* PSALMS of DAVID

Save me from those, who would my soul trepan,  
Both from th' unjust, and the deceitful man.  
Thou, O my God, thou art my strength and stay,  
What moves to thrust thy servant thus away?  
'Thro' mine oppressive foe an out-cast grown,  
Why does my soul make this incessant moan?  
O! send thy light, conduct me with thy grace,  
To Zion's hill, thy sacred dwelling place:  
Then I'll approach with the rejoicing lay,  
My gladsome vows will at thine altar pay:  
Then to the pleasant harp my voice I'll raise,  
To sing, O God, my God, thy glorious praise.  
Why makes my sinking soul such piteous moan?  
Why are thy sorrows so tumultuous grown?  
Hope thou in God,---for I will yet proclaim,  
What cheers my face, my God, and Saviour's name.

PSALM

P S A L M XLIV.

A R G U M E N T.

*It appears to have been compos'd at a Time, when the Jewish State suffer'd greivously from its Enemies, and many were carried into Captivity; tho' the State itself still subsisted, and the publick Worship of God was maintain'd. The Author, 'tis not unlikely, as Bishop PATRICK thinks, was Hezekiah; and that perhaps, (by ver. 15, 16.) soon after the blasphemous Message of Rabshakeh. MUDGE.*

OUR ears have heard, O God, thy works of old,  
Which grace our patriarch records truly told :  
How thou didst drive the heathen with thine hand,  
And plant thy people in the promis'd land :  
How plague on plague was felt thro' Pharoah's reign,  
To free thy people from their slavish chain.  
Not thro' their arm, their own wide-wasting sword,  
But thro' thy pow'rful hand, thine arm, O Lord ;  
Chear'd with the rays of thy refulgent face,  
They gain'd their conquests by thy favouring grace.  
Exert the majesty of Jacob's God,  
Command salvation, break oppression's rod,

Save

Save thou ; and thro' thy name, (thy name is great)  
 Our <sup>n</sup> horn shall push them, trample them our feet :  
 On thee I trust, not in my nervous bow,  
 'Tis not my sword shall quell the dreadful foe :  
 'Tis thou didst fight our battles, spread our fame,  
 And put our haters to distrefsful shame.  
 On God, the Lord, our daily boast we raise,  
 For this we own eternal debts of praise.

Selah.

Now thrust away with shame, thy favour lost,  
 No more thy conduct leads our conquering host ;  
 Whilst turn'd to flight by thee, too weak to strive,  
 Behind us the malignant spoilers drive :  
 Like sheep we're butcher'd with relentless hands,  
 Or else are scatter'd thro' the heathen lands :  
 Thy captiv'd people, at <sup>o</sup> low prices bought,  
 Avail <sup>p</sup> not thee, and sell almost for nought :

Our

<sup>n</sup> Orig. *push with the horn*. An expression taken from *Moses*, Deut. xxxiii. 17. and meaneth to *vanquish*, or *subdue*. AINSWORTH.

<sup>o</sup> Orig. *thou sellest thy people for no wealth*, i. e. for a *low price*, without gain. God is said to *sell his people*, when he delivereth them into their enemies hands, as out of his own possession, Deut. xxxii. 30. Likewise *Isa.* lii. 3. The Lord saith, *Ye have been sold for nought*. AINSWORTH.

<sup>p</sup> *Avail not thee*. Orig. *thou increasest not*, i. e. gaineft not by the prices of them, takeft no other people in their stead, or hightenest not their price. AINSWORTH.

Our neighbours triumph, as we hide our face,  
 Laugh us to scorn, and mock our abject case :  
 We're a meer jest to idolizing throngs,  
 Who shake their heads, and loll their fleering tongues.  
 My down-cast eyes own daily my disgrace,  
 And shameful blushing covers o'er my face :  
 Whilst the a blaspheming taunter wounds mine ear,  
 And insults in each vengeful look appear :  
 Yet, tho' before their hostile face we flee,  
 We keep thy covenant, and forget not thee :  
 Our heart is not perversely turn'd away,  
 Nor go our footsteps from thy paths astray :  
 Tho' crush'd into the † dragon's dreadful place,  
 And shadowing death presents his baleful face :  
 If yet, O Lord, we have forgot thy name,  
 If with our hands made alien altars flame,  
 Shall God the guilty secret seek in vain,  
 Who knows the heart, and tries the inmost rein ?  
 See day by day the numerous wretches flay'd,  
 Kill'd for thy sake, as sheep on shambles laid ?

I

Awake,

¶ Here may be meant *Rabshakeh*.

† Orig. *thou hast crush'd us down into the place of serpents*, i. e. *under the earth*; express'd afterwards by the *shadow of death*: it is explain'd by verse the twenty-fifth, where there is the same image of serpents, *Our soul is sunk down into the dust, our belly cleaveth to the ground.*

MUDGE.

114 *The* PSALMS of DAVID.

Awake, O Lord, our God, why wilt thou sleep?  
 Why o'er us inexhausted vengeance heap?  
 Why hide thy face? Why turn thy chearing eyes?  
 Slight our afflictions, and our chains despise?  
 Down to the fordid dust our soul is bound,  
 And our prone belly cleaves unto the ground:  
 At length, O Lord, to our deliverance wake,  
 Arise, redeem us for thy mercy's sake.

---

PSALM XLV.

To the chief Musician upon *Shebannim* (six-string'd Instruments, or the *Flowers*, some noted Tune,) for the Sons of *Korah*, *Maschil*. A Song of *Love*s.

ARGUMENT.

*Most Interpreters conclude it to have been compos'd on the Marriage of Solomon with Pharoah's Daughter, who it is probable was a Profelyte to the Jewish Religion; tho' at the same Time it carries its view to the Lord Christ. Accordingly, the Chaldee Paraphrase, Abenezra, and Solomon Jarchi, affirm, that it was a Prophecy of the Messias. And then it is of the same Nature with the Book of Canticles, describing the Union with Christ, under the Figure of a Nuptial Solemnity.* PATRICK, NICHOLS.

MY<sup>s</sup> fervent heart revolves a joyful theme;  
 As from the pen descends the ready stream,

So

<sup>s</sup> The *Hebrew* expression here is literally render'd by AINSWORTH, *My heart boileth a good word*, i. e. hath prepared

So flows my tongue with what it aims to sing,  
 And tells the mystic glories of the king.  
 Beyond the sons of men with beauty stor'd,  
 Abundant grace into thy lips is pour'd,  
 O prince superior : therefore God shall deign  
 To bless for ever thy triumphant reign.  
 Gird thou thy flaming sword upon thy thigh,  
 All deck'd with glory, and with majesty ;  
 With glory deck'd, ride forth in prosperous might,  
 To teach, to spare, and to distribute right ;  
 Whilst dreadful tokens wait on thy right arm,  
 Thy kingly terrors shall thy foes alarm :  
 Thy † pointed darts shall fell their inmost bands,  
 And strew beneath thy feet the hostile lands.

I 2

Ever,

prepared it by *fervent meditations* ; a similitude taken from the *mincab*, or *meat-offering*, in the *law*, which was dress'd in the frying-pan, *Lev. vii. 9.* and there boil'd in oil, being made of fine flour, unleaven'd, mingled with oil, *Lev. ii. 5.* and after was presented by the priest, verse 8. AINSWORTH.

† That is,---his sharp-pointed arrows should reach his enemies, they should drop under them where they stood, ev'n in the centre of their forces. MUDGE. But Bishop HARE has given another sense to this passage, by supposing *Beleb, &c. in the heart*, or the *midst of the king's enemies*, to be detach'd from the former period to the following, as thus, *In the midst of the king's enemies hath God establish'd thy throne for ever, &c.*

116 *The PSALMS of DAVID.*

Ever, O<sup>u</sup> God, and ever's fix'd thy throne,  
 Thy scepter's a right scepter; thine alone  
 Unerring sways: 'tis thy supreme delight,  
 Who hatest wickedness, and lovest right.  
 Hence God, thy God, thro' gracious goodness lead,  
 With oil of gladness did anoint thine head,  
 Which brings from heaven superior honours down,  
 And renders subject every fellow-crown.  
 Lo! Israel's king a glorious figure stands,  
 His robes emit of sweet Arabia's lands  
 The spicy smells; myrrhe, aloes, cassia, pour  
 From<sup>w</sup> ivory palaces their gladfome store:  
 Around him trains of princely maids are seen,  
 On his right-hand, to fill the charming scene,  
 In gold of Ophir stands the beauteous queen. }  
 With fix'd attention, royal daughter, hear,  
 Consider duly, and incline thine ear:  
 Forsake thy nation now, imperial spouse,  
 Forget its idols, and thy father's house:  
 Cleave to thy king; then raptur'd with desire,  
 Thy charms shall hold him, whom thy beauties fire:

Illustrious

<sup>u</sup> Whosoever considers the manner of expression here us'd, must conclude, that a greater than *Solomon* is pointed to therein, and accordingly *St. Paul* has applied this place to the *Messias*, Heb. i. 8. *But unto the son, he saith, Thy throne, O God, &c.*

<sup>w</sup> See 1 *Kings* xxii. 39.

Illustrious fair-one, here subjection pay,  
 He is thy Lord ; here honour and obey.  
 Behold from wealthy \* Tyre a splendid train  
 Approach with curious gifts to grace thy reign :  
 The pompous lords of the mercantile isles  
 Hasten to seek thy face, and court thy smiles :  
 Within the fair is grac'd with charms untold,  
 Her clothing is of purled works of gold :  
 In garments by the flowering needle wrought,  
 She'll to her monarch's longing arms be brought :  
 Attended by her virgin choirs of state,  
 She shall be brought to her majestic mate :  
 Whilst festive shouts shall rend the echoing air,  
 His royal palace shall receive the fair :  
 Lo ! in thy father's stead, thy numerous sons  
 Shall rule the nations, and adorn their thrones :  
 Thro' every age my song shall keep thy fame,  
 And men for ever shall exalt thy name.

\* Orig. *the daughter of Tyre*, i. e. the people of Tyre, as *daughter of Sion*, Psalm ix. 15. This one city Tyre, is here nam'd instead of other nations, because it was the chief city of traffic in the world, being in an isle of the sea, whose merchandize and magnificence the prophet largely describeth, Ezek. xxvii, *Her merchants were princes, her chapmen the nobles of the world*, Isa. xxiii. 8. *She heaped up silver, as dust, and fine gold, as the mire of the streets*, Zech. ix. 3. AINSWORTH.

PSALM XLVI.

To the chief Musician, for the Sons of *Korah*. A Song upon *Alamoth*, i. e. the *Virgin's Tune*, or *Instruments*.

A R G U M E N T.

*It is not improbable, that it was written upon David's Conquest over the Philistines and Moabites, 2 Sam. viii. and so is a pious Triumph in God thereupon. Others conceive it of much later Date, and refer it to the Destruction of the Army of Sennacherib.*

PATRICK, MUDGE.

GOD is our shelt'ring strength, whate'er befalls,  
 A present help, when urgent trouble calls ;  
 Firm will our mind remain, by God approv'd,  
 Although the solid earth should be remov'd ;  
 And tho' the torrent of the roaring sea  
 Into its heart the mountains sweeps away ;  
 Tho' the loud furies with their caverns shake,  
 Or thro' their swell the trembling mountains quake.

Selah.

Serenely calm that pleasing rivulet glides,  
 Which glads the city, where thine house abides,  
 Where the most high in holy state resides.

Unshock'd,

Unshock'd, she meets thine aids without delay,  
Soon as the morning shoots its golden ray :  
The rising nations, mov'd with headstrong rage,  
The furious kingdoms hast'ned to engage :  
The Lord supreme but utter'd forth his voice,  
A darted flame the melted earth destroys.  
The Lord of armies guards our sacred fort,  
The God of Jacob is our high resort.

Selah.

See, ye distrustful, what the Lord hath done,  
The wasted fields, and towns, for Israel won.  
He bids the brazen din of battle cease,  
And lulls the nations into plenteous peace :  
He breaks the bow, and cuts the piercing spear,  
He to the fire condemns the rattling car,  
Hear the commanding voice from heav'n---Be still !  
'Tis I am God, your's to obey my will.  
The heathen their exalted voice shall raise,  
And earth to me shall give exalted praise :  
The Lord of armies guards our sacred fort,  
The God of Jacob is our high resort.

Selah.

## P S A L M XLVII.

To the chief Musician. A Psalm for the Sons of  
*Korah.*

## A R G U M E N T.

*Some are of Opinion this Psalm was compos'd by David, upon the Translation of the Ark in his Time to Mount Sion; others think it written in the Time of Solomon, when the Ark was brought into the Temple. A third Conjecture is, that it was made after some great Victory; and sung, as they follow'd the Ark back to its Dwelling-place, from whence it had been carried before them to Battle. The ancient Fathers expound it in a mystical Sense concerning our Lord's Triumph over Death, and his Ascension into Heaven.*  
PATRICK, NICHOLS, MUDGE.

**O**H! let a general plaudit loudly ring,  
Shout forth, ye tribes, your *shrilling* triumphs sing.  
The Lord most-high, and dreadful, governs all,  
He is the king, which rules this earthly ball:  
'Tis he dismays them, when our armies meet,  
The nations lays beneath our trampling feet:

The PSALMS of DAVID. 12.

He mark'd our land for his lov'd Jacob's race,  
'Twas here his *y* glorious *bighness* fix'd his place.

Selah.

God is gone up with a loud-shouting noise,  
The Lord is usher'd with the trumpet's voice :  
Sing praise unto our God, your praises sing,  
Sing praise, sing praises to our heavenly king.  
God is the king, his empire's not confin'd,  
Sing praises with a well-instructed mind.  
God makes his sway amongst the heathen known,  
God sits in glory on his holy throne.  
Met are the *bounteous princes* of the tribes,  
Each tribe, which pow'r to Abraham's God ascribes :  
The *z* shields of th' earth he taketh, as his right,  
Highly exalted for his saving might.

*y* Meaning the *kingdom, priesthood, temple, &c.* AINSWORTH.

*z* Orig. *to God the shields of the earth.* He is the great conqueror, and protector of all, *Gen. xv. 1.* *Shields* also are magistrates and governors, that protect the common-weals, *Hof. iv. 18. Psal. lxxxix. 19.* so the *Greek* here hath the strong men of the earth.

P S A L M

## P S A L M    XLVIII.

A Song and Psalm for the Sons of *Korah*.

## A R G U M E N T.

*It was written on the Occasion of a Confederacy of Kings, who came up against Jerufalem, but made no attempt upon it; and may refer to the Time, when Moab and Ammon, and they of Mount Seir, assembled against it, but were suddenly dispers'd, 2 Chron. xx. or when Rezin, King of Syria, and Pekah, King of Israel, join'd their Forces for that End, but could not fight against it; as is express'd in the Original. PATRICK, MUDGE.*

**G**REAT is the Lord, his praise in Salem's great,  
 In his blest'd city, in his holy feat;  
 Of beauteous sight, the joy of distant lands,  
 Is Zion's mount: northwards aspiring stands  
 That city the great king yclepes his own,  
 God's in her palace an high refuge known.  
 Confederate kings pass'd by in brave array,  
 They saw it, marvell'd, fear'd, and fled away:  
 A sudden dread ran o'er th' embattled plain,  
 As when a woman's seiz'd with child-birth pain:

Or as the dashing ships of precious load  
Groan thro' thine eastern blasts in Tarhish road :  
As we have heard of old with pious boasts,  
So in the city of the Lord of hosts,  
In the fair city of our glorious God,  
Our strength rests ever on his gracious nod.

Selah.

Thine aid we in thine inmost temple sought,  
Thy loving kindness there engag'd our thought.  
Aw'd with the dreadful import of thy name,  
The earth, O Lord of hosts, shall spread thy fame :  
Thy righteous judgments to our vaunting foes  
With equal ballance thy right-hand bestows.  
For this transported Zion shall rejoice,  
And Juda's daughters sweetly tune their voice :  
Walk about Zion, view the rescu'd town ;  
Count, if a beauteous tow'r is batter'd down,  
See her each palace, and each fort, display ;  
Then let your records note the glorious day.  
For God is ever, ever is our God,  
He'll guide us ev'n to quiet death's abode.

## P S A L M XLIX.

To the chief Musician. A Psalm for the Sons of  
*Korah.*

## A R G U M E N T.

*The Author takes Occasion in this Psalm from the Eagerness of many in amassing Riches, to shew the Vanity of them; which Reflection, from the unwontedness of it to their Minds, he considers as a Kind of Wisdom, conceal'd from them, and which they were to be taught and instructed in.* PATRICK, MUDGE.

**H**EAR, and attend to this, ye nations all,  
Ye short-lived tenants of this earthly ball:  
'Tis your's together, if or mean, or great,  
Or rich, or poor, my numbers to await:  
My mouth before you wisdom's stores shall lay,  
My heart its prudent counsels shall display:  
Mine harp I will attend, and bend mine ear;  
Mysterious parables my song shall clear:  
Why should I tremble in the evil day?  
Why<sup>a</sup> heap up sins to compass round my way?

Mark

<sup>a</sup> *i. e.* in the way of heaping up riches, which can do me no good in a day of evil, but if gotten unjustly will be the subject of a thousand fears and embarrassments. MUDGE.

Mark those, who trust in their enriching store,  
And vaunting glory in their wealthy pow'r :  
Not all their wealth can e'er redeem a friend,  
When summon'd hence, and posting to his end :  
'That stay's a ransom, which can ne'er be bought,  
In that all earthly treasure is as nought :  
Not all their stores the parting soul can save  
From the dark confines of the noisome grave.  
Experience teaches 'em, that all must dye,  
The wise and fools in dust promiscuous lye :  
And when cold death no respite more affords,  
To others they must leave their boasted hoards.  
Hence conscious of their frail estate, they aim  
By sumptuous piles to live in future fame :  
Name from themselves their lands, and mansion feat,  
To tell, that once they were, how proud, and great.  
And yet such great ones soon will pass away,  
Just as the beasts in silence shall decay.  
Constant in nothing, but an hope that's vain,  
Which fools descendant foster o'er again.

Selah.

Like sheep, in closed folds, they flock to rest,  
And yield to inbred worms a putrid feast.

Then

Then tho' so powerful once, so gay, so brave,  
 The just shall <sup>b</sup> early triumph o'er their grave :  
 Their lands and beauty gone, all their remains,  
 Lo ! the scant measure of a tomb contains.  
 But God shall with his saving pow'r controul  
 The hand of hell ; he shall receive my soul.

Selah.

If worldlings thrive, let it not break thy peace,  
 Or if the glory of their house increase.  
 In death their transient pomp shall find its end,  
 Nor shall their glory to the grave descend :  
 Tho' they should plume themselves upon their state,  
 Tho' men may flatter, and should bless their fate ;  
 They'll trace their fathers down to endless night,  
 And ne'er review the realms of joyful light.  
 Thus 'tis th' imprudent great will pass away,  
 Just as the beasts in silence shall decay.

<sup>b</sup> Orig. *the righteous shall have dominion over them in the morning*, i. e. *quickly, speedily*. This is a difficult passage ; some understand it of the distinction of the righteous from the wicked at the resurrection ; but it seems rather to be apprehended concerning the advantage the just often have over the oppressors in this life, who are suddenly swept away by the hand of providence, when their ill-gotten wealth returns into the hands of those good men, from whom it had been extorted. See upon the place, ESTIUS, PATRICK, HARE, MUDGE.

P S A L M L.

A Psalm of *Asaph*.

A R G U M E N T.

*The Chaldee Paraphrast interprets this Title, A Psalm by the Hand of Asaph; which leaves it uncertain, whether it was compos'd by Asaph, or whether, being directed to him, it was handed by him into the Tabernacle. I should rather think that it was compos'd by David, and order'd to be deliver'd to Asaph, one of the Prefects of his Musick, mention'd I Chron. xv. 16. It contains an excellent Reproof of those, who valu'd themselves upon the exactness of their legal Performances under the Neglect of Moral Duties. NICHOLS.*

**T**HE God of Gods, JEHOVAH's orders run  
To where the rising and the setting sun  
The earth encircles: Out of *Sion's* mount  
Our God hath shin'd, perfection's beauteous fount.  
Our God shall come, shall come with language meet.  
Before him the devouring flames shall eat:  
As glows the air, and tempests shake the ground,  
About him whirling storms shall rage around:  
He comes to judgment, and he summons all,  
The heavens above and earth shall hear the call.

Bring

128 *The* PSALMS *of* DAVID.

Bring ye my gracious saints before mine eyes,  
Who've <sup>c</sup> struck my covenant with sacrifice :  
Then shall the heav'ns, since God is judge, declare,  
In open form, how just his judgments are.

Selah.

Hear, O my people, mark this charge of mine,  
'Tis I am God, O *Israel*, I am thine.  
No sacrifice with-held provokes mine ire,  
For lo ! mine altars blaze with daily fire :  
I'll take no bullocks from the crouded stall,  
No he-goats from the fold : mine are they all :  
Mine is each herd, which the wide forrest fills,  
Mine are the cattle on a thousand hills :  
The numerous fowls I on the mountains rear,  
And feed the growling savage in the lair.  
Were I to hunger, what avails thine aid ?  
Mine is the world, and every thing that's made.  
Wilt thou with blood of goats and bullocks feast  
An all-sufficient, all-commanding guest ?  
Offer, whoever at mine altar bows,  
The sacrifice of praise, and pay thy vows :

To

<sup>c</sup> Orig. *have struck*, or *cut*, that is, *have made covenant with me with sacrifice*. For at holy covenants the sacrifices were cut asunder, and they went between the part, *Gen. xv. 10. Jer. xxxiv. 11.* which action was a kind of imprecation upon the party, who should violate his oath, as tho' he were to become like that dissected beast. AINSWORTH, BYTHNER.

To the most high thine humble suit address,  
And he shall save thee from thy deep distress:  
Save thee, when warm'd with pure devotion's flame,  
And thou shalt glorify his holy name.  
But to th' unjust, faith God, how dost thou dare  
To preach my cov'nant, and my laws declare?  
Whilst my reforming word thy foul withstands,  
And casts behind thee all my just commands:  
You with the prowling thief partake the flame,  
And in your bosom feed the adult'rous flame.  
Your mouth is evil, and your guileful tongue  
Frames lying tales, and wrong conjoins to wrong:  
Thy brother's fame thou dost deride in sport,  
Against thy mother's son spread ill report.  
This thou hast done, and thought that I, like thee,  
Whilst I kept silence, might with pleasure see:  
But I'll reprove thee, I'll to judgment rise,  
And set thy sins in order to thine eyes.  
O! now consider, pardon humbly crave,  
Ye, that forget him, who your being gave,  
Lest I should tear you, when there's none to save. }  
He honours me, who offers thanks and praise;  
To him, who lives aright, I'll shew salvation's ways.

## P S A L M LI.

The HEBREW Inscription.

*To the chief Musician. A Psalm of David, when Nathan, the Prophet came unto him (viz. to reprove him for the complicated Sin of Adultery and Murder) after he had gone in to Bathsheba.*

**B**E<sup>d</sup> gracious to me, O my injur'd God,  
 Out of thy tender mercies spare thy rod ;  
 After thy numerous mercies wipe my stain,  
 Nor let the spot of mine offence remain ;  
 O thoroughly wash me from my grievous sin,  
 And cleanse me from pollution's filth within.  
 For why ? my trespasses are truly known,  
 My foul transgressions I sincerely own :  
 'Twas against thee, and acted in thy sight,  
 My sin I will display in open light,  
 To prove thy justice pure, who judgest right.

} Lo!

<sup>d</sup> The *Author of David's Life* makes this general Remark upon this Psalm. "The Soul of Shame, of Sorrow, of Remorse, of sincere Repentance, and bitter Anguish under the Agonies of Guilt, breathes strong and fervent thro' every Line of this hallow'd Composition ; ---- infomuch that his Fall, and those Crimes, which wrought his Shame, and Sorrow, and Infamy, have in the Humility, the Piety, the Contrition of confessing them (in this and several other Psalms compos'd upon the same Occasion) rescued and reform'd millions."

Lo! when conceiv'd, sin mingled with my frame,  
When from the womb with painful throws I came :  
Lo! truth thou seekest in th' internal part ;  
Thou givest wisdom to my secret heart.  
Purge me with hyssop, that will cleanse indeed,  
Wash thou---my whiteness shall the snow's exceed.  
Then thou wilt make me hear joy's gladsome voice,  
Wilt make the bones, which thou hast crush'd, rejoice :  
From my defiling crimes avert thine eye,  
Blot out my sins, and hide their crimson dye :  
New frame mine heart, with purity refin'd,  
Create within me, Lord, a stable mind :  
Cast me not off from thy reviving face,  
Nor take from me thy sanctifying grace :  
The joy of thy salvation grant again,  
With thy free spirit's aid my soul sustain :  
Then will I teach them, who forsake thy way,  
And turn the sinners, blindly run astray.  
O God, the God, who my salvation brings,  
Free me from guiltful bloodshed's poignant stings.  
Then with loud-sounding notes my joyful tongue  
Shall chaunt thy justice in the sacred song ;  
'Tis thou my lips shalt open, thou shalt raise  
My voice, my mouth shall echo forth thy praise.  
Altars should blaze, and streams of incense rise,  
If gifts could move the sov'reign of the skies :

132 *The* PSALMS *of* DAVID.

'These cannot move : he doth his grace impart  
 To broken spirits, and the contrite heart:  
 This sacrifice thou wilt not, Lord despise.  
 Do well to *Sion*; *Salem's* beauty prize ;  
 Let her aspiring walls be pleasing in thine eyes. }  
 Then shall th' accepted offerings be made ;  
 The sacrifice of justice shall be paid ;  
 There burnt oblations, <sup>e</sup> holocausts shall lay,  
 There they shall bullocks on thy altar slay.

P S A L M LII.

The HEBREW Inscription.

*To the chief Musician. Maschil. A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the House of Ahimelech. See 1 Sam. xxii.*

WHY is a lawless pow'r thy boast and joy ?  
 Why art thou proud, thou tyrant, to destroy ?  
 Not so heaven's king, who bears the general sway,  
 His goodness is display'd from day to day :

Pernicious

<sup>e</sup> Heb. CA-LIL. *The whole Oblation.* A kind of oblation, that was wholly and every whit given up in Fire unto God : and differ'd from the *Gholab*, or *burnt-offering*, which was only of *beasts* or *birds*. *Lev. i.* Whereas the *Calil* was also of *Flour*, call'd the *Meat-offering*, but burnt all together, which the *common Meat-offerings* were not, *Lev. vi. 20, 21, 23.* AINSWORTH.

Pernicious evil does thy thought devise,  
Keen, <sup>f</sup> as a treacherous razor, are thy lies.  
Not good, but evil, doth delight thy tongue,  
To right thou hast preferr'd malicious wrong.

Selah.

Thy subtle, canc'rous words, devouring eat,  
Thy lips are false, thy language is deceit :  
From thine abiding place for ever rent,  
Lo ! God shall snatch, and cast thee from thy tent :  
Tear up thy roots, where thou didst whilome stand,  
And furious pluck thee from thy native land.

Selah.

The just shall see and fear ; and shall deride  
Thy shameful vanity, and humbled pride.  
Behold the man, who mov'd from God his trust,  
To golden heaps, and bags of shining dust !  
Who fix'd his heart upon an hope that's vain,  
And plac'd his strength in hoards of worldly gain.  
As olives, all in verdant pomp display'd,  
So flourish I beneath the kindly shade  
Within thy courts : on thee I will depend,  
And on thy mercies, which will never end.

K 3

For

<sup>f</sup> Orig. *working treacherously*, that is, *thy tongue is like a sharp razor, that cuts the throat before a man is aware of it.* AINSWORTH, MUDGE.

134 *The* PSALMS *of* DAVID.

For this I always will extol thy fame,  
For this will patiently expect thy name ;  
Amongst thy faints its mighty influence tell,  
Who shall approve my faithful conduct well.

---

P S A L M LIII.

To the chief Musician on *Mabalath*. (An hollow Instrument, as the *Flute*, or *Pipe*.) *Maschil*,  
A Psalm of *David*.

A R G U M E N T.

*This is very little different from Psalm the Fourteenth, except in the 5th verse, where there is a considerable Alteration, and in that the 6th is wholly omitted, which makes it probable there was some new Occasion for using this Hymn again, though much like the former. As that was occasion'd by Absalom's Revolt, this might be suited to that of Sheba, which was dangerous and general, so that it might come under the Expression of the Psalmist, v. 3. Every one is gone back. PATRICK.*

**T**HE graceless fool doth in his heart surmise,  
There is no God, no sovereign of the skies;  
All are corrupt, all have perversely done,  
None are upright, who practice goodness, none.

God

God hath look'd down from heav'n on *Adam's* race,  
If any might be wise, or seek his face :  
They all are fruitless, all have backward gone,  
There's none doth practise goodness, no not one.  
Have they no knowledge ? that they eat, like bread,  
My people up ; by ravenous fury led :  
On God they call not : † there great fear arose,  
Where nothing fearful did their arms oppose.  
For God their leader's bones hath scatter'd round,  
He spurn'd them off : thou didst their strength confound.  
Oh ! who from *Sion* shall salvation show  
To *Israel* ? when the Lord shall rest bestow,  
When to his own he shall *redemption* bring,  
Then *Jacob* shall rejoice, and *Israel* sing.

---

P S A L M LIV.

The HEBREW Inscription.

To the chief Musician on *Neginoth*. *Maschil*. A  
Psalm of *David*, when the *Ziphites* came and  
said to *Saul*, doth not *David* hide himself with  
us ? † *Sam.* xxiii.

SAVE me, O God, in thy protecting name,  
And by thy might my righteous cause proclaim.

K 4

O God,

† See the notes on Psalm XIV.

136 *The* PSALMS *of* DAVID.

O God, mine ardent prayers with favour hear,  
And let my suppliant speeches reach thine ear :  
Ev'n strangers vex me with malicious strife,  
And *daunting tyrants* seek mine hunted life ;  
'Tyrants, who set not God before their eyes ;  
Lo ! God, my powerful helper, shall arise.

Selah.

He with his aids their malice will controul,  
The Lord will join them, who uphold my soul :  
He on mine *enviers* will the mischief throw,  
O ! in thy truth reduce, and bring them low.  
Free gifts I'll offer with a zealous flame,  
For it is good, O Lord, to praise thy name :  
He *freely rids* me out of all distress,  
And on my foes mine eye hath seen redress.

PSALM

P S A L M LV.

To the chief Mufician on *Neginoth*, *Mafchil*. A  
Pfalm of *David*.

A R G U M E N T.

*It was probably compos'd, when Abfalom's Rebellion broke out, and he was forced to flee fuddenly from Jerufalem; and as he was going barefoot on Mount Olivet (he and all his company weeping) to encrease his Sorrow, met with the News, that Ahitophel alfo was amongft the Conspirators, 2 Sam. xiii. 31. who feems herein to be ftrongly describ'd. PATRICK.*

**H**EAR, O my God, my prayer, which begs thy grace,  
Nor from thy fuppliant fervant hide thy face:

Attend, and answer, whilft my mournful tongue

With difmal accents doth my moans prolong.

My foul, thro' hostile lips, the wicked bait

With bafe reproaches, and with fpightful hate:

Within my breast tormenting pangs I bear,

And death's pale image does my fancy fcare:

*Amazing* fears poffefs my throbbing heart,

And dreadful horrors feize each trembling part.

O for

O for the pinions of the rapid <sup>h</sup> dove !  
 Far hence with wand'ring flight I'd swiftly rove ;  
 Would wing the way to some remote retreat,  
 And in the lonely desert fix my feat.

Selah.

I'd haste to leave these raging storms behind,  
 Which drive me now like the tempestuous wind.  
 Swallow them up, O Lord, divide their tongues,  
 See in the city strife, and raging wrongs :  
 Wild faction keeps by days the guardian wall,  
 And creeps by nights from forth the close cabal ;  
 Whilst mad intestine troubles threaten all. }  
 The subtle pest so taints the mingled crowd,  
 Deceit and guile roar in her streets aloud,  
 Or brood in secret :---not an open foe  
 Did on my name these vile reproaches throw ;  
 That could I bear : in guileless anger's heat  
 Had one with braving insults dar'd to treat  
 My sovereign power ; then had I known to ward  
 The stroke, and stand in secret on my guard.  
 But it was thou, mine equal, and my guide,  
 In sacred bands of friendship jointly ty'd,

Together

<sup>h</sup> This place is illustrated by *Jer.* xlvi. 28. *Leave the Cities and dwell in the Rock, and be like the Dove, that maketh her Nest in the Sides of the Hole's Mouth.*  
 HARE.

Together we in sweetest council talk'd,  
Together in the house of God we walk'd.  
They shall be quickly seiz'd with sudden death,  
Snatch'd down alive into the pit beneath :  
For baleful ill their dwelling place furrounds,  
And evil in their inmost part abounds.  
To God, the Lord, I will direct my pray'r,  
And he shall save me from the treach'rous snare :  
At morn, and noon, and eve, my shrilling cry  
Shall rise ; and he shall hear me from on high.  
He hath redeem'd my soul in tranquil peace,  
And bid the rattling din of battle cease :  
Nor could their troops my numerous force abide,  
The heavenly hosts were marshall'd on my side.  
The Lord supreme, ancient of days, will hear,  
And fill their bosoms with afflicting fear,  
Selah. }  
Who sin unchanging, nor his arm reverse.  
Their faithless chief let loose his violent hands,  
In spight of peaceful friendship's holy bands.  
Kind was his mouth, than butter softer far,  
But in his heart lay foster'd cruel war :  
Smoother than oil, flow'd forth his balmy words,  
Yet they are cutting, as the naked swords.  
On great JEHOVAH cast thy painful care,  
He will sustain thee, and thy burden bear.

140 *The* PSALMS *of* DAVID.

The just he will confirm in all his ways,  
But bloody men shall see not half their days.  
Thou, God, shalt snatch the false to putrid dust:  
But I will fix on thee my constant trust.

---

PSALM LVI.

The HEBREW Inscription.

*To the chief Musician, upon Jonath-elem rechokim, (i. e. to the Tune of the silent Dove, by which Bird in the remote Woods his Condition in his Wanderings might be represented.) Michtam of David, when the Philistines took him in Gath. See I Sam. xxi.*

**B**E gracious, Lord; since man with daily strife  
Would fain devour me, and attempts my life:  
Mine envious foes distress me all the day,  
Seek to devour me, and my soul betray:  
Great are the pow'rs, and numerous are the bands,  
Which war against me with puissant hands.  
Whene'er distracting fears my bosom rend,  
Then shall my certain trust on God depend;  
On God: for ever will I praise his word,  
And put my trust in the almighty Lord:  
Fearless of those, who shall mine hurt pursue,  
Or what the weakly arm of flesh can do.

Each

Each day they wrest, what's utter'd from my tongue,  
And all their musings meditate my wrong:  
They draw together at th' inhuman call,  
And hide to mark my steps, and wait my fall.  
Shall these, O God, escape thy threat'ning frown?  
In anger cast th' abandon'd wretches down:  
'Thou too dost tell my steps from place to place;  
' Preserve the tears, whose streams bedew my face:  
Did not thy knowledge note them, as they rose?  
Doth not thy register record my woes?  
When for thine aid with suppliant voice I cry,  
My foes shall routed from the battle fly:  
'This is my trust, and this I surely know,  
My present God will ward th' impending blow.  
I'll praise th' immutable JEHOVAH's word,  
By me his truth will always be ador'd:  
In God will I repose mine hopeful care,  
'Then what have I from earthly man to fear?

I'll

γ Heb. SI-MA DHIM-GHNA-THI BHE-NO-DHE-CHA,  
i. e. *put my tears into thy bottle.* As the the choicest  
things, such as wine, or milk, were reserv'd in bottles.  
'This expression means, that his tears should not only  
be noted by God, but be priz'd and set by: tho' it  
will not bear the transfusion into other languages;  
wherefore the *seventy* give only the sense in their ver-  
sion: as, *place my tears before thee, or in thy sight:* ac-  
cordingly we have translated it, *preserve my tears.*

I'll pay my great preserver what I vow'd,  
 And offer up my grateful thanks aloud:  
 For God my soul hath rescu'd from the grave;  
 Thou didst my sinking feet from falling save;  
 That in thy paths they might before thee tread,  
 Whilst vital light exempts me from the dead.

---

## P S A L M    LVII.

The HEBREW Inscription.

*To the chief Musician Al-taschith, (probably the Name of some Tune; it signifies, destroy not.) Mich-tam of David; when he fled from Saul in the Cave. 1 Sam. xxiii. and xxiv. Chapters.*

**T**HY grace, thy grace, O Lord, I humbly crave,  
 To thee I fly, 'tis thou my soul must save:  
 I'll rest beneath the shadow of thy wings,  
 Whilst o'er mine head the furious tempest sings:  
 To God, most high, I'll dart my piercing pray'r,  
 Who will *accomplish* his protecting care:  
 His guardian force descendeth from on high,  
 And heavenly aids salute me from the sky:  
 With shame he hath repell'd that tyrant pow'r,  
 Who would with open mouth my soul devour.

Selah.

Thy

Thy truth, O Lord, thy rescuing mercy send,  
Or pressing lions will my carcass rend :  
Lo ! fiery sons of *Adam* girt me round,  
Their tongues, like swords, their teeth, like arrows wound ;  
Exalt thy glory o'er the heavenly hosts,  
O God, and o'er the earth's remotest coasts.  
Lo ! for my feet they set the wily snare,  
And drove my sinking soul to sad despair :  
For me they subt'ly dug their pits around,  
Themselves were swallow'd in the treach'rous ground.

Selah.

My heart is fix'd, my heart is fix'd : my tongue  
Shall chaunt thy praises in the sacred song :  
Awake, my glory, lute and harp, awake,  
Awake, my lays, e'er *dawning day* shall break :  
Within thy courts I'll sound thy name alone,  
And tell abroad the wonders thou hast done.  
Thy mercy reacheth to the clouds on high,  
Thy boundless truth surmounts the vaulted sky :  
Exalt thy glory o'er thine heavenly hosts,  
O God, and o'er the earth's remotest coasts.

## P S A L M LVIII.

## A R G U M E N T.

To the chief Mufician. *Al-tafchith. Michtam* of David.

*It contains a memorable Reproof, and Prediction of the Punishment of thofe evil Counfellors, who againft their Confcience had condemn'd David, meerly to please Saul, and give him a Pretence to deftroy him.* PATRICK.

**D**O *Israel's* courts in Juftice fpeak indeed ?  
 Or judge ye truly what the righteous plead,  
 Ye fons of *Adam*? in your inmoft heart  
 Ye work a wicked and deceitful part :  
 Judgment, thro' fubtle violence, betray,  
 And caufes with unequal ballance weigh.  
 Ev'n from the womb in infant vice ye ftay'd,  
 And early lies in lifping accents made :  
 'The juft are with thefe human ferpents ftung,  
 Whilft burning poifon lurks beneath their tongue :  
 Like adders, deaf to mufick's foft alarm,  
 Which ftop their ears, nor hear the magic charm.  
 Crafh thou their ravenous teeth with blood be-gor'd,  
 Burft out thefe lions tuftes, O my Lord.

As sinking snow, thaw'd with the solar ray,  
Or gliding streams, so shall they pass away :  
Break thou their arrows, as they hissing go,  
At me when pointed from the bending bow :  
Like snails, which melt along their glittering way,  
Or as abortives waste in dark decay, }  
They shall not spring to light, or know the day.  
\* Soon snatch'd away, as thorns, both green and dry,  
Obey the storm, and whirl beneath the sky,  
Before the pots perceive the brambly fire,  
Th' unjust shall feel the tempest of thine ire.  
The just shall triumph in the vengeance meet,  
And in these abjects blood will dip their feet.  
Sure to the good a just reward shall fall,  
Sure there's a God confess'd, who judgeth all.

\* This is an obscure place in the *Hebrew text*. ESTIUS gives it this Sense: *Before your Thorns shall arrive to their full growth into a Bush, the Rage of a Tempest shall snatch them away, as it were in the Flower of their Age, and growing to Maturity.* But Bishop PATRICK explains it thus in his Paraphrase, *God shall hurry you away suddenly, as in a furious Tempest, which before your Flesh-pots can feel the Thorns, carries them away, both the green Thorns and the dry; under whose authority we have translated it.*

## P S A L M LIX.

To the chief Mufician. *Al-tafchith. Michtam of David*; when *Saul* fent, and they watched the Houfe to kill him.

**F**REE me, my God, from mine oppreffor's hands,  
 And keep me from th' invefting warriour's bands :  
 Protect me from the wicked and prophane,  
 Save me from them, whom fins of blood diftain.  
 Lo! Lord, they wait, enrag'd the mighty join  
 To flay me, for no fin, nor crime of mine :  
 Prepar'd they run, urg'd by no fault in me ;  
 Rife to mine aid, JEHOVAH; rife and fee.  
*Lord God of Hofts, thou God of Ifrael, wake,*  
 Let Heathen nations at thy judgments quake :  
 O! favour not the fuperftitious crew,  
 Who vanities with treacherous hearts purfue.

Selah.

At eve the growling hounds reſearch their prey,  
 And hem the city round each guarded way :  
 Their words are fwords, they foam out wounding wrong,  
 Who hears? they cry; who liſtens to our tongue ?  
 But, Lord, the Heathen, with ſuperior ſmiles,  
 Thou ſhalt deride, and mock their fruſtrate wiles.

Compar'd

Compar'd with thine, what, what's the opposing pow'r?

God's a defence beyond the highest tow'r.

My gracious God shall all my foes prevent,

On them mine eye shall see his judgments sent.

Yet slay them not, spare the destroying blow,

That their repulse the mindful tribes may know :

Reduce them, Lord, to wander o'er the land,

Who still dost shield me with thy saving hand :

Their swelling words shall to their ruin rise,

For pride, for tongues of cursing, and for lies :

Consume, consume them with a gradual stroke,

That distant realms may Jacob's God invoke.

Selah.

Then let these growling hounds research their prey,

At eve the city hem each guarded way :

May the rapacious vagrants hunt for food,

And grudging, be themselves, like me, pursu'd :

Whilst I secure will chaunt thy powerful name,

And in the morn thy grace aloud proclaim.

For thou hast cast my sorrows far away,

And been my refuge in the *troublous* day.

To God, my God, my strength, I'll raptur'd sing,

Whose mercy guards me with his shadowing wing.

## P S A L M LX.

The HEBREW Inscription.

*To the chief Musician upon Shushan Eduth (an Instrument of six Strings) Michtam of David to teach; when he strove with Aram-naharaim and Aranzobah; (viz. the Syrians, both those, which liv'd between the two Rivers, Tigris and Euphrates, call'd Naharaim, and those, that adjoin'd to them, in that Part of Syria, called Zobah) when Joab return'd and smote of Edom in the Valley of Salt twelve thousand Men. See 2 Sam. viii. 1.*

**T**HOU didst reject us, scatter'd o'er our plains,  
 Tho' once displeas'd, turn to our thin remains:  
 Thou, God, didst rive, and cause our land to quake,  
 Heal thou those breaches, which have made it shake.  
 Hard lot! as men with wine befotted grow,  
 Thou mad'st us giddy with amazing woe.  
 To them thy banner is display'd on high,  
 Who on thy truth with filial fear rely.

Selah.

Answer, and rescue me with thy right hand,  
 That thy beloved may securely stand.  
 Th' orac'lar God hath spoke,---with joy I'll shout,  
 Amongst my chiefs I'll portion Shechem out;

O'er

O'er Succoth's vale will throw the meafuring line ;  
 Mine is Manaffah, balmy Gilead's mine ;  
 Ephraim's my guard, and <sup>l</sup> Juda gives my *law* ;  
 Whilst fervile Moab fhall my water draw ;  
 I'll caft my <sup>m</sup> shoe o'er Efau's fubject land ;  
 Lo ! glad Philiftia ftoops to my command :  
 Who into Edom will receive my pow'rs ?  
 Give up its capitol, and fenced tow'rs ?  
 O God, who caft us off in time of need,  
 Nor didft, as once, our drooping armies lead ;  
 Give thou, in our diftrefs, the fuccours meet,  
 For man's falvation is but vain deceit.  
 With fure fuccefs God will our valour crown,  
 And tread th' insulting foes with triumph down.

<sup>l</sup> According to Interpreters, as being the *reigning tribe*. But Bishop HARE is of opinion the *Heb. Mebokeki*, fignifies rather a *thing* than a *perfon*, and conjectures it may be tranflated my *Spear* ; as he underftands, the *Strength of mine Head*, attributed to *Ephraim*, to fignify an *Helmet*, and as the figmatizing characteriftick, given to *Moab*, is a *Wafh-pot*, fo he apprehends it would be more confiftent, that *Mebokeki* fhould be render'd my *Spear*, to make the fentiments more uniform : which would then ftand thus : *Ephraim* is mine *Helmet*, *Judah* is my *Spear*, *Moab* is my *Wafh-pot*. See his Note.

<sup>m</sup> *i. e.* I fhall walk through, poffefs, and tread it down. AINSWORTH.

## P S A L M    L X I.

To the chief Musician upon *Neginoth*. A Psalm  
of *David*.

## A R G U M E N T.

*It was written by David, most probably in the Time of Abfalom's Rebellion, when he was driv'n by the prevailing Power of his rebel Son beyond Jordan, to the Extremities of Judæa; and this is the Ends of the Earth he mentions, ver. 2. NICHOLS.*

**H**EAR thou, O God, my loud complainings hear,  
And let my pray'rs reach thine attentive ear:  
From Canaan's plenteous land's most distant ends,  
My heart o'erwhelm'd its suppliant moaning sends:  
Shew me the rock, which doth surpass mine height,  
My trust, my tow'r, where to direct my flight:  
'Tis thou hast turn'd my foe's insulting face;  
Thy tent shall ever be mine hiding-place.  
Mine hope in thee its certain safety brings,  
Beneath the secret shelter of thy wings.

Selah.

For thou, O God, mine ardent vows hast heard,  
To give their lot, who have thy name rever'd:

Days

<sup>n</sup> Orig. *Thou hast given Inheritance to them, &c.* so the Greek also hath it; or give me the inheritance of them, *i. e.* such a blessing as usually thou bestowest on those who fear thee. AINSWORTH.

Days join'd to days shall wave thy chofen's end,  
His years thou wilt from age to age extend :  
His throne fhall in thy fight find no decay ;  
Prepare thy truth and mercy for his ftay :  
Then on thy name I'll endless fongs beftow,  
And *day by day* will pay each grateful vow.

---

P S A L M LXII.

To the chief Mufician, to *Jeduthun*. A Pfalm of  
*David*.

A R G U M E N T.

*It feems to have been penn'd, when he had overcome all the Fears, into which the Rebellion of Abfalom at firft put him; but yet was not reftored to his Kingdom. Unto which when he return'd, he committed this Meditation to the Master of Mufick, to be fung according to the Tune, to which Jeduthun, a famous Artift, had fet the xxxixth Pfalm.* PATRICK.

**M**Y tranquil foul on God doth furely wait,  
On him, from whom is my reftor'd eftate.  
God's my fafe rock, mine high, defensive wall,  
What, tho' I tremble? I fhall never fall.  
How long will ye, athirft for guiltlefs blood,  
With force combin'd, push to fubvert the good?

152 *The* PSALMS *of* DAVID.

° You'll all be slain, as walls of mould'ring stone,  
 Or, like a tott'ring fence, at once o'erthrown.  
 They plot to cast him from his royal height,  
 And take, in treach'rous lies, a base delight :  
 By flatt'ring speeches with their mouths they bless,  
 But curse within their inmost heart's recess.

Selah.

Yet still my tranquil soul on God shall wait,  
 From whom's the hope of my secure estate :  
 He's my safe rock, mine high, defensive wall,  
 What, tho' I tremble ? I shall never fall :  
 God is my safety, boast, and rocky fort,  
 God is mine expectation's sure resort.  
 Trust always, O ye people, in his word,  
 Pour out your streaming hearts before the Lord :  
 Let the full current of your wishes tend  
 To him, your hope ; on God you may depend.

Selah.

Surely the sons of men, both great and small,  
 Are all a lye, are a vain bubble all.

How

° Here *ye shall be* is inserted in the Bible Version to clear the sense : *As a bowing Wall shall ye be*, which may express the suddenness of their destruction, with which they were immediately to be overthrown ; for that this comparison of a bowing wall, and tottering fence, has this force, is evident from *Isaiah xxx. 13.*  
 HARE.

How light is man, when in the balance try'd ?  
See him mount up, and vanity subside.  
Trust not in lawless pow'r, from rapine cease,  
Set not your hearts on riches, which encrease.  
Once God hath spoke, twice have I heard the same,  
That pow'r belongs to God Almighty's name :  
Yet mercy tempers, Lord, thy pow'rful sway,  
And what man merits, that wilt thou repay.

---

P S A L M LXIII.

A Psalm of *David*, when he was in the Wilderness  
of *Judah*.

A R G U M E N T.

*The History of his Flight thither under Saul's Persecution is recorded of him, 1 Sam. xxii. 5. but 'tis more probable, that here is meant the Wilderness he went through, when he fled from Absalom (2 Sam. xvii. 29.) because (ver. 11.) he calls himself a King. PATRICK, NICHOLS.*

O God, thou art my God, I'll watching pray,  
And seek thy presence with the morning's ray :  
Here barren, drougthy lands I traverse o'er,  
Where rise no springs, where falls no moist'ning show'r.  
My soul's athirst for thy salvation's fount,  
My flesh burns after thee on *Sion's* mount :

There

154 *The* PSALMS of DAVID.

There 'tis I long to view thee, as before,  
 To see thy glory, and thy pow'r adore.  
 Even life itself thy mercies far excell,  
 Therefore thy praise my grateful lips shall tell.  
 Thee will I blefs, whilst I retain my frame,  
 And lift my palms in thine almighty name.  
 Thou'lt fill my soul with fat, which ne'er shall cloy,  
 My mouth shall sing with lips of shrilling joy.  
 When on my restless bed I musing lay,  
 And thought, intent on thee, the night away,  
 That 'tis thine aid, which my salvation brings,  
 I shouted in the shadow of thy wings.  
 My soul to thee with ardent longing cleaves,  
 My weakness thy supporting hand relieves.  
 Who would in troublous ruin sink me low,  
 He to the bowels of the earth shall go :  
 The brandish'd sword shall draw his streaming gore,  
 And p ravenous foxes shall his flesh devour.  
 But still the king shall in his God rejoice,  
 And all shall triumph with a glorious voice,  
 Who swear by him : whilst silent shame shall tie  
 The tongues of those, who speak the treach'rous lie.

PSALM

p i. e. he shall be left unburied, so as to become a prey to the wild beasts. AINSWORTH.

P S A L M LXIV.

To the chief \*Mufician. A Pfalm of *David*.

A R G U M E N T.

*It is prefum'd to have been written, when he was grown into difgrace with Saul, and had departed from his Court, where he was traduc'd by the Calumnies of fome ill Men, who were plotting his Downfal. Some of the Jews think it was prophetically written of Daniel, but do not bring fufficient reasons to fupport that Fancy.* PATRICK, NICHOLS.

**M**Y fuppliant voice, O God, with favour hear,  
Preserve my life, when foes alarm my fear;  
From their dark fecret, me, thy fervant, fcreen,  
Who plan with giddy rage each wicked fcene :  
Who whet their tongues, like a fharp-edged fword,  
Pointing their arrows, ev'n a <sup>9</sup> bitter word :  
Whilst at the juft they bend their fecret bow,  
Not fear to hit him with a fudden blow.  
Their evil word's an hidden fix'd decree,  
The fnares they order, faying, Who fhall fee ?

They

<sup>9</sup> As here a *bitter word* is called an *arrow*, in *Jer.* ix, 3. the tongue of the treacherous and wicked is called their *bow*. AINSWORTH.

156 *The* PSALMS *of* DAVID.

They search out wrongs, their schemes they nicely scan,  
In the deep heart, and in the inmost man :  
But still their schemes the shafts divine have broke ;  
Soon shall they fall with a surprizing stroke.  
When their own venom'd tongues each dares not stand,  
Their conscious friends shall fly around the land :  
Whilst all with fear JEHOVAH's work declare,  
And wisely weigh, how just his judgments are :  
Hoping in him, the righteous shall rejoice,  
The true of heart shall join with glorious voice.

---

P S A L M LXV.

To the chief Musician. A Psalm and Song of  
*David.*

A R G U M E N T.

*It is thought to have been compos'd after some great Drought, and doth probably relate to the Three Years Famine, which follow'd some Time after the Rebellion of Absalom, recorded (2 Sam. xxi.) which being alleviated by some plenteous Showers of Rain, the Psalmist praises God for it in this Hymn. PATRICK, NICHOLS.*

**T**HINE is the praise, tho' silent be our tongue,  
To thee, O God, our grateful vows belong

In

In *Sion's* courts : thou hearest pray'r, to thee  
 All flesh shall come, and humbly bend the knee.  
 Our gross misdeeds, tho' flagrant in mine eye,  
 Beneath the <sup>r</sup> covert of thy grace shall lie.  
 That man in numerous blessings shall excell,  
 Whom thou shalt chuse within thy courts to dwell.  
 'Tis he shall feast upon thine holy hill,  
 Thy choice repasts his raptur'd soul shall fill.  
 Tremendous things thine oracles reveal,  
 Which from thy righteous arm our foes shall feel.  
 O God, our favour, all confide in thee,  
 From th' inmost countries to the distant sea :  
 O ! he's with mighty strength begirt around,  
 Who fix'd the mountains on the rocky ground :  
 Who, when the sea with storms tumultuous raves,  
 Can still the noise of it's obedient waves ;  
 Who when rebellion's tides run high and strong,  
 Can stop the torrent of the madding throng.

Those

<sup>r</sup> Heb. *TECHAP-PEREM*, *thou shalt purge them* (i. e. our misdeeds) *away*, bible version ; properly, *Thou shalt mercifully cover them* ; from the Hebrew *Caphar*, which signifies to *cover* : the cover of the ark was call'd *Caphoreth*, Exod. xxv. 17. in Greek, *hilasterion*, i. e. the propitiatory or mercy-seat, Heb. ix. 5. which name St. Paul giveth to Christ, who was the true propitiation for our sins, 1 John ii. 2. AINSWORTH.

Those, whom the world's remotest bound confines,  
 With strange amaze behold thy wond'rous signs ;  
 When sun and moon begin their splendid route  
 At morn and eve, with joyful praises shout.  
 Thou dost refresh the land, when parch'd and dry,  
 With moist'ning rain from thy rich <sup>s</sup> streams on high.  
 And thus prepar'd, thy bounteous heavenly store  
 O'er the glad earth doth beauteous plenty pour :  
 Thou mak'st with copious drops its ridges flow,  
 The clods thou settlest on the seeds below :  
 Thro' thee 'tis soft with the succeeding show'r,  
 Thou mak'st it spring with thine all-blessing pow'r :  
 Thou dost the <sup>t</sup> noted year with goodness crown,  
 And thine ethereal <sup>u</sup> paths drop fatness down ;  
 They drop to flake the desert's thirsty ground,  
 The hills are girt with gladness all around.

Clad

<sup>s</sup> Orig. *the river of God*. Many interpreters understand this of the *clouds*, whom we have follow'd : but bishop HARE, from SIMEON de MUIS, understands it of the river, rising from *Siloe*, which ran thro' *Jerusalem*, the city of God. PATRICK, NICHOLS, HARE.

<sup>t</sup> It was probably that year, which followed the three years of famine after *Abfalom's* rebellion. See the argument.

<sup>u</sup> God is here consider'd as in his chariot, driving round the earth, and from the *clouds* (the *paths* of his chariot) every where distilling *fatness*, viz. *plenty*: MUDGE.

Clad are the pastures with the fleecy sheep,  
With the high corn the vales are cover'd deep :  
The loaded fields a plenteous harvest bring,  
They stand so thick, that they rejoice and sing.

---

P S A L M LXVI.

To the chief Musician. A Song or Psalm.

A R G U M E N T.

*Some will have it to be wrote after the Captivity; but it is most probable, that it had David for its Author, being join'd with the Psalms of his, which lie in this Part of the Book; especially since the antient Collectors ascribe it to no one else. And then it was compos'd just after his coming to the Throne, when the Philistines had lately, viz. during Saul's Reign, made most miserable Ravages in his Country. 1 Sam. xiv. and xvii. PATRICK, NICHOLS.*

**S**HOUT, all ye lands, aloud th' Almighty's fame,  
And sing with psalms the glory of his name.  
With glory give him never-ceasing praise,  
And say, how fearful are thy wond'rous ways,  
Thro' all thy works ! to thee thy faithless foe,  
Aw'd by thy mighty strength, pretends to bow :

Let

160 *The* PSALMS *of* DAVID.

Let all the people humbly bend the knee,  
And sing with psalms unto thy name and thee.

Selah.

Come, and th' Almighty's works with wonder scan,  
Dread and tremendous to the sons of man.  
He bade the ocean's waves to order fall,  
We walk'd in triumph by each wat'ry wall :  
He rules for ever, sees earth's distant coasts,  
Then cease, ye rebels, your exalted boasts.

Selah.

Ye people, bless our God with high-strain'd notes,  
Let the loud praise swell your melodious throats :  
He in the dangerous times our life secures,  
'Tis he confirms our feet, our steps ensures.  
Thou, Lord, to prove us mad'st thy plagues conspire,  
As silver's try'd in the refiner's fire.  
Allow'd by thee, the snare our feet confines,  
And the strait burden galls our sinking loins :  
Tyrants have rode us, as their abject slaves,  
We pass'd through <sup>w</sup> fire, and through opposing waves.

At

<sup>w</sup> That is, we passed thro' afflictions of sundry sorts, *Psal.* xxxii. 6. *Ezek.* xv. 6, 7. Also in *Numb.* xxxi. 23. Those things are said to come into, or pass thro' the *fire*, which would abide the same without being consum'd, as metals. This sense hath use here. AINSWORTH.

At length we're seated, thro' thy favouring grace,  
In a *refreshing*, and *abundant* place.

To thee I will discharge each grateful vow,  
And with burnt-offerings at thine altar bow :  
What my mouth promis'd in the troublous day,  
That with a thankful heart my stores shall pay ;  
As bulls and goats; the fat of rams shall rise  
In flames with spires of incense to the skies.

Selah.

Come, whilst I speak, ye, who my God revere,  
Th' Almighty's mercies to his servant hear :  
Lo! with the mouth I call'd in my distress,  
My tongue extoll'd him with a just address.  
He hears not, but the wicked's suit denies,  
Yet he hath heard me, and indulg'd my cries :  
All praise to God, whose providential care  
Regards my state, nor will reject my prayer.

---

P S A L M LXVII.

To the chief Musician on *Neginoth*. A Psalm or  
Song.

A R G U M E N T.

*Tho' some think it of later Date, 'tis probable it was  
compos'd by David, when having brought the Ark to  
Jerusalem, and offer'd Sacrifices, as he promis'd in  
the Psalm foregoing, Ver. 15. he blessed the People*

*in the Name of the Lord of Hosts, (2 Sam. vi. 17, 18.) using the Words of this Psalm, according to that Form of Blessing, which the Priests were appointed to use on solemn Occasions, (Numb. vi. 23, 24, 25.) beseeching God to continue the Blessing of Plenty to them, that it might invite the Nations to submit themselves to his Government. PATRICK, NICHOLS.*

**B**less us, O God, be gracious unto thine,  
And let thy face upon thy servants shine.

Selah.

May round the earth thy glorious way be known,  
And let the heathen thy salvation own.  
The people all, O God, shall thee confess,  
Let all confess thee with a joint address:  
The nations shall to thee rejoicing crowd,  
And send triumphant shoutings forth aloud:  
For to thy sway thou wilt the people draw,  
And judge the nations by thy righteous law.

Selah.

The people all, O God, shall thee confess,  
Let all confess thee with a joint address.  
Our favour'd land shall beauteous plenty crown,  
God, ev'n our God, shall send his blessings down:  
God shall the choicest of his blessings send,  
And earth shall fear him to each distant end.

P S A L M LXVIII.

To the chief Mufician. A Pfalm or Song of *David*.

A R G U M E N T.

*This is a Pfalm of Triumph, when the Ark, after some great Victory, probably over the Philiftines, was conducted to its proper Place of Residence, and set on Mount Sion. The triumphant Manner, in which it afcended the high and holy Mountain, is apprehended as an Emblem of the far more glorious Afcenfion of the Lord Chrift, (after he had overcome Death itfelf, the laft and greateft Enemy of Mankind) into the higheft Heavens. Ephes. iv. 8, 9.*  
PATRICK, MUDGE.

**L**ET \* God arife, and break the hostile race,  
Let thofe, who hate him, fly before his face:  
So may'ft thou drive their routed hofts behind,  
As fmoke is driv'n before the fcatt'ring wind:  
As wax diffolves before the rapid fire,  
So at thy prefence may th' unjuft expire:  
But let before thy fight, with gladfome voice,  
And with exceeding joy, the juft rejoice.  
Sing ye to God, fing pfalms unto his praife,  
Plane the rough defart, fmooth the briery ways:

M 2

JAH

\* Thefe are the words, which *Mofes* ufed, when the ark began a proceffion. Numb. x. 25. HARE.

164 *The* PSALMS of DAVID.

JAH is his name, exalt your shouting tongue,  
And hail th' *eternal*, as he rides along.

'Tis he the orphan, as a father, guides,

He, as a judge, the widow's cause decides ;

Whose mansion's holy : 'tis he builds an house,

To glad the barren, and the lonely spouse ;

Frees the bound captive with his rescuing hand,

And leaves the rebels in a thirsty land.

O God, thou didst conduct our hosts along,

And thro' the desert march the wand'ring throng.

Selah.

Earth trembled, and the heavens with fire involv'd,

At the Almighty's presence were dissolv'd :

Ev'n *Sinai* quak'd, enwrapp'd with flame and smoke,

When God was there, the God of *Israel* spoke.

He pour'd down viands with a plenteous rain,

Which might thy people's fainting souls sustain.

There did they dwell, thou, Lord, didst then prepare

For thy distressed host the wond'rous fare.

y 'The almighty God gave the triumphant word,

Great were the mingled bands, which sung the Lord.

Kings,

y 'The sense of this passage seems to be, as follows. Under the aid and conduct of God, the great army of the *Israelites* engag'd their enemies, and having vanquish'd, and put them to flight, took abundance of rich spoils, which the *weaker sex*, who could not go forth with the army, but staid at home, during the battle, divided with them. HARE.

Kings, with their armies, soon were scatter'd wide ;  
 Our fair domesticks did the spoils divide.  
 You'll shine, tho' with the <sup>z</sup> pot's besmearing stain  
 Disgrac'd, ye once in fordid filth have lain,  
 Like the dove's wings, o'er each bright feather'd fold  
 Bedeck'd with silver, or inflam'd with gold.  
 Thro' kings heaven-quell'd, you'll emulate the snow,  
 Which whitens o'er the shadow'd <sup>a</sup> Salmon's brow.  
 See <sup>b</sup> Bashan's mount, with numerous hillocks crown'd,  
 'Tis God's, who cast its large, capacious round.  
 Why hop ye so, ye proud, aspiring hills ?  
<sup>c</sup> This is JEHOVAH's ; 'tis JEHOVAH wills,  
 That here his *glorious presence* should abide,  
 He chuses here for ever to reside.

M 3

Ten

<sup>z</sup> This *blackness of the pots* intimates a state of *affliction* and *misery* ; as, on the contrary, by the *shining of the dove's wings* is meant *prosperity* : and the meaning is, tho' ye have endur'd hardships and filthy drudgery, you shall hereafter appear most beautiful and splendid, and the wings of your armies shall shine like those of a dove, when they glister, as if they were cover'd with gold and silver. PATRICK, AINSWORTH.

<sup>a</sup> SALMON, a mountain of *Samaria*, shady with woods, but made lightsome with snow : so to be *snow-white in Salmon*, means to have light in darkness, joy in tribulation. The comparison is of the same force with that above of the *dove's wings*. AINSWORTH, HARE.

<sup>b</sup> BASHAN is here call'd the *hill of God*, i. e. high, large, and full of divine blessings.

<sup>c</sup> Meaning mount SION. The sense is, *Bashan* is a goodly, large mountain, but *Sion* doth excel it ; for here *God dwelleth with his angels*, &c. AINSWORTH.

166 *The* PSALMS *of* DAVID.

Ten thousand angels, all in royal state,  
 And twice ten thousand, on JEHOVAH wait,  
 His flaming <sup>d</sup> chariots; which he deigns to grace  
 Majestick, as on *Sinai's* holy place.

<sup>e</sup> Thou art, O God, ascended up on high,  
 Thou, Lord, hast captive led captivity;  
 On men thy various gifts hast scatter'd round,  
 And in thy triumph brought the rebels bound.  
 Praise ye the Lord, who shews salvation's way,  
 And loads us with his blessings *day by day*.

Selah.

Our God, he is the *saviour*, great and strong,  
 'To him, the Lord, th' events of death belong.  
 For surely God the hairy scalp will wound,  
 The hostile head, where wicked ill's abound.  
 Again I'll bring the people in my name,  
 As once from *Babylon* they victorious came,  
 The Lord hath said: again their route shall be,  
 As when they march'd triumphant from the sea.  
 Their feet, imbru'd in blood, shall drip along,  
 Their dogs shall die therein their scarlet tongue.

They

<sup>d</sup> God is in several places of scripture said to be carried by *angels*, as in a *vehicle*, Psalm xviii. 10. *he rode upon a cherub*, &c.

<sup>e</sup> This passage is applied by *St. Paul* to our Saviour's ascension, and the mission of the holy spirit, by whose operation, gifts and graces (as was the custom of conquerors in their triumphs) were distributed amongst his followers. Eph. iv. 8, 9.

They saw thy going, saw thine ark appear,  
 They saw thine holy tent with awful fear,  
 When thou, my God, and king, didst enter there. }  
 The sacred *Levites* led th' harmonious van,  
 Tun'd their loud voices, and the hymns began :  
 Behind were plac'd the instrumental bands,  
 Between, the timbrels, beat by virgin hands.  
 Praise God, the Lord, in his own chosen place,  
 All ye, who <sup>f</sup> spring from blessed *Israel's* race.  
 There's little *Benjamin*, the ruler, near,  
 Who doth with *Judah*, and his courts appear :  
 The distant *Zebulon* his princes sends,  
 And bordering *Naphtali* from far attends.  
 T' improve our strength thro' thee our tribes combine,  
 Confirm, O God, that measure, which is thine.  
 'To thee shall kings their precious offerings make,  
 And visit *Salem* for thy temple's sake.  
 Rebuke the foe, in military pride,  
 With numerous spear-men, glittering side by side ;

M 4

The

<sup>f</sup> Heb. MIMMEKOR. For which Bishop HARE reads *Mekor*, not *from the fountain*, but *the fountain of Israel*, which he refers to *God*, Jer. ii. 13. " what, says he, it is to praise God *from the fountain of Israel*, I confess I don't understand : I know what turn *interpreters* have given it, but 'tis forc'd, nor doth such a manner of expression any where occur." According to him this verse should run thus :

The *Fount*, whence blessings spring to *Israel's* race.

168 *The* PSALMS *of* DAVID.

The furious leaders, like the bulls, which rage,  
 Th' inferior herds, which like the calves, engage;  
 † Till each, submiss, from hostile acts shall cease,  
 And with the tribute-silver sue for peace:  
 Disperse the people, drive them scatter'd far,  
 Whose cruel hearts delight in bloody war.  
 Soon *Egypt's* chiefs shall come, and bend the knee,  
 And the burnt *Æthiop* stretch his hands to thee.  
 Your praise to God, ye earthly kingdoms, sing,  
 O! sing your praises to the heav'nly king.

Selah.

To him, who rides on th' heav'n of heav'ns on high,  
 Which were of old; who utters from the sky  
 His voice, a mighty voice; give strength and pow'r:  
 His glory shines, where *Israel's* tribes adore:  
 His strength is in the clouds: fearful, O God,  
 Art thou, confess'd from either bright abode.  
 God, *Israel's* God, doth strength and pow'r afford,  
 To guard his people: blessed be the Lord.

PSALM

‡ This passage is understood by NICHOLS, as we have translated it. But interpreters give different constructions of it, which are almost compriz'd in Bishop PATRICK's paraphrase of the whole verse, *viz.* 30.—  
 “ Destroy that fierce prince, who, like a wild beast out  
 “ of the forest, comes against us with a great number of  
 “ captains as furious as bulls, and soldiers as insolent  
 “ as young heifers; who prances in arms plated with sil-  
 “ ver, &c.” SIMEON DE MUIS, PATRICK, HARE.

PSALM. LXIX.

To the chief Musician upon *Shoshannim*. A Psalm of *David*.

ARGUMENT.

*It was compos'd in some Time of great Trouble, probably Absalom's Rebellion, and has Relation to his Calamities at that Time; but some Things therein occur, which have particular Reference to the Suffering of Christ and his Crucifiers.* PATRICK, NICHOLS.

SAVE me, O God, whilst <sup>h</sup> waters threat'ning roll,  
And, pressing, enter ev'n unto my soul:  
Plung'd in the *golphy mud*, I'm founder'd low,  
The deep receives me, and the streams o'erflow:  
My voice is spent in moans, my throat is dry,  
Intent on thee, my God, consumes mine eye:  
My causeless foes are like the hairs, which grow  
In unknown numbers round my shaded brow:  
Mighty they are, tho' with no wrongs aggriev'd,  
Nay, things I pay'd them, which I ne'er receiv'd.  
O God, my follies are to thee reveal'd,  
From thee my guilty crimes are not conceal'd:

Let

<sup>h</sup> *David*, in his troubles, being a figure of *Christ*, prayeth for deliverance from temptations and persecutions, under the similitude of *waters, mud, mire, deeps, streams, &c.* The *Chaldee* expoundeth these of *armies of sinners*, which beset him like *waters*. AINSWORTH.

170 *The* PSALMS *of* DAVID.

Let not thy faints, who own JEHOVAH'S name,  
Who seek the God of *Israel*, suffer shame :  
'Tis for thy sake, that I endure disgrace,  
And shame abashing covers o'er my face :  
Thus to my brethren I'm as one unknown,  
And to my mother's sons an alien grown :  
The studious zeal of thy most holy seat,  
Mine heart with love-devouring flames hath eat :  
Whilst the reproaches fell in loads on me,  
With which the miscreant crew reproached thee.  
I wept, and fasting did my soul chastise,  
Whence they traduc'd me with opprobrious lies :  
My garb was sackcloth, black with dismal stains,  
Whilst I became a proverb for my pains.  
The judges in the gates their king defame,  
And drunkard's songs abuse my injur'd name :  
But let me, Lord, before thy presence bow,  
And in the time of grace present my vow :  
An answer in thy bounteous mercy make,  
Both for thy truth's, and thy salvation's sake.  
Snatch me, when sinking, from th' absorbing mud,  
From those, who hate me, and th' o'erwhelming flood.  
Let not the streaming waters o'er me flow,  
'The gulph, or pit, inclose my soul below :

Answer

Answer me, Lord; good is thy saving grace,  
Out of thy numerous mercies turn thy face:  
Hide not, but with thy face thy servant bless,  
Make haste to answer me, in deep distress:  
Draw near, redeem my soul from pressing woes,  
Ransom thou me, because of all my foes:  
Thou hast my shame, reproach, dishonour, seen,  
Nought from thy sight can my distressers screen:  
Reproach hath fill'd me with heart-breaking grief,  
O! where are those, who should supply relief?  
Where kind, officious friends to sooth my pain?  
For such I sadly fought, but fought in vain.  
When faint, what gave they me? what cup? what meat?  
'Twas <sup>i</sup> vinegar to drink, and gall to eat.  
Evil shall lurk beneath their dainty fare,  
And their full tables shall themselves ensnare:  
Darkness shall overspread their sightless eye,  
And their weak loins shall shake incessantly:  
Pour'd out upon them, thine indignant ire  
Shall seize them, as a quick, consuming fire:  
Down shall their fair, and stately tow'rs be cast,  
Their populous tents become a desert waste:

For

<sup>i</sup> That this Psalm had accomplishment in *Christ*, the *Evangelists* shew in the application of the passage, *Mat.* xxvii. 34. 48. and *John* xix. 29. AINSWORTH.

172 *The* PSALMS *of* DAVID.

For him they vex, on whom thy stripes abound,  
And tell with pleasure each afflicting wound.  
Sins, join'd to fins, thy vengeance shall compleat,  
Nor shall they come before thy mercy-seat :  
Their Names shall be expung'd, nor find a place,  
Rank'd in the book of life, with *Israel's* race :  
But me, thy servant, sunk in sorrow's ways,  
O! gracious God, shall thy salvation raise :  
I'll chaunt thy praises with a grateful tongue,  
And own thee with a magnifying song :  
This offering will the great JEHOVAH prize,  
More than an horn'd, and hoof-cleav'd sacrifice :  
The meek shall see it, and with joy revive,  
And those, who seek the Lord, their hearts shall live.  
For good JEHOVAH aids the needy's pains,  
Nor flights his servants, tho' in captive chains :  
Praise him, ye heav'ns, and earth, and watery deeps,  
With every thing, which thro' their regions creeps :  
For *Juda's* land, and *Sion*, God will care,  
His tribe shall dwell, and shall inherit there :  
His servant's seed, those, who his name will bless,  
Shall there inherit, and the land possess.

PSALM LXX.

To the chief Mufician. A Pfalm of *David*, to call to remembrance. See the Title of Pfalm xxxviii.

ARGUMENT.

*This Pfalm is the same, with a few Alterations, as the latter end of the Fortieth; the Author earnestly implores in it the Succour of God against his Enemies.*

MUDGE.

**V**ouchsafe, O God, to make my troubles cease,  
Hasten, JEHOVAH, to my quick release:

Disgrace shall shame them all, and coward flight,

Who hunt my soul, and in mine hurt delight:

The blushing face shall brand my taunting foes,

Who say *aba!* and mock me in my woes:

Let those, who seek thee, and on thee depend,

Shout, and rejoice, in an almighty friend:

Let those, who love thy servant's happy state,

Say, with continual praise, *the Lord is great.*

Haste to me, poor, and low, O God, my stay,

Help me; and make, JEHOVAH, no delay.

## P S A L M ' LXXI.

## A R G U M E N T.

*Tho' this Psalm hath no Inscription, it is presum'd that it was compos'd by David, during Absalom's unnatural Rebellion, since it was written in his old Age, Ver. 9. and therefore cannot be referr'd to the Time of Saul. PATRICK, NICHOLS.*

**I** Trust for safety in JEHOVAH's name,  
 Let me not ever stand abash'd with shame:  
 Redeem me in thy justice from distress,  
 Incline thine ear, and give me quick redress:  
 Be thou my rock, mine house of sure recourse,  
 To keep me safe against all threatening force:  
 Thou dost command; dost stand my guardian wall;  
 Screen me, O God, from those who seek my fall:  
 Screen me from wicked tyrants cruel hands,  
 And from the bloody, and insidious bands.  
 'Tis thou hast been my hope in every strait,  
 O Lord, JEHOVAH, from my youthful state:  
 Thou from the womb didst my weak limbs sustain,  
 Whilst yet my mother groan'd with child-birth pain:  
 Thee will I praise: on thee mine hope relies,  
 Tho' I'm a gazing-stock to vulgar eyes:

O! let my mouth prolong the grateful lay,  
And may thy glory fill it *all the day*.  
When, weak with age, my tott'ring members shake,  
Reject not, nor thy needy charge forsake :  
My foes consult, and barbarous slanders raise,  
Whilst waiting for my soul, they watch my ways.  
His God, they say, hath left him, poor and low,  
Pursue and take him ; where's his rescue now ?  
Be thou my rescue, be not far away,  
Be thou at hand, my God, make no delay.  
Reproach and death shall seize th' abandon'd crew,  
Who with malicious aims mine hurt pursue :  
Shame shall o'ertake them, who with envious strife,  
Project with evil arts to take my life.  
Whilst I on thee my constant hopes will raise,  
And add, and still will add, to all thy praise :  
All day thy justice I'll commit to fame ;  
And still to-morrow shall repeat the same.  
I'll dwell upon thy mercies vast amount,  
And ever tell, what I can never count :  
I'll sing thy powers, O JEHOVAH, Lord,  
Thy justice, and thine only, I'll record.  
Thou gav'st, O God, mine infant-mind to know  
Thy laws, and thence my words thy wonders show,  
Then cease not, O my God, thy guardian care,  
When age has frosted o'er my falling hair :

176      *The* PSALMS *of* DAVID.

That I may now display in distant climes,  
And hand thy prowess down to future times.  
O God, thy justice, which all bounds exceeds,  
Is magnify'd in all its mighty deeds :  
O! glorious God, who may contend with thee ?  
That bad me dire and numerous evils see ;  
But still thou shalt relieve my deadly pain,  
And bring me from the earthly deeps again :  
Thou shalt my growing greatness still increase,  
And comfort me on every side with peace.  
With the soft lute thy truth I'll gladly own,  
With psalms, and harp, O *Israel's* holy one :  
The shouted psalms my lips shall spread around,  
My soul, redeem'd by thee, shall fill the sound :  
Also my tongue thy justice shall display,  
And talk thereof with pleasure all the day.  
For those, who cruel mischief subt'ly frame  
Against my soul, are all abash'd with shame.

PSALM

P S A L M LXXII.

A Psalm for Solomon.

A R G U M E N T.

*We may be satisfy'd from the Conclusion, that this Psalm, which is an Inauguration-Hymn, was indited by David, and sent to Solomon; wherein he first recommends him to the divine Benediction; and then instructs him how to make his People happy, by describing the Qualities of a good King, and the prosperous State of the Kingdom under his Government. St. Jerom, considering Solomon only as the Shadow and Image of the Truth, holds it more perfectly fulfill'd in our Lord and Saviour. And accordingly the Rabbins understand it of the King Messias. PATRICK, NICHOLS.*

**O** GOD, thy judgments to the <sup>k</sup> king bestow;  
Let the king's son the rules of justice know:  
With justice may he try thy people's cause,  
And judge th' afflicted by thy righteous laws:  
The mountains to the tribes shall bring forth peace,  
The hills thro' righteousness shall yield increase.

N

He'll

<sup>k</sup> The King, and the King's Son, are the same person; a character that belongs to none so properly, as to Solomon, who was the first prince, that was at the same time King, and Son of a King. MUDGE.

178 *The* PSALMS *of* DAVID.

He'll judge the meek, the needy's cause restore,  
 And break the rod of stern oppressive pow'r :  
 Whilst the self-radiant sun, and moon, shall shine,  
 From age, to age, their service shall be thine :  
 He'll come with gentle condescension down,  
 As latter rain upon the herbage mown :  
 Or as the copious drops, which fall around,  
 Dispersing moisture o'er the thirsty ground :  
 The just shall flourish in his days secure,  
 And peace abundant, whilst the moon shall dure.  
 He shall from <sup>l</sup> sea to sea have wide command,  
 And from the river to th' extremest land :  
 The <sup>m</sup> savage herds shall kneel with homage just,  
 His fees shall prostrate low, and lick the dust.  
 The sea-girt isles, and ocean-bordering king,  
 From *Tharshish* shall their precious presents bring ;  
 The king's of <sup>n</sup> *Skoba's*, and of *Seba's* lands,  
 Shall wait with fragrant gifts his wise commands :

Nay,

<sup>l</sup> From the *Red Sea* all along, as far as the east-end of the *Mediterranean* extends from *South* to *North*, and from the *Euphrates* *Westward*, as far as the land reaches.  
 MUDGE.

<sup>m</sup> The Heb. *Tsijim*, signifies here, and in *Psalms* lxxiv. 14. people that dwell in *dry desert places* : sometimes it is used for *wild beasts*, which haunt such *deserts* ;  
 Isa. xxxiv. 14. AINSWORTH.

<sup>n</sup> *i. e.* of *Ethiopia*, and *Arabia*, far southern countries, inhabited by the posterity of *Skoba* and *Seba*,  
 the

Nay, numerous princes shall his name adore,  
 And distant nations shall confess his pow'r.  
 For he shall save the needy, when they cry,  
 On him the poor and helpless shall rely :  
 The poor and helpless he shall kindly spare,  
 And save the souls of those oppress'd with care.  
 Shall save their souls, their wrongs redress with right,  
 Nor shall their blood be worthless in his sight.  
 He shall in long-continu'd glory live,  
 Her tribute gold shall rich *Arabia* give :  
 For him the people shall incessant pray,  
 For him shall call down blessings all the day ;  
 From grain, ° but thinly sown, shall plenteous crops,  
 Chequer the land, and crown the mountain's tops :  
 Their fruit, like waving *Lebanon*, shall shake,  
 Whilst those, who beauteous *Salem's* dwellings take,  
 Shall flourish, like the grass, thro' heavenly dew,  
 Or as the planted flowers of various hue :  
 His name for ever, like the beaming sun,  
 Shall last, whilst he his circling course shall run.

N 2

From

the nephew and son of *Cush*, the son of *Cham*, the son of *Noah*, Gen. x. 7. AINSWORTH.

° Heb. PHIS-SATH, from PHIS-SA, a *small particle*, or *parcel* of any thing : also a piece of *chequer'd* or *patch-work*, Gen. xxxvii. 3. 2. Sam. xiii. 18. we have endeavour'd to comprize these senses ; and so apprehended, the place gives a beautiful image of a plain, chequer'd with squares of corn. BUXTORFF, AINSWORTH, BYTHNER, MUDGE.

180 *The* PSALMS *of* DAVID.

From him all nations blessing shall receive,  
To him all nations shall the blessing give.  
To God, the God of *Israel*, praises sing,  
The Lord, who doth alone each wond'rous thing;  
His glory with perpetual hymns proclaim,  
For ever blessed be his gracious name;  
Let earth, where e'er the human eye can ken,  
Be with his glory fill'd. Amen, Amen.

*The Prayers of David, the Son of Jesse, are ended.*

*The End of the Second BOOK.*

The

The Third BOOK of PSALMS.

PSALM LXXIII.

A Psalm of *Asaph*.

ARGUMENT.

*Who the Author of this Psalm (Asaph) was, is not certain, but probably 'twas Asaph the Seer, who liv'd in Hezekiah's Time; and 'tis most likely it was compos'd, when Senacherib made that miserable Ravage in Judæa, and was crown'd with such Victories and Successes as we read, 2 Chro. xxxii. 1. PATRICK, NICHOLS.*

**Y**ET truly God to *Israel's* race is kind,  
To such as keep an unpolluted mind:  
But as for me, my feet began to slide,  
Mine erring steps had almost turn'd aside:  
For lo! when I beheld the wicked great,  
Mine envy kindled at their prosperous state.  
In vigorous health they draw their vital breath,  
Neither do captive bands disgrace their death.  
They share not with the vulgar equal cares,  
Nor are their trials so severe as theirs.  
Hence pride, like an encircling chain, hath bound,  
And violence, as a robe, begirts them round.  
Their eyes are bulg'd with fatness, and proclaim  
Their lot, above ev'n what their hearts could frame.

Corrupt tyrannick thoughts their words declare,  
 And threats they utter with a lofty air.  
 The heavenly majesty their speeches wrong,  
 And thro' the earth doth range their venom'd tongue.  
 They, when thy people in their fight appears,  
 As waters from full cups, exhaust the tears. P  
 Who say, doth God attend these earthly things?  
 Pertains such knowledge to the king of kings?  
 Lo! these th' ungodly are, in worldly peace  
 Who highly prosper, and whose goods increase.  
 Then surely have I cleans'd mine heart in vain,  
 And purg'd mine hands from each polluting stain;  
 In vain all day with care my strength is worn,  
 And torments come with each returning morn:  
 Yet thus to speak would be unjust indeed,  
 And wrong thy dealings with the faithful feed.  
 To fathom this my thought did searching try,  
 But 'twas too painful for my flinted eye.  
 Till in thy sacred house I sought to thee,  
 And there had learn'd, what their last end would be.

How

P As bishop HARE, and all the other interpreters, whom we have consulted, are at a like uncertainty concerning this passage, we have clos'd in with the late translation of Mr. MUDGE, who renders the verse (10) thus. *Therefore let his people come before them, and waters in full measure would be wrung out of them: i. e.* says he, *should God's people fall into their hands, they would squeeze them to the full, wring out all the juice of their bodies; viz. thro' grief and tears.* MUDGE.

How thou dost place them on a slippery ground,  
And spread about them desolation's round.  
How do they in a transient moment all  
To strange and wondrous desolation fall ?  
What are they gone ? so quickly sunk away,  
As in a dream, with troublesome dismay ?  
When thou dost rise thy judgment to dispence,  
Soon wilt thou <sup>9</sup> chase their fleeting shadows hence.  
Surely my reins were prick'd, sunk was mine heart,  
Dull, as a brute, tow'rd's thee mine inward part ;  
Yet was I never from thy presence cast,  
Thou my right hand hast ever holden fast.  
Here with thy counsel thou wilt guide me right,  
Then take me to the glorious realms of light.  
Whom have I in thine heav'ns supreme domains,  
Or whom, which this inferior earth contains,  
That may contend for equal majesty,  
An equal good, to be desir'd with thee ?  
My heart-strings crack, years on my vitals prey,  
But God's my strength, mine endless lot and stay.  
Lo ! those shall fall, from thee who wand'ring rove,  
Shall fall, deserted for their alien'd love.  
But as for me, 'tis good that I draw near,  
That I before my gracious God appear :

Hoping

<sup>9</sup> Original. *Thou shalt despise their image, or their shadow* : i. e. destroy their transitory estate ; for man walketh in an image, Psalm xxxix. 7. AINSWORTH.

Hoping for safety in JEHOVAH's name,  
I'll tell thy wonders thro' this earthly frame.

---

## P S A L M LXXIV.

*Maschil of Asaph.*

## A R G U M E N T.

*The Author of this Psalm was probably some pious Man of the Posterity of Asaph, who was suffer'd to remain in the Land with the Chaldæans, after the Desolation of Jerusalem, and the Temple, as well as the rest of the Country, made by Nebuchadnezzar, King of Babylon, which was the sad Occasion of this Psalm. PATRICK.*

WHY yet doth God with-hold his guardian care ?  
 What, shall his sheep no more his pasture share ?  
 Why smokes, O God, thy wrath against thy fold ?  
 Think on the tribes, by thee redeem'd of old ;  
 The meted land, purchas'd for *Israel's* race,  
 And *Sion's* mount, thine ancient dwelling-place.  
 Fly to it, and its lasting wastes repair,  
 Visit each crying desolation there.  
 The courts, where once thy praise was wont to sound,  
 With roaring blasphemies re-bellow round :  
 Here heathen banners formidably stand,  
 In sign of triumph o'er thy chosen land.

With

† With tools aloft men hew the sacred wood,  
 As when it once in the thick forest stood ;  
 Ev'n, thro' the axe and hammer's wasteful force,  
 The beauteous sculpture falls without remorse.  
 They in thy temple rais'd th' unhallow'd flame,  
 Sunk is the place, where dwelt thine holy name.  
 Their hearts devis'd to spread the ruins round,  
 Each house of God with ashes strews the ground.  
 We see no signs, heaven doth no *Prophet* send,  
 Who may foretel when these our woes shall end.  
 How long, O God, shall thy reproachers rage ?  
 And shall the foe blaspheme from age to age ?  
 Thine hand why dost thou, thy right hand, restrain  
 Within thy bosom ? draw it forth again ;  
 Make a full end : for God's of old my king,  
 His wond'rous works on earth salvation bring.  
 Thou didst aside the passive ocean sweep,  
 Then crush the human dragons in the deep ;

Crush

† This is deem'd so obscure a passage as it now stands in the original, that bishop HARE thinks not only the word JIVUADAGHN, *he was famous*, is corrupt, in which he is favour'd by the *greek* translation ; but he suspects the two verses (5 and 6) to be transpos'd, otherwise he holds the devastation here describ'd would not rise, as it ought to do, in the narration. We have endeavour'd to come up to his sense, retaining the present position of the verses.

186 *The* PSALMS *of* DAVID.

Crush into pieces, whelm'd beneath the main,  
The land-leviathan, and all his train :  
Then bade the waves their carkasses restore,  
That savage herds might feast upon the shore.  
Thou mad'st the rock stream o'er the thirsty sand,  
Dry'dst mighty rivers into pervious land.  
Thine is the day, the night is also thine,  
Thou didst command the beaming sun to shine.  
Thou didst distinguish all the earthly climes,  
To thee the seasons owe their stated times :  
JEHOVAH, Lord of all this glorious frame,  
Think how the fools flight and blaspheme thy name.  
To deadly snares let not thy turtle stray,  
Nor to the wicked many fall a prey.  
O let thy famish'd flock be now restor'd,  
Do not forget thy covenanted word :  
Thro' Canaan's land each dark, and dismal cell,  
Is but an haunt, where cruel tyrants dwell :  
O let not the distress'd return with shame,  
But let the poor and needy praise thy name.  
Arise, O God, and vindicate thy way,  
Think, how the fools blaspheme thee day by day.  
Remember the distresser's impious voice,  
Which meets thee daily with tumultuous noise.

PSALM

PSALM LXXV.

To the chief Musician. *Altafchith.* A Psalm, or  
Song, of *Afaph.*

A R G U M E N T.

*There are different Opinions concerning the Author and Occasion of this Psalm : some hold it written by Afaph, the famous Musician in David's Time, upon some of the great Victories, which he gain'd over the neighbouring Countries : but Bishop PATRICK presumes it to be compos'd by Afaph the Seer, after the great Deliverance, which by the strange Destruction of Sennacherib's Army, God gave the good King Hezekiah.*  
PATRICK, NICHOLS.

O UR thanks we pay, O God, to thee alone,  
Our thanks we pay, and thy salvation own.  
Invok'd on each event, near is thy name,  
And that thy wond'rous works aloud proclaim,  
When in thy courts <sup>s</sup> I shall again preside,  
I'll deal forth right, and by thy truth abide.

Our

<sup>s</sup> Interpreters hold this Psalm to be written in the form of a dialogue ; some presuming it to be between God and the people, others between the king and people ; we have in the translation gone upon the latter supposition. PATRICK, NICHOLS, LE CLERC, HARE.

188 *The* PSALMS *of* DAVID.

Our social band's dissolv'd thro' hostile hate,  
Tis I support the pillars of the state.

Selah.

I said, ye fools, cease from each rash offence,  
And strike the horn of haughty insolence.  
Ye wicked, lift not up your horn on high,  
Nor with your stubborn necks the Lord defy :  
Our rescue comes not from the east, or west,  
Nor yet the south, but stands in God confest.  
He is the judge, 'tis he alone can know,  
To raise th' abas'd, and lay th' exalted low :  
There is a <sup>t</sup> cup in God Almighty's hand,  
Red is the wine, and destin'd for our land ;  
'Tis ready mix'd, he poureth from the same,  
The deadly draughts the wicked will inflame ;  
'Tis they must taste the execrable lees,  
And the drain'd drops shall from the bottom squeeze.  
With ceaseless praise I will proclaim abroad  
Thy matchless pow'r, and worship *Jacob's* God.

Whilst

<sup>t</sup> Heb. Cos. A cup. This in the prophets is a very common image of the divine wrath, *Isa.* li. 17, 22 ; *Jer.* xxv. 15. And here interpreters grossly distinguish between the *wine* and the *dregs*, as tho' God should in kindness pour out the clearer and more *delightful wine* for his *friends*, but compel his *enemies* to drink the *dregs* ; whereas the *whole passage* relates to his *enemies*, who were wholly to exhaust this cup of his fury. See *Isa.* and *Jer.* above quoted. HARE.

Whilst all the righteous shall exalt their horn,  
Th' unjust's shall from their wicked heads be torn.

---

P S A L M LXXVI.

To the chief Musician on *Neginoth*. A Psalm or  
Song of *Asaph*.

A R G U M E N T.

*It was written probably by that Asaph, who bears the Name of the Seer, 2 Cron. xxix. 30. and seems to be a Song for publick Rejoicing after the Destruction of Senacherib's Army. To confirm which 'tis observed, that Theodoret says, he found in some Copies this Inscription, which accords with Apollinarius's, An Ode against the Assyrian. PATRICK, NICHOLS.*

**T**H' almighty God is in *Judæa* known,  
His great and saving name must *Israel* own.

His fair pavilion doth our *Salem* grace,

On *Sion's* mountain stands his dwelling-place.

'Twas there he broke the <sup>u</sup> flaming shafts and bow,

The sword and shield, and laid the warrior low.

How

<sup>u</sup> Heb. RISH-PHE. *Flaming shafts*. It is properly *burning coals*, Sol. Song, viii. 6. figuratively here the *glistering brass-headed arrows*; elsewhere the *fiery thunderbolts*, Psalm lxxviii. 48. *burning plague*, Deut. xxxii. 24. likened to *arrows*, Psalm xix. 5. AINSWORTH.

190 *The* PSALMS of DAVID.

How dost thou far surpass the <sup>w</sup> mounts of prey,

O Sion! far more excellent than they!

Meet for the spoil became the mighty bands.

They slept their sleep; nor found the strong their hands.

When Jacob's God his dire rebukes express,

Drivers and steeds were sunk to endless rest.

Thou art tremendous, thou, O Lord of might,

When thou art angry, who can bear thy fight?

Thou didst from heaven in judgments speak thy will,

The heathen at thy voice were aw'd, and still,

When God omnipotent in judgment rose,

To save the meek of *Canaan* from their foes.

Selah.

Tyrants shall own thee, and no more destroy,

The remnant of their rage thou'lt gird with joy:

To God, the Lord, your choicest offerings vow,

Then to discharge them at his altar bow.

Let all, who round his glorious house appear,

Bring gifts to him, who reigns the nations fear.

'Tis he, who \* lops the spirit of kings away,

And earthly princes dread his sovereign sway.

PSALM

<sup>w</sup> *Mounts of prey.* i. e. such as are harbours of *beasts of prey.* Our *liturgy-version* renders the expression *the hills of the robbers*; meaning, the enemies, who skulk there to make a prey of God's people. AINSWORTH, BYTHNER.

\* Heb. JIBH-TSOR. *Lops, or cuts off.* 'Tis a similitude from *grape-gathers*, which cut off clusters of  
the

P S A L M LXXVII.

To the chief Musician, to *Jeduthun*. A Psalm of *Afaph*.

A R G U M E N T.

*It was compos'd by one of the House of Afaph, who liv'd during the Time of the Captivity, the Miseries and Length of which he here bemoans.* NICHOLS.

**I** Call'd to God with a loud plaintive cry,  
I call'd to God, who heard me from on high.  
The Lord I fought in the distressful day,  
With dropping hands wip'd ceaseless tears away.  
Each night my soul refus'd sweet comfort's voice,  
I thought on God, and made a troublous noise:  
As in my mind thy favours past were view'd,  
My spirit sunk, my heart was quite subdu'd.

Selah.

Thro' thee no slumbers could mine eyelids close,  
My restless grief to dumb amazement rose:  
Well I revolv'd th' important days of old,  
The gracious wonders which our fires have told.

At

the vines; apply'd here to the cutting off the lives of men. AINSWORTH, BYTHNER.

192 *The* PSALMS *of* DAVID.

At midnight I awak'd the founding lyre,  
 Re-tun'd the songs, which once thou didst inspire :  
 I commun'd with mine heart, and searched deep  
 The living tables, which thy mercies keep.  
 Is the Lord's goodness then entirely o'er ?  
 Will he accept his people never more ?  
 Is mercy's fount exhausted ? is his word  
 Wax'd old ? can that no further aids afford ?  
 Hath God forgotten all his wonted grace ?  
 His tender kindness can his wrath erase ?

Selah.

'Twas then, I said, what anguish 'tis to try  
 The change of the right hand of God most high ?  
 I'll yet review the wonders of the Lord,  
 Yes, I'll review thy favours on record :  
 I'll meditate thy works with constant thought,  
 And talk of all the marvels thou hast wrought.  
 Thy way is veiled with the things ador'd ;  
 Who is so great a God, as God our Lord ?  
 'Twas he, who shew'd the signs of ages gone,  
 He made his strength amongst the people known,

His

γ Orig. *Thy way is in sanctity*, or in the *sanctuary* ; according to the *Greek* in the *holy place* ; meaning, it is secret and hidden from the eyes of the world, as *holy things* were hidden in the *sanctuary*, especially the *ark* and *cherubims*, where *God* sat. AINSWORTH.

His arm redeem'd the people in their need,  
Ev'n his lov'd *Jacob*, and his *Joseph's* seed.

Selah.

The waters saw thee, Lord, in wild affright,  
The waters saw thee, trembling at the fight :  
The conscions deeps were stirr'd ; the streaming clouds  
Pour'd down in torrents on th' audacious crouds.  
From heav'n the rattling menace issu'd out,  
And thy sulphureous arrows rang'd about.  
Th' ethereal voice sent forth a rolling sound,  
The lightning stream'd, and earthquakes rock'd the ground.  
Thy way thro' seas, thy paths in th' ocean lie,  
Nor are thy footsteps known to mortal eye.  
Thy people thou didst lead from *Ægypt's* land,  
Like sheep, by *Moses*, and by *Aaron's* hand.

## P S A L M LXXVIII.

*Maschil of Asaph.*

## A R G U M E N T.

*This Psalm was indited, according to Theodoret's Words, by the prophetic Grace, that the Israelites, and all their Posterity, might preserve in Mind the wonderful Works of God. An Epitome of which, for the Help of their Memory, Asaph, who was probably the Prefect of Musick in David's Time, here presents them withal, from the Time of their coming out of Ægypt, 'till David's Promotion to the Throne.*

PATRICK.

**B**OW down your ear, ye people, to my law,  
 Your ear let mine important accents draw,  
 My mouth shall weighty parables unfold,  
 My tongue shall utter hidden things of old,  
 That we from just memoirs have heard and known,  
 And which our patriarch rolls have handed down.  
 Let son to son JEHOVAH's praise declare,  
 And tell his pow'r, and what his marvels are.  
 How once he gave a cov'nant, grav'd on stones,  
 A law for *Jacob's* and for *Israel's* sons,  
 Which should thro' his commands their fires engage,  
 To teach their children down thro' every age :

That

That those unborn might learn them in his name,  
 And their descendants might transmit the fame.  
 That they might trust in God's all-powerful hands,  
 Remember all his acts, and dread commands.  
 Not like their fathers, an untoward race,  
 With hearts perverse, and destitute of grace,  
 Always a stubborn, and rebellious crew,  
 Of spirit faithless, and to God untrue.  
 The sons of *Ephraim*, noted for the bow,  
 In battle turn'd their backs upon the foe :  
 His solemn cov'nant basely they deny'd,  
 And from his sacred law they walk'd aside ;  
 Forgat his actions, which their fires had view'd,  
 And all the marvels, which th' Almighty shew'd.  
 A work he wrought, when he his arm reveal'd,  
 In *Ægypt's* land, and <sup>z</sup> *Zoan's* famous field:  
 He made the waves stand on a wond'rous heap,  
 And bade them pass thro' the divided deep.  
 A cloudy pillar led their tribes by day ;  
 By night an heavenly fire secur'd their way.

<sup>z</sup> The field of *Zoan*, i. e. the country and territories about *Zoan* or *Tanis*, as the *Greek*, and *Chaldee*, calleth it; which was a chief city in *Ægypt*, and the king's court, or palace, being a place of great antiquity.  
 AINSWORTH.

196 *The* PSALMS *of* DAVID.

He clave the rock, when from th' amazing chink,  
As from the ocean, flow'd the needful drink :  
He bade thro' rocks the water find its way,  
And streams descending, like the rivers, stray.  
Yet in the desert, lately parch'd and dry,  
They sinn'd still more, and tempted the most high:  
They bitterly provok'd with murmuring strife,  
And ask'd for meat, in deep despair of life.  
'Twas then they spake, against their God they said,  
Shall he a table in the desert spread ?  
He smote the stony rock indeed ; and lo !  
Out gush the waters, and the streams o'erflow.  
But can he life-supporting bread prepare ?  
Can he with flesh provide his people fare ?  
Therefore JEHOVAH heard in burning ire ;  
Then against *Jacob* rose the kindled fire :  
Then against *Israel* furious anger came ;  
Since God they own'd not, nor his saving name :  
Tho' he commanded the surrounding sky,  
And bade the heavenly portals open fly ;  
For them delicious *manna* rain'd to eat,  
And gave them in their need celestial wheat.  
Thus mortals feasted on angelick bread,  
In barren deserts ev'n to fulness fed.

He

He caus'd fierce wind to rush from eastward out,  
 Then turn'd it southward by his strength about,  
 Whence rain with flesh, as dust, bespread the land,  
 And feather'd fowl, as numerous as the sand,  
 Which fell amidst their camp, and hid the ground  
 With wond'rous heaps their dwelling places round.  
 They fatten'd thus, fill'd with abundant store,  
 Nor call'd their taste, or sated lusts, for more.  
 But whilst their mouths yet chew'd th' amazing meat,  
 Against their tribes arose God's wrathful heat ;  
 Which blasted *Israel's* flower, the hale and young,  
 And smote the choicest of the wand'ring throng.  
 In vain his works their force convincing join,  
 Faithless, they sinn'd in spight of every sign.  
 Therefore they spent their days in fruitless strife,  
 And various plagues consum'd their weary life :  
 Reduc'd, they courted then his gracious nod,  
 And turning, early they enquir'd for God :  
 'Twas then they would on God, their rock, rely,  
 On their benign redeemer, God most high.  
 Yet still they but with flatt'ring lies allure,  
 Still failing, when they deem'd their state secure :  
 Then was their treach'rous heart upright no more,  
 They broke his cov'nant, which they broke before :

But he in pity veil'd their lapses round,  
 Nor would that fell perdition should abound ;  
 Oft will'd He, mercy should his ire assuage,  
 Nor let his wrath exert its utmost rage.  
 For he was mindful they were flesh, and vain,  
 A wind that goes, and ne'er returns again.  
 How did they tempt, and grieve him day by day,  
 Thro' the lone wilds, and desert's fandy way ?  
 They turn'd, and tempted God, and dar'd disown  
 The boundless pow'r of *Israel's* holy one.  
 For they remember'd not his rescuing hand,  
 The day he led them from the tyrant's land :  
 When signs in *Ægypt* to their aid he brought,  
 And in the field of *Zoan* marvels wrought.  
 He chang'd their rivers into tides of blood,  
 Nor could they use for drink the purple flood :  
 He sent promiscuous vermin to destroy,  
 And croaking frogs, which might their souls annoy ;  
 He gave their fruit, rais'd by their labouring hands,  
 To canker-worms, and to the locust-bands :  
 To blast their vines, mix'd hail and lightning pour,  
 On the wild fig-trees dash'd the stony show'r ;  
 He gave the rattling balls their flocks to beat,  
 He gave their cattle to the lightning's heat :

His burning anger, thro' th' *Ægyptian* plains,  
His indignation, and distressful pains,  
The fearful measures of his wrath to fill,  
He sent with the dread messengers of ill.  
'Twas thus his furious vengeance forc'd its way,  
Whilst on their souls the swift diseases prey ;  
On beasts and herds their rage destroying broke,  
Snatch'd by a sudden pestilential stroke.  
*Ægypt's* first-born down to the dust were sent,  
All the chief strength of *Ham* in every tent.  
Thro' lonely wilds, and over barren sand,  
He brought his flock with his conducting hand ;  
He led them on, devoid of faithless fear,  
The seas absorb'd their foes behind their rear.  
He brought them forward to the bordering ground,  
Where holy *Sion* rears its beauteous round,  
His favourite mountain, rescu'd by his might ;  
And thence expell'd the heathen from their fight.  
Where'er th' allotting line of measure fell,  
Were pitch'd the tents for *Israel's* tribes to dwell :  
But tempting God, his covenant still they broke,  
And the most high with bitter hearts provoke :  
Turn'd, in their faithless fathers steps they go,  
Aside they turned, like a warping bow :

Their idols, and high places of the grove,  
 Then his fierce wrath, and jealous fury move :  
 Exceeding was the fury of the Lord,  
 Who heard, and *Israel* vehemently abhorr'd :  
 His sacred tent in *Shilo* he forsook,  
 Which once he for his earthly dwelling took :  
 He gave his captive <sup>a</sup> strength to foreign lands,  
 His beauteous <sup>b</sup> glory into hostile hands.  
 'The fire consum'd their youths, the brave, and strong,  
 Their virgin's praise inspir'd no nuptial song :  
 Smote with the sword, their priests resign'd their breath,  
 Nor wept their widows to bemoan their death.  
 'Then God, as one awak'd from sleep, arose,  
 As from the wine an hero shouting goes,  
 Who struck with fore disease their parts behind,  
 And to perpetual shame the foes consign'd.  
 'Then he refus'd his favour'd *Joseph's* tent,  
 Nor his dread *ark* to *Ephraim's* canton sent :  
 But the distinguish'd *Juda's* tribe approv'd,  
 And *Sion's* mountain, which he greatly lov'd :

There

<sup>a</sup> *His strength*, i. e. *the ark of his covenant*, called the *ark of his strength*, *Psal.* cxxxii. 8. it was captiv'd by the *Philistines*, 1 *Sam.* iv. 11. AINSWORTH.

<sup>b</sup> *His glory*, his *fairness*, or *magnificence*, meaning the *ark* forementioned, as *Phinehas's* wife said, *The glory is departed from Israel, for the ark of God is taken*, 1 *Sam.* iv. 20. 22. AINSWORTH.

There his high sacred palace deign'd to found,  
With base, as stablish'd, as the solid ground.  
Wonted to tend the sheep, and hold the crook,  
He from the folds his servant *David* took :  
He took him from the teeming ewes, to feed  
*Jacob* his people, and his *Israel's* feed :  
Who gave with upright heart his flock their fill,  
And led them by his hand with prudent skill.

---

P S A L M LXXIX.

A Psalm of *Asaph*.

A R G U M E N T.

*The Author was probably the same Asaph, who compos'd the lxxivth Psalm, which is upon the same Subject, viz. the Destruction of Jerufalem by Nebuchadnezzar. The Sixth and Seventh Verses may be found Jer. x. 25. which is an Indication, that they both belong to the same Matter; but whether Jeremiah took them from Asaph, or Asaph from him, is not certainly determin'd.* PATRICK, NICHOLS, MUDGE.

O God, a strange and numerous heathen band  
Have made their inroads o'er thy chosen land:  
Thy sacred palace basely have defil'd,  
And into ruin'd heaps thy *Salem* pil'd :

Thine

202 *The* PSALMS *of* DAVID.

Thine holy servants flesh have giv'n to feast  
Th' aerial fowl, and earthy savage beast ;  
Their blood, like water, pour'd the city round,  
Whilst their unburied corfes taint the ground :  
Severe reproaches aggravate our fate,  
The jest and scorn of every <sup>c</sup> neighbouring state :  
Still wilt thou, Lord, retain thy dreadful ire ?  
And shall thy jealous fury burn like fire ?  
On heathen kingdoms pour the raging flame,  
Who know not thee, nor own thy pow'rful name.  
For they have eaten up thy *Jacob's* race,  
And made his tents a sad and desart place.  
Forget, O God, forget our former crimes,  
Haste thy kind rescue in these troublous times.  
May for thine honour we thine aid partake ;  
Our sins hide freely for thine honour's sake.  
Why should such bitter taunts thy name defy ?  
Where is their God ? why should the heathen cry ?  
Now make it flagrant thro' their bloody host,  
That vengeance waits them for thy servants lost.  
Hear thou the sighs, which the poor captives breath,  
And save, thro' thy strong arm, the *sons of death*.

Give

<sup>c</sup> This probably respects the *Edomites* chiefly. See Psalm cxxxvii. PATRICK, MUDGE.

Give back, O Lord, our neighbours scornful jests,  
Render them sevenfold shame into their breasts,  
Then we, thy people, from our thralldom freed,  
Thy sheep, which in thy verdant pastures feed,  
Ever and ever will confess thy name,  
And thro' each age will blazon forth thy fame.

---

P S A L M LXXX.

To the chief Musician, upon *Shoshannim Eduth*  
(the six-string'd Instrument of the Sanctuary.)  
A Psalm of *Asaph*.

A R G U M E N T.

*Some refer it to the Captivity of Judah and Benjamin by Nebuchadnezzar, others to that of the Ten Tribes by Salmanassar; but Bishop PATRICK thinks it penn'd in the Time of Hezekiah, with regard to the Invasion of the Land by Sennacherib. However Interpreters agree in the general Subject of it, that it sets forth the Miseries and Hardships of the People of Israel under the Assyrian Tyrants. And to this accords the Greek Inscription, A Psalm concerning the Assyrian. PATRICK, NICHOLS.*

**H**EAR, O thou shepherd, who dost *Israel* feed,  
And, as a tended flock, thy *Joseph* lead;  
Beam from thy presence in the glorious blaze  
Between the cherubim thine healing rays:

Come

204 *The* PSALMS *of* DAVID.

Come to our aid : <sup>d</sup> stir up thy wond'rous might  
In *Benjamin's*, *Manasseb's*, *Ephraim's* fight.

Turn us again, O God, and cause thy face  
To shine ; and we shall own thy saving grace.

O Lord of hosts, still shall thine anger flame  
Against thy tribes, whilst they invoke thy name ?

The bread of tears thou dost for food bestow,

And for our drink the copious tears o'erflow :

We stand the prize of each surrounding host,

Whose cruel mirth delights them at our cost :

Turn us again ; cause, God of hosts, thy face

To shine ; and we shall own thy saving grace.

<sup>e</sup> A vine thou didst from *Ægypt's* soil remove,

And plant it there, whence *Canaan's* hosts were drove ;

Thou mad'st its way with thy preparing hand,

And spread'st its roots, which ran luxuriant o'er the land.

Its shadow cover'd round the mountain's brows,

As the tall cedar's were its waving boughs,

Its

<sup>d</sup> These tribes are here join'd together, rather than any other, because they were the *three* (as we read in the 2d of *Numb.*) who, when they were in the Wilderness, always march'd behind the tabernacle, when it moved ; and had that part, where the propitiatory was, from whence God sent his oracles, and the tokens of his power, just before them. PATRICK.

<sup>e</sup> Orig. *Thou removedst a vine*, i. e. a church, the *commonwealth* of Israel : as it is written, *The vine-yard of the Lord of hosts is the house of Israel, and the men of Judah are his pleasant plant*, Jer. v. 7. AINSWORTH.

Its branches to the midland sea were sent,  
And to the <sup>f</sup> river's banks its suckers bent :  
Why hast thou giv'n its *fences* to decay,  
That those, who pass, may pluck her grapes away ?  
Beasts from the field destroy her racy store,  
Her roots are ravag'd by the <sup>z</sup> woodland boar.  
Turn, Lord of hosts : O ! now thine eyes incline,  
Behold from heaven, and visit this thy *vine* :  
The flock, which thy right-hand did plant, and chuse,  
The sacred branch, made mighty for thy use :  
Cut are its shoots, and burn'd in numbers down,  
Blasted they fall at thy rebuking frown.  
O ! guard the man, whom thou didst raise and chuse,  
The son of man, made mighty for thy use :  
Then we, O God, from thee will never fall,  
But on thy quick'ning name for ever call :  
Turn us, Lord God of hosts, and cause thy face  
To shine ; and we shall own thy saving grace.

<sup>f</sup> That is, to the banks of *Euphrates*.

<sup>z</sup> This may be understood of the *Affyrian king* with his barbarous foldiers, who like a *wild boar*, and as so many *savage beasts*, which break into a *vine-yard*, trod down all under foot, seeking to root up this *vine* which the Lord had planted. PATRICK.

## P S A L M LXXXI.

To the chief Musician, upon *Gittith*. A Psalm of  
*Asaph*.

## A R G U M E N T.

*This Hymn was probably compos'd by Asaph in David's Time, for the Use of the Congregation upon the Feast of Trumpets; to which the Blowing Trumpets, ver. 3. does refer. The New-Moon in the Month of Tisri, when this Feast was celebrated, was the first Day of the Jewish Year, in which Time the World was suppos'd to be created, the Fruits being then Ripe, and the Harvest to be gather'd in; which made it the most joyful and glorious Festival of all the Year.* NICHOLS.

**S**HOUT forth to God, our strength, the joyful lays,  
Shout forth to *Jacob's* God triumphant praise:  
Join with the Psalm the timbrel to the quire,  
The lute soft-sounding, and the pleasant lyre,  
When the new moon marks with its solemn ray  
The time appointed, and the festal day,  
Blow up the <sup>h</sup> trumpets: be this rite maintain'd  
By *Israel*, as by *Jacob's* God ordain'd.

This

<sup>h</sup> Of what this *blowing trumpets* is a memorial, 'tis not easy to resolve: Bishop PATRICK supposes it to refer  
to

This was to *Joseph's* feed his strict command,  
When he went out to visit *Pharaoh's* land.  
When the strange language, bursting forth aloud,  
Was heard with terror from the wond'rous cloud.  
No more the brick-kiln clay your shoulders strain'd,  
No more your hands the fordid tasks distain'd.  
When call'd, I sav'd you from the tyrant's face,  
I answer'd from the thunder's secret place :  
When ye at *Marah's* bitter waters strove,  
Then I your faith, you did my prowess prove.

Selah.

Hear, O my people, O mine *Israel*, hear,  
Attend my cov'nant with a careful ear :  
Ye shall from foreign lands no god receive,  
To a strange god nor bow, nor worship give :  
I am JEHOVAH, I am *Israel's* God,  
Which thro' the seas from *Ægypt* mark'd the road :  
Should your desires gape for my bounties still,  
Your open mouth mine ample stores shall fill.  
Yet did my people more and more refuse  
To hear my voice, nor would my conduct chuse.

Then

to the sound of the trumpet exceeding loud and prolonged, when God himself appear'd on the top of mount *Sinai*. For the adjustment of the time to this conjecture, see his argument of this Psalm.

Then left I them to act an headstrong part,  
 To take the counsels of their stubborn heart :  
 O ! had ye known, my people, to obey !  
 O ! would mine *Israel* but have kept my way !  
 Soon had I then reduc'd each haughty foe,  
 Soon should mine arm have laid their haters low :  
 These should have feign'd to own my soveraign sway,  
 And *Israel's* seed have flourish'd time away :  
 The finest wheat should have encreas'd their stock,  
 And honey fill'd them from the dropping rock.

---

## P S A L M LXXXII.

A Psalm of *Asaph*.

## A R G U M E N T.

*From a Reformation of several Abuses, crept into the Court of Judicature in King Jehosaphat's Time, Matters were in the Reign of Hezekiah grown into Disorder again, as Isaiah complains 11, 12. And it is upon this Occasion, that Asaph, the Seer, wrote this Psalm.* PATRICK, NICHOLS.

**L**O ! God is present to that awful feat,  
 Where the <sup>i</sup> vicegerent gods in judgment meet :  
 How

<sup>i</sup> As the *judges* of the highest court are (*Jer.* xxvi. 10. 11.) called *princes*, with respect to their superiority  
 over

How long will ye pervert his righteous laws,  
Accept the person, tho' unjust the cause ?

Selah.

Deal to the orphan, and the infant, right,  
Screen the poor weakling from oppressive might :  
From wicked, and tyrannick hands, secure  
The drooping wretch, and the defenceless poor :  
Nor know, nor learn they ; but with blinded heart  
Led on, thy fundamental laws subvert.  
Gods are ye call'd, and sons of the most high,  
But fall as princes, and like men shall die.  
Arise, O God, judge and redress our wrongs,  
Since all the subject earth to thee belongs.

over the people, so here they are called *Elohim, gods*, in respect to the fountain of their power, which was from the *most high* ; who honour'd them with his own name.  
PATRICK.

## P S A L M LXXXIII.

A Song or Psalm of *Asaph*.

## A R G U M E N T.

*It is the common Opinion, that the Combination of powerful Enemies, against whom the divine Assistance is in this Psalm implor'd, was that mention'd in 2 Chron. xx. in the Days of Jehosaphat; and that the Author was one of the Posterity of Asaph in his Time.* PATRICK, NICHOLS.

**H**EAR us, O God, nor let thy sovereign will  
 Keep thee in silence, and remissly still.  
 For lo! thy foes in tumults loud unite,  
 Thine haters toss their heads in wild despight.  
 In secret counsel they with craft agreed,  
 Against thy people, and thy sacred seed:  
 Come, said they, let us with concerted aim  
 Cut off their nation, blot out *Israel's* name:  
 Their hearts devise with impious amity,  
 To strike a solemn league, oppos'd to thee.  
*Edom* and *Ismael* from their tents combine,  
*Moab*, and those of *Hagar's* warlike line:

So

So <sup>k</sup> *Gebal*, *Ammon*, *Amalek*, conspire;  
*Philistia*'s pow'rs with those who dwell at *Tyre* :  
*Affyria* too pours forth its armed bands,  
 And gives the <sup>l</sup> *sons* of *Lot* its helping hands.

Selah.

Make them as *Midian*, <sup>m</sup> *Jabin*, <sup>n</sup> *Sifera*,  
 Whose slain the ancient *Kisbon* swept away :  
 Whose carcases strew'd the field of *Endor* round,  
 Where their corrupted carnage dung'd the ground :  
 Sink thou their chiefs to <sup>o</sup> *Zeb*'s and *Oreb*'s state,  
 Sink all to <sup>p</sup> *Zeba*'s and *Zalmunna*'s fate :  
 Who thought, like these, to take that pleasant land,  
 Where thou didst chuse thy sacred house should stand,  
 Just as a whirling wheel on ground inclin'd,  
 Set them, O God ; as chaff before the wind.  
 Swift, as a flame devours the forest's leaves,  
 Or mountains of their russet grass bereaves ;

P 2

So

<sup>k</sup> *Gebal*, that is, the *Gebalites*, or *Giblites*, *Jos.* xiii. 5.

<sup>l</sup> The sons of *Lot*, viz. the *Moabites* and *Ammonites*.

<sup>m</sup> *Jabin* a king of *Midian*, slain by the *Israelites* *Judg.* iv. 24.

<sup>n</sup> *Sifera*, *Jabin*'s captain-general, destroy'd by the hand of a woman, *Judg.* iv. 21.

<sup>o</sup> *Zeb* and *Oreb*, two princes of the *Midianites*, taken by *Gideon*, *Judg.* vii. 25.

<sup>p</sup> *Zeba* and *Zalmunna*, two of their kings, who underwent the same fate, *Judg.* viii. 12.

So let thy sudden storms their hosts o'ertake,  
 So let thy tempests make their chieftains quake.  
 Cover their faces with abashing shame,  
 That they may seek, O Lord, thy dreadful name.  
 Let them, for ever quell'd, confounded lye,  
 Let them suppress'd with shameful horror die :  
 That men may know, JEHOVAH is thy name,  
 The sole supreme, who rules this earthly frame.

---

## P S A L M LXXXIV.

To the chief Musician, upon *Gittith*. A Psalm for  
 the Sons of *Korah*.

## A R G U M E N T.

*Interpreters are of Opinion, that this Psalm was compos'd upon the same Occasion as the xlii. and xliii. when David fled before the Face of his Son Absalom; but Bishop PATRICK presumes it might be written by some pious Levite in the Country, when Sennacherib's Army had block'd up the way to Jerufalem, and hinder'd them from waiting upon the Service of God at the Temple. PATRICK, NICHOLS.*

**H**OW graceful are thy tents ! how fram'd to move,  
 O Lord of hosts, our ardent, rapturous love !  
 My soul pants for the joys thy courts afford,  
 My heart and flesh cry for the living Lord.

And

And yet the sparrow finds an house to rest,  
And the domestick swallow builds its nest,  
To furnish for it's young a safe abode,  
Ev'n round thine altars, Lord, my king, and God.  
Blessings are theirs, who in thy temple dwell,  
Who with continual voice thy praises tell.

Selah.

Blessings are theirs, who make the Lord their stay,  
Whose hearts are fix'd upon his sacred way :  
Who going thro' the thirsty <sup>9</sup> *Baca's* vale,  
Have him their fountain, which can never fail :  
His blessing will supply the copious rain,  
Whilst kindly show'rs shall cover o'er the plain :  
Till gaining strength from strength, they all resort  
To meet his presence in lov'd Sion's court :  
My pray'rs, O God of hosts, JEHOVAH, hear,  
O God of *Jacob*, lend thy gracious ear.

Selah.

Look down, O God, our shield, with favouring grace,  
Look down from heav'n on thine anointed's face ;

<sup>9</sup> The vale of *Baca*, i. e. of *Mulberry-trees*, which use to grow in dry places. This valley was near *Jerusalem*, as may be gather'd from *2 Sam. v. 22. 23.* and thro' want of water might be very grievous to travellers. AINSWORTH.

214     *The* PSALMS of DAVID.

One day within those courts where God appears;  
Is better than elsewhere a thousand years,  
To keep thy doors in some near humble cell,  
Better than in the wicked's tents to dwell.  
For God, JEHOVAH, is a sun, and shield,  
His grace, and glory, will JEHOVAH yield,  
To them hath every solid good consign'd,  
Who walk before him with a perfect mind.  
JEHOVAH, Lord of hosts, O! bless'd is he,  
Who puts his never-ceasing trust in thee.

---

P S A L M     LXXXV.

To the chief Musician. A Psalm for the Sons of  
*Korah.*

A R G U M E N T.

*Amongst various Opinions concerning the Occasion of  
this Psalm, it seems most probable, that it was com-  
pos'd by Eldras, or some other inspir'd Person, upon  
and soon after the Restoration of the Jews, from the  
Babylonish Captivity.*     PATRICK, NICHOLS.

**A**T length, O Lord, our land hath felt thy grace,  
Who hast return'd thy captiv'd *Jacob's* race:  
Thou hast remitted all thy people's crimes,  
And hid the sins of past, revolting times.

At

At last thou dost thy wrathfull heat asswage,  
And mitigate the fierceness of thy rage :  
Turn us, O God, still thy salvation send,  
And bring thine anger to a final end.  
Ah ! shall we dread again thy furious frown ?  
Wilt thou for ever pour thine anger down ?  
Nor keep us yet from sad relapses free,  
That all thy people may rejoice in thee ?  
Shew us thy mercy, O JEHOVAH, Lord,  
And thy salvation to each age afford.  
What God, the Lord, will speak, in awful fear  
Will I with reverence and submission hear :  
For he will speak to his lov'd people peace,  
And to his faints ; if they from folly cease.  
Sure nigh the righteous is his saving hand,  
To give its ancient <sup>r</sup> glory to our land.  
Mercy and truth here find a meeting place,  
Justice and peace have kiss'd in close embrace.  
<sup>s</sup> Truth from the earth shall with new beauty spring,  
And righteousness from heav'n its influence bring :

P 4

Yea,

<sup>r</sup> That is, we may hope once again to see glorious days in our land, or perhaps the *glory*, the *Shechinah*, the *divine presence* resident amongst us. MUDGE.

<sup>s</sup> Orig. *Truth shall spring, or bud forth from the earth*, i. e. the divine truth and faithfulness shall be manifested

216 *The* PSALMS of DAVID.

Yea, various good our gracious Lord shall yield,  
And rich encrease shall crown each verdant field :  
Before him † righteousness shall pave the way,  
And from his paths our feet shall never stray.

---

P S A L M LXXXVI.

A Prayer of *David*.

A R G U M E N T

*This Psalm came not into the Hands of the first Col-  
lector of those of David; but being found by him,  
who collected the Asaphian Psalms, and others of  
some famous Authors, is here plac'd. It is presum'd  
to have been compos'd, during his Affliction under  
Saul or Absalom: And that Hezekiah used it by  
way of Accommodation to that sore Distress, into  
which he fell upon the Assyrian Invasion. PATRICK,  
NICHOLS.*

**B**OW down, JEHOVAH, thy regardful ear,  
Thy needy, and afflicted servant, hear ;

Preserve

fested by the fulfilling of God's promise of plenty and prosperity to his people upon their obedience. AINSWORTH, MUDGE.

† This place is variously interpreted. One sense, given of it, is, *He will cause justice to go before him, and will himself follow her footsteps.* To this accord AINSWORTH, and bishop HARE. But our translators render the latter clause, *and shall set us in the way of his steps, i. e. He shall go in the way of righteousness, and we shall tread in his steps.*

Preserve my soul, O God, preserve the just,  
And save me, since in thee I put my trust :  
O! let thy mercies, Lord, descend on me,  
For day by day I cry aloud to thee.  
O Lord, my God, mine anxious soul rejoice,  
For unto thee it lifts its mournful voice :  
Thou, Lord, art good to pardon, art to all  
Plenteous in mercy, who for mercy call :  
Hear, when in pray'r, O Lord, I seek thy face,  
Attend me, when I supplicate for grace :  
'Tis thou wilt answer, when in faith I pray,  
Oppress'd with grief, in the distressful day :  
What God with thee can equal glory share ?  
And what amazing works with thine compare ?  
All nations, thro' this heav'n-wrought worldly frame,  
Shall bow to thee, and glorify thy name :  
Thine were the marvels of all ages gone,  
Tis thou art God thyself, and God alone :  
Teach me to tread thy paths with heart sincere,  
And awe my soul, O Lord, with filial fear :  
Thy love confess'd shall all my mind engage,  
I'll glorify thy name from age to age :  
What language can thy numerous mercies tell ?  
Thou hast preserved me from the lowest hell.  
The proud, O God, have join'd with envious strife,  
And tyrant bands conspire to take my life ;

With

218 *The* PSALMS *of* DAVID.

With cruel purpose they presumptuous rise,  
Nor have they set thee, Lord, before their eyes ;  
Thee, who art kind, whose truth, and mercy's fure,  
Art good to pardon much, and much endure.  
O! turn, and let thy gracious work go on,  
Strengthen thy fervant, and thine handmaid's son.  
Some kindly token of thy favour show,  
Whence all my foes may blushing see, and know,  
That 'tis thine arm, which is mine help, O Lord,  
And that 'tis thou my comfort dost afford.

---

P S A L M LXXXVII.

A Psalm or Song, for the Sons of *Korah*.

A R G U M E N T.

*'Tis presum'd, that it was written by one of the Korites in commendation of Jerusalem, situate in the holy Mountains of Sion (where David built his Palace, and afterward settled the Ark) and of Moriah, where Solomon built the Temple. Its beginning is very abrupt, but it expresses the greater Rapture of joyful Admiration, wherein the Psalmist was. PATRICK, NICHOLS.*

**T**WAS on these solid mounts, this sacred place,  
He cast his beauteous dwelling's lasting base :  
Tho' *Jacob's* tents *JEHOVAH* may approve,  
Yet *Sion's* gates are his peculiar love ;

What

What glorious things did former times unfold ?  
What of his favourite city now are told ?

Selah.

My social tongue the ancient rolls shall trace  
Of *Babylon*, and *Egypt's* swarthy race ;  
Tell from *Philistia's*, *Tyre's*, *Arabia's* times,  
This man was the great produce of their climes ;  
But must conspicuous *Sion* far prefer,  
For those illustrious worthies born in her :  
Since these the highest, by his nurturing care,  
Himself shall with his house establish there.  
The Lord shall find in his enroll'd account  
The <sup>u</sup> *man*, whose name will every name surmount.

Selah.

Whilst vocal quires, and joyful musick bands,  
Here all have rise, as springs from water'd lands.

<sup>u</sup> The manner of expression in the orig. viz. *this man was born there*, denotes that some most important person is here pointed out ; and *Wells*, in his comment, holds, that it evidently points at the *Messiah*, observing with admiration, that other interpreters had not made this remark. Bishop HARE thinks it an inauguration ode, and that this expression refers to the then reigning prince.

## P S A L M, LXXXVIII.

A Song or Psalm for the Sons of *Korah*, to the chief Musician upon *Mahalath Leannoth* (a hollow wind Instrument, like the Flute, proper for mournful Songs). *Maschil* of *Heman*, the *Ezrahite*.

## A R G U M E N T.

*This Heman in the Title cannot be the famous Singer in David's Time, but was one of later date, descended from Zerah of the Sons of Judah, 1 Chron. ii. 6. hence called an Ezrahite. Kimchi says, it was written in the Name of the Jewish People during the Captivity, in the Language of a poor Slave under his Chains. NICHOLS.*

O Lord, my saviour, from the morning's light,  
 To thee I cry down thro' the darksome night :  
 Before thee let my piercing pray'r ascend,  
 And may thine ear my shrilling voice attend :  
 My soul's o'ercharg'd with heavy loads of woe,  
 And I'm just sinking to the pit below :  
 Thro' weakness faint, mine able strength is fled,  
 And thus I pass, as number'd with the dead :  
 Free, undistinguish'd, as the breathless brave,  
 When slain, and mingled in one common grave :  
 Whom thou no more beholdest from on high,  
 Snatch'd from thine hand they disregarded lie.

Laid in a dungeon low I'm left to weep,  
In dismal darknes, and the horrid deep :  
Thy lasting wrath excludes me from relief,  
O'erwhelm'd with thine afflicting floods of grief.

Selah.

Pent from my friends, too loathsome for their sight,  
I'm close confin'd, and banish'd from the light :  
Mine eyes cease not to mourn from day to day ;  
To thee, O Lord, with stretch'd out hands I pray.  
What ! wilt thou to the dead thy wonders shew ?  
Shall the dead rise and praise thee from below ?

Selah.

Shall then thy favours in the grave appear ?  
Wilt thou thy truth in dark destruction clear ?  
Shall in that night thy wonders meet our eyes ?  
Thy justice there, where all forgotten lies ?  
But unto thee my cry, O Lord, was sent,  
My pray'r the early day-spring shall prevent :  
Why dost thou, Lord, mine anxious soul desert ?  
Why from my woeful state thy face avert ?  
From rising youth I've suffer'd ev'n to death,  
Scarce kept my senses, whilst I drew my breath.  
O'er me thy furious storms of anger ran,  
Thy dismal terrors have reduc'd my span :  
Crouds upon crouds, as circling waves, abound,  
And all together daily close me round.

222 *The* PSALMS of DAVID.

To me, by thee bereft of neighbours, friends,  
Each social tie here in this darkness ends.

---

PSALM LXXXIX.

*Maschil of Ethan the Ezrahite.*

ARGUMENT.

*The Author, it is probable, like Heman, was of the Family of Zerah, and wrote it during the Captivity, most likely in the Time of Jehoiakim, whose Misfortunes he seems here to describe, almost in a Fit of Diffidence, notwithstanding the Promises of God made to David.* NICHOLS.

THY mercies, Lord, shall be mine endless song,  
Thy truth be ever publish'd with my tongue :  
Still, said I, shall thy mercy stand secure,  
Fix'd, as the firmament, thy truths endure.  
My chosen has my covenanted word,  
My servant David took the sworn record ;  
Th' almighty said, Thy seed, till time is done,  
Shall last ; for ever will I build thy throne.

Selah.

The heavens, O Lord, shall sing thy wond'rous ways,  
Thy faithfulness the saints assembled praise.  
What mighty powers may with JEHOVAH vie ?  
Who of th' illustrious tenants of the sky ?  
God is tremendous in his holy seat,  
Where prostrate legions tremble round his feet.

Who

Who is, O Lord ? who may, like thee, be found ?  
The mighty *Jab*, with truth enrob'd around.  
He awes the swelling seas : if he but say,  
Be still, the loud, tumultuous, waves obey.  
He, like a wounded man, fell'd *Egypt* low,  
And his strong arm dispers'd the shatter'd foe.  
Thine, Lord, are heav'n and earth, thine to command,  
The world, and all its stores, are from thine hand.  
The *North*, and *South*, thou didst, creating, frame,  
*Tabor* shall shout, and *Hermon*, in thy name :  
Thy mighty arm can every pow'r defy,  
Strong is thine hand, and thy right hand is high :  
Justice and judgment round thy throne have place,  
Mercy and truth shall go before thy face.  
Blessings are theirs, who know the joyful \* sound,  
They in thy face's light shall walk around ;  
Shall in thy name, triumphant all the day,  
Walk, where thy justice points th' exalted way :  
Thus on thy strength their Glory must be born,  
And 'tis thy favour shall exalt our horn :  
For from *JEHOVAH* 'tis our succours spring,  
The *Holy One of Israel* is our King.

Then

\* Viz. The sound of the trumpet, which signifies the royal presence of thy majesty among them, and calls them to attend upon thee, *Numb.* x. 10.

224 *The* PSALMS *of* DAVID.

Then didst thou make thy gracious will appear,  
 And speak in vision to thine *Holy Seer* :  
 One have I chosen from the field to crown,  
 Endow'd with might, of valiant, high renown ;  
 My servant *David* deign'd I to appoint,  
 And with my consecrated oil anoint :  
 He shall be stay'd with my supporting hand,  
 And thro' mine arm shall every pow'r withstand :  
 No craft against him shall advantage gain,  
 No sons of malice give him lasting pain :  
 Before his face I'll crush his open foes,  
 And those, who hate him, with my plagues oppose :  
 My truth and grace shall raise his pious aim,  
 His horn shall be exalted in my name :  
 Far, as the sea, his hand shall conquering go,  
 And his right hand, where th' eastern rivers flow ;  
 Thou art my God, my Father, he shall cry,  
 The rock of my salvation, O most high :  
 Him will I place my first-born in the throne,  
 His sovereign pow'r all earthy kings shall own :  
 To him no limits shall my mercy bound,  
 My word shall stand thro' time's perpetual round :  
 His seed thro' me shall never find decay,  
 His throne shall last, like heav'n's eternal day.

But

But if his children should forsake my law,  
And from my judgments should their steps withdraw,  
If breaking with an high presumptuous hand  
My statutes, they contemn my dread command ;  
Then their vile sins, and their perverse neglect,  
My rod shall visit, and my plagues correct.  
Yet will I make my mercy still prevail,  
Nor suffer utterly my truth to fail.  
What my mouth promis'd will I not forsake,  
My covenanted word will never break.  
Once have I sworn, and by my sanctity,  
To *David* will I not myself deny :  
His seed and throne shall never pass away,  
Long as the sun shall shoot the beaming ray ;  
Or whilst the moon, true to its heavenly place,  
A faithful witness, runs its monthly race.

Selah.

But now thou hast rejected and abhorr'd,  
Thou hast been wroth with our anointed Lord :  
Hast made thy cov'nant void ; thy servant's crown  
Thou to the earth hast cast prophaned down :  
Hast raz'd those walls, which fenc'd thy city round,  
And his strong holds hast levell'd with the ground.  
He's turn'd his neighbour's scorn, an open prey  
To all, who pass the desolated way.

226 *The* PSALMS *of* DAVID.

Thou armedst the right hand of all his foes,  
Thou mad'st them all triumphant in his woes :  
His sword has blunted in his bloodless hand,  
Nor gave him in th' embattled field to stand :  
'Thro' thee we now lament his glory gone,  
'Thou to the ground hast cast his shatter'd throne :  
His youthful days hast shortned, sunk his name,  
And cloathed him around with sudden shame.

Selah.

Thy face, JEHOVAH, wilt thou never turn ?  
And shall, like fire, thy flaming fury burn ?  
Think on my time, my short-liv'd fabrick scan,  
Why didst thou make so frail the sons of man ?  
What mighty man can ward the stroke of death ?  
Or from the hand of hell preserve his breath ?

Selah.

When shall we, Lord, thy former mercies share,  
Which in thy truth thou didst to David swear ?  
Think, Lord, on the reproach ; think on the smart,  
With which the clamorous many wound our heart :  
The foes, who vile reproach, JEHOVAH, raise,  
Reproach on thine, and thine anointed's ways.  
Blessed for ever be th' eternal king,  
For evermore JEHOVAH's blessings sing.

Amen, and Amen.

The End of the Third BOOK.

The

The Fourth BOOK of PSALMS,

PSALM XC.

A Prayer of *Moses* the Man of God.

ARGUMENT.

*It was a Meditation of the Author's, when the People offended so highly against God in the Wilderuess, that he shortned their Lives to Seventy or Eighty Years at the most, and suffer'd them not to arrive at the Age of their Ancestors, or of Moses, Caleb, and Joshua; whose Lives he prolong'd to an Hundred and Twenty Years. The Chaldee Paraphrase,*  
PATRICK, NICHOLS.

**T**HOU, Lord, since time began his circling race,  
From age to age hast been our dwelling place;  
Before the mountains birth, or earth had frame,  
Thou art for ever God, th' eternal fame.  
Thou dost reduce the dust-sprung mortals span,  
If thou but say,---<sup>w</sup> Return ye sons of man.  
A thousand years to thee, when pass'd away,  
Seem but as one irrevocable day,

Q 2

Or

<sup>w</sup> This manifestly refers to the sentence pass'd upon mankind, *Gen. iii. 19.* HARE.

Or as a watch, when transient night is o'er ;  
 Man, on whose eyes thou balmy \* sleep dost pour,  
 Rises, as grass fresh with the dewy show'r ;  
 Which in the morn with smiling verdure blooms,  
 In evening cut, it withers and consumes.

'Thus we consume, when we thine anger meet,  
 When on a sudden blasts thy wrathful heat.

For thou hast snatch'd our dark misdeeds to light,  
 Our secret sins set in thine open fight.

Our days, whene'er thy fury rages, fail,  
 'They all are gone, just as a finish'd tale.

At three-score years and ten life's bound appears,  
 Or if our strength extends to four-score years,  
 All is but pain, our strength is but decay,  
 'Tis cut off quickly, and we fly away.

But

\* Heb. ZERAMTAM SENAH, &c. *Thou pourest sleep upon them, or moistenest them with sleep* (be, with, being understood before *Senah*) according to bishop HARE ; who says from LE CLERC, that interpreters, following the *Masoretic pointing*, have by a comma at *Zeramtam*, rent it from *Senah*, and so render'd it, *Thou driwest them away, as a flood* ; whereas *Senah, sleep*, should be join'd to it, and the place render'd, *Thou dost irrigate (moisten) them with sleep ; and they are in the morning, as the grass, which springs up*. So that the *Psalmist* compares man, rising from the refreshment of sleep, to grass, moisten'd by the nightly dew, which in the morning wears a flourishing bloom, but in the evening is cut down and wither'd. HARE.

But who doth weigh the fierceness of thy rage ?  
Or with proportion'd <sup>y</sup> fear thy wrath assuage ?  
So teach us, Lord, to estimate our days,  
That we may fix our hearts on wisdom's ways.  
Return, and cease from wrath ; thy grace restore ;  
Thy suffering servants, Lord, chastise no more :  
Beam forth thy comfort, like the morning ray,  
That we may shout, triumphant, day by day.  
Long, as our sorrows, cause our joys to last,  
May they compensate for our evils past :  
Thus to thy servants let thy work be shown,  
And make thy glory to their children known :  
To us, O God, thy kindly looks afford,  
Unveil thy beauty, O JEHOVAH Lord.  
Render the conquests of our hands secure,  
Yea our hands conquests render firmly sure.

<sup>y</sup> Orig. *even according to thy fear, so is thy wrath.*  
The Heb. expression is short, and obscure. The sense according to bishop HARE is, *As is the reverence, with which thou art to be regarded, so great is thy indignation towards those, who sin against thee, and injure thy divine majesty: both which are superlatively great.* See his note.

## P S A L M XCI.

## A R G U M E N T.

*The Occasion of it seems to have been some great Pestilence; and none so likely, as that in the latter end of David's Reign, when he number'd the People, for which God sent his destroying Angel amongst them; in which grievous Circumstances, 'tis probable the Prophet, call'd David's Seer, might teach him to recommend himself to the divine Protection in the Words of this Psalm. PATRICK.*

WHO in the secret place of God, most high,  
 Shall dwell, will safe beneath his shadow lie;  
 Th' Almighty's shadow: there I'll fearless say,  
 O Lord, thou art my God, my rock, my stay.  
 Thee shall he keep with his protecting care,  
 From the rank plague, as from the fowler's snare:  
 Shelter his wings, his feathers safety yield,  
 His truth shall be thy buckler, and thy shield.  
 Thou shalt not moan the night for fear away,  
 Nor for the secret <sup>z</sup> shaft, which flies by day:

Not

<sup>z</sup> *Shaft, to the pestilence is called, Deut. xxxii. Ezek. v. 16. The Chaldee calleth it the arrow of the angel of death.*

Not for the pest, which in the darkness strays,  
 Or <sup>a</sup> havock, raging with the noon-tide rays.  
 A thousand, and ten thousand, on each hand,  
 Shall fall, whilst thou, untouch'd, shall dauntless stand.  
 Only thine eye the dismal scene shall view,  
 The sad reward, which to th' unjust is due.  
 Because thou dost to God for refuge fly,  
 And make thine habitation the most high,  
 No ill shall thee befall, no blasting pain,  
 Thy sacred tent no noisome plague profane.  
 Commission'd angels shall their care bestow,  
 To watch thy footsteps, wheresoe'er they go:  
 Up they shall bear thee, their entrusted one,  
 Lest thou shouldst dash thy foot against a stone:  
 Vipers and asps thy bruising heel shall meet,  
<sup>b</sup> Serpents and dragons feel thy trampling feet.  
 With help will I requite his zealous flame,  
 Said God, and raise him, who hath own'd my name:

Q 4

When

<sup>a</sup> Heb. JASUD, *havock, destruction*. For this the Greeks read *vased*, and render the following word *Zobrain, meridian*, which together signify the *meridian dæmon*. And upon this, the Greek fables are built concerning *noon-tide dæmons*. BYTHNER, HARE.

<sup>b</sup> The sense, as well as the old translations, give reason to think the names of the pernicious creatures, here occurring, are all to be understood of *serpents*, different from our *bible version*. BOCHART, PATRICK, MUDGE.

232 *The* PSALMS *of* DAVID

When he shall call, I'll answer to his cries,  
And be his aid ; who shall but fall to rise :  
Mine arm shall save him, till thro' slow decays,  
He shall depart, resign'd, and full of days.

---

P S A L M    X C I I .

A Psalm or Song for the Sabbath-Day.

A R G U M E N T .

*Some of the Jews have a Notion, that this Psalm was compos'd by Adam just after his Creation ; but this is only a Rabbinical Fancy. For no one can think, that Adam in Paradise should make mention of Musical Instruments, of Enemies, and of Mount Libanus (as ver. 7. II.) Whosoever was the Author, whether Moses, as some conjecture, or David, as others, it is an excellent Description of the different Conditions of pious and irreligious Men.* PATRICK, NICHOLS.

**T**IS good to bless the Lord with joyful praise,  
To sing thy name, most high, in thankful lays,  
To shew thy goodness at the morning light,  
And tell thy truth and justice every night :  
Whilst ten-string'd instruments the voices join,  
And lute and harp their solemn notes combine :  
With joy thy wonders fill my ravish'd thought,  
I'll triumph in the works thine hands have wrought.

How

How wisely, Lord, are thy great works design'd !  
And how profound the counsels of thy mind !  
To brutish men this is untasted blifs,  
Neither do thoughtless fools acknowledge this.  
Tho' when they see the wicked spring, as grafs,  
And blooming finners vulgar growths furpafs,  
'Tis but to aggravate their quick decay,  
Whose early bloom for ever fades away.  
But thou, O Lord, enthron'd above the sky,  
To everlasting ages art most high.  
For lo ! thy foes, O Lord, thy foes shall fall,  
Th' unjust shall be dispers'd, and perish all :  
High, as the unicorn's, mine <sup>c</sup> horn shall grow,  
<sup>d</sup> Refreshing oil shall chear mine aged brow.  
Mine eyes shall see mine haters end appear,  
The wicked's fall shall gratify mine ear :  
The just, like towering <sup>e</sup> palms, shall raise their head,  
In Lebanon as lofty cedars spread.

Those

<sup>c</sup> That is, to smite mine enemies, *Deut.* xxxiii. 17. The horn signifies kingdom, and strength and glory. And the Chaldee here translateth it strength. AINSWORTH.

<sup>d</sup> Meaning, that strength and chearfulness should crown his old age.

<sup>e</sup> The quality of the *Palm-tree* is well known, which flourishes under pressures, and so figures the flourishing estate of the godly always, as this place shews, with  
*Ezek.*

Those in JEHOVAH's courts, when planted there,  
 Shall from God's culture constant verdure wear :  
 Fat shall they grow, still with new vigour spring,  
 And in their age a kinder produce bring ;  
 To shew the Lord is just : my rock he stands,  
 And there is no injustice in his hands.

## P S A L M XCIII.

## A R G U M E N T.

*Some have conjectur'd this Psalm to be David's, tho' there is no Hebrew Title to ascribe it to him, from the Inscription of some Greek Copies. Gaon, Jarchi, Kimchi, and most of the Jews, interpret it of the Messiah ; and indeed several of them acknowledge, that he is prophesied of, not only in this, but in all the Psalms, which follow unto the Hundredth. PATRICK, NICHOLS.*

**T**HE Lord, the Lord JEHOVAH, reigns on high,  
 Array'd with might, array'd with majesty ;  
 He's girt with strength ; the world obeys his will,  
 Its base to 'stablish, its commotions still :  
 Of old is fix'd thine everlasting throne,  
 Thou art the boundless, and eternal one :

The

*Ezek. xl. 16. &c. hence branches of it, worn in garlands, or carried in the hands, were signs of victory ; Rev. vii. 9. AINSWORTH.*

The floods have rais'd, the floods have rais'd their voice,  
The floods have rais'd, O Lord, a *troubled* noise :  
The Lord supreme is with puissance strong,  
To calm the rolling crouds, and raging throng ;  
Tho' tempests roar aloud, and ocean raves,  
Yet he is mightier than its mighty waves :  
‡ Sure, Lord, is what thy voice orac'lar says,  
And truth becomes thine house to length of days.

---

P S A L M XCIV.

A R G U M E N T.

*There is no Hebrew Inscription to this Psalm, but the later Greeks entitle it, A Psalm of David for the fourth Day of the Week, and if so, it reprehends the Corruption of the Magistracy in Saul's Reign ; but Kimchi and Jarchi think it written during the Captivity, when the Heathen Magistrates and People did extraordinarily oppress the Jews. PATRICK, NICHOLS.*

Vengeance, O God, vengeance, O God, is thine ;  
Shine forth, O Lord, with beams of glory shine :  
Ascend, thou general judge, thine awful feat,  
And pass upon the proud the sentence meet :

How

‡ That is, sure, Lord, are thy fœdral promises ; for it becomes not thee to depart from thy word, delivered to us by thine *Oracle* ; but it is thy glory to observe it sacredly for ever. PATRICK.

236 *The* PSALMS *of* DAVID.

How long, JEHOVAH, shall the wicked stand ?  
How long triumphant prosper in the land ?  
How long shall evil workers, proudly vain,  
Foam out their swelling words of high disdain ?  
Thy people, Lord, with shatt'ring strokes they bruise,  
With rigorous hands thine heritage abuse :  
The widow, and the stranger, treacherous slay,  
And snatch the helpless orphan's life away :  
JAH shall not see, says their blaspheming tongue,  
And Jacob's God shall not perceive the wrong :  
But cease, ye brutes, such falsehoods to devise ;  
Ye fools *unconstant*, when will ye be wise ?  
Who planted first the curious spiral ear,  
Shall *He*, the *wise artificer*, not hear ?  
Who form'd the texture of the chrystal eye,  
Your thoughts and actions shall *He* not descry ?  
The Lord, who doth the Heathen's ways controul,  
Shall he not punish the transgressing soul ?  
Who, rich in knowledge, doth its depths explain,  
He knows the thoughts of man, that they are vain.  
Blessings are his, whom thy just judgments awe,  
He, whom, O Lord, thou teachest in thy law :  
To give him quiet from all anxious care,  
Whilst for th' unjust their crimes the pit prepare.  
Whom once JEHOVAH did his chosen make,  
He casts not off, nor will his own forsake :

Still

Still justice shall its equal hand display,  
Th' upright shall gladly see, and keep its way.  
Who shall rise with me ? who shall take my part  
Against the wicked, and the false in heart ?  
Had not JEHOVAH lent his kindly aid,  
My soul had now in solemn silence laid :  
When, Lord, I said, my foot will slide away  
From off its base ; thy mercy was my stay.  
When in my breast sad thoughts perplexing roll,  
Thine healing consolations ease my soul.  
‡ Shall those on judgment's throne meet in thy name,  
Who cruel wrongs by legal process frame ?  
They run by troops to sacrifice the good,  
As guilty to condemn the guiltless blood.  
But God, JEHOVAH's my defensive height,  
My rock, my hope ; he will their wrongs requite.  
He to destroy them will his power employ,  
Them in their wicked craft will God destroy.

## PSALM

‡ The meaning is, wilt thou own for thy vicegerent in the government of the world the prince, that delights in barbarities and oppressions (like *Pharaoh*) and in creating pain and vexation to thy servants, as it were by law and solemn decrees ? PATRICK, HARE, MUDGE.

## P S A L M XCV.

## A R G U M E N T.

*It was compos'd for publick Use in the Service of the Jewish Church, and, according to the Greek Inscription, by David. Some think it relates to the Translation of the Ark, 2 Sam. vi. 1. but Grotius is of Opinion it was compos'd to be used in the Feast of Tabernacles, when they assembled to praise the Lord their God, and hear Instructions out of the Law; and is therefore us'd by our Church in the Entrance of our Morning Service for the same Reasons. PATRICK, NICHOLS.*

COME, to JEHOVAH raise th' exulting voice,  
 In God, our saving rock, aloud rejoice:  
 Let us his presence meet with thankful lays,  
 Shout forth in tuneful psalms triumphant praise.  
 JEHOVAH'S God, the great Almighty one,  
 All gods must bow before his regal throne.  
 The earthly deeps confess his sovereign sway,  
 As the high mountains his commands obey:  
 He pour'd the sea from his creating hand,  
 And he prepar'd the dry, divided land:  
 O come, let us adore the Lord, and bow  
 With knees before our maker bended low.

He

He is our God, and we his people are,  
 His hand-led sheep, which his green pastures share,  
 Now hear his gracious voice without delay,  
 Nor steel your hearts, as in the noted day,  
 When ye at <sup>h</sup> *Meribab* did Moses try,  
 Or when at *Massab*, tempted the most high :  
 There did your fires my pow'r provoking prove,  
 And saw my work, when they contending strove :  
 This people griev'd me forty twelve-months long,  
 As thro' the desert march'd the wand'ring throng :  
 'Twas then I said, Thro' error's various maze  
 They stray with blinded hearts, nor know my ways :  
 To whom I swore, with furious wrath possess,  
 They shall not enter mine appointed rest.

<sup>h</sup> At *Meribab*, that is, in the *contention*, or *provocation*, as the *Greek* termeth it, the name of a place in the Wilderness, where *Israel* contended with *Moses*, and tempted the Lord, saying, *Is the Lord among us, or no?* because there was no water for the people to drink. Therefore he called the place *Meribab* (*contention*) and *Massab* (*temptation*). *Exod.* xvii. 1, 2, 7. AINSWORTH.

## P S A ' L M X C V I .

## A R G U M E N T .

*It is inscrib'd in the Greek Copies, An Ode of David, being compos'd upon the Translation of the Ark, and is extant in the 1 Chron. xvi. only differing in some few Particulars; which Additions are suppos'd to be made by the Prophet Esdras, upon the Jewish Restoration after the Captivity. NICHOLS.*

**S**ING a new psalm to God, th' eternal king,

Let all the earth to God, JEHOVAH, sing;

Sing to JEHOVAH's name the thankful lay,

Shew his salvation forth from day to day:

Among the heathen spread his glorious fame,

Among the lands his wond'rous works proclaim:

Great is JEHOVAH, great should be his praise,

No other God your awful fear should raise:

The heathen gods are vain, are idols all,

He cast the heavens around this earthy ball:

Honour and glory shine before his face,

And strength and beauty in his holy place:

Give, all ye people, to the Lord most high,

Give to JEHOVAH, pow'r and majesty:

Give to JEHOVAH's name the praises due,

Approach his courts, your precious gifts renew:

Bow in his beauteous house, with reverence meet,  
Let all the people tremble at his feet:  
Publish the truth, amongst the nations say,  
That great JEHOVAH bears the sovereign sway.  
He bids the 'stablish'd earth in quiet lye,  
He will with righteousness the people try.  
Let heaven be glad, and let the earth rejoice,  
Let the sea roar, and isles exalt their voice:  
Ye fruitful fields, your joyous cloathing wear,  
With dancing boughs, ye woods, attune the air;  
Before JEHOVAH sound th' alarming call;  
<sup>k</sup> He comes, he comes to judge; and summons all:  
To his just judgment all the world must stand,  
Which truth shall ballance with an equal hand.

<sup>k</sup> This seems to be spoken in view of some remarkable manifestation of divine providence, just then beginning to be exercis'd in doing justice to the deservings of mankind; some victory probably given to the Jewish nation, as in the 98th. *MUDGE.*

## P S A L M XCVII.

## A R G U M E N T.

*The Septuagint Version entitles this, A Psalm of David, when his Country was restor'd to him; which some understand of his Restoration after Absalom's Rebellion: But that is not probable, because of the Mention of Idolaters and their Gods, ver. 7. it seems rather to refer to that Time, when he was made Master of all those Countries, which God anciently design'd to be the Inheritance of Israel. It is also taken to be a direct Prophecy of the Kingdom of the Messias. PATRICK, NICHOLS.*

**L**ET earth be glad, the Lord, JEHOVAH, reigns,  
 Take up, ye numerous isles, your joyful strains;  
 Around him dark, and gloomy clouds are roll'd;  
 Justice and righteousness his throne uphold:  
 A fire from his dread presence issu'd out,  
 The flames consum'd his haters round about:  
 His lightening's blaze illumin'd o'er the plains,  
 Earth shiv'ring saw, as one in child-birth pains:  
 The mounts before JEHOVAH melt away,  
 Like wax, before his face's beaming ray:  
 Who reigns the Lord: his justice heaven unfolds,  
 And every land his glorious works beholds.

Abash'd

Abash'd be they, who boast themselves, and own  
A graven image, and a god of stone :  
Who vainly to unseeing idols bow :  
O ! all ye <sup>l</sup> Gods, before him prostrate low.  
Sion with joy JEHOVAH's judgments hears,  
And Judah's daughters lend their gladsome ears :  
Above the earth, supreme in majesty,  
Above all gods, thou art exalted high.  
Ye, who the good JEHOVAH truly love,  
By hating evil works your faith approve :  
To save his faints, he will their champion stand,  
And keep them from the wicked's treach'rous hand :  
The <sup>m</sup> light, now sown, shall future harvests bring,  
Whence for the just in heart shall gladness spring.  
Ye righteous, serve the Lord with joyful praise,  
Record in grateful songs his holy ways.

<sup>l</sup> Heb. ELO-HIM. *All ye Gods*, i. e. as the Greek faith, *all ye his angels*; see *Psalm* viii. 6. Unto this the apostle seems to have reference, saying, *When he bringeth his first begotten into the world, he saith, let all the angels of God worship him.* Heb. i. 6. AINSWORTH.

<sup>m</sup> *Light is sown.* That is, *comfort and joy is reserv'd after trouble*: *Esth.* viii. 16. which, tho' it should be hidden for the present, as seed in the ground, shall as certainly arise to the righteous, as corn at last springs up, after it hath lain all winter in the earth. AINSWORTH. PATRICK.

## P S A L M    XCVIII.

## A P S A L M.

## A R G U M E N T.

*The Greek Copies attribute it to David, from whence 'tis apprehended to have Relation to some of his Conquests; if not, it might be compos'd in Imitation of him by some Holy Man upon any remarkable Deliverance, which God had newly granted to Israel. But it is most probable, as the learned of the Jewish and Christian Writers think, that it is a prophetic Exultation for the Conversion of the Gentiles.* PATRICK, NICHOLS.

SING blessings new in strains of recent thought,  
 Sing to JEHOVAH, who hath wonders wrought:  
 He with his holy arm, and strong right hand,  
 Hath gain'd the victory for his *Israel's* land:  
 The Lord hath made his great salvation known,  
 To heathen lands his awful judgments shown,  
 His truth to *Israel*, and his love of right;  
 Earth's distant ends have seen his saving might:  
 Shout to JEHOVAH with triumphant noise,  
 Shout forth, O earth, sing praises, and rejoice:  
 Sing to JEHOVAH with the pleasant lyre,  
 Whilst tuneful psalms their vocal notes conspire;

With

With trumpets and the cornet's louder sound,  
Shout forth the King JEHOVAH's praise around :  
Let the sea roar, and join ye islands all,  
The world, and they who tread this earthy ball :  
With dashing waves, ye streams, the concert fill,  
Answer their joyful voice each echoing hill :  
Before the Lord sound forth th' alarming call,  
He comes to judge the earth ; and summons all :  
To his just judgment all the world must stand,  
He deals forth right with an impartial hand.

---

P S A L M    X C I X .

A R G U M E N T .

*This Psalm, which is attributed to David, by the Greeks, is designed to celebrate the Greatness of God, and his Right to the Homage of all the World from his Power, ver. 1, 2. from his Righteousness, ver. 4. and from the actual Exercise of his Government, his Favour to his faithful Servants, and his Punishment to the Rebellious, ver. 6, 7, 8. MUDGE.*

**T**HE Lord, JEHOVAH, reigns,-- with awful fear  
Let the mov'd world his sovereign sway revere ;  
Between the *Cberubim* he holds his place,  
Though earth in uproars tremble on its base :

246 *The* PSALMS *of* DAVID.

*Sion* hath his transcendent greatness known,

And his supremacy the nations own :

Let them confess JEHOVAH's glorious name,

Holy, and great, and of tremendous fame.

*Justice* and *Mercy* are the king's delight,

For these in *Jacob* he exerts his might :

The Lord is holy ; praise him more and more ;

And at his footstool worship, and adore.

*Moses* and *Aaron* thus were wont to join,

And *Samuel*, separate by a voice divine,

With priestly sacrifice to gain his ear,

They call'd upon the Lord, who deign'd to hear.

<sup>n</sup> When from the ruddy, vocal, cloud he spake,

They kept his words, nor would his statutes break :

Them thou didst answer with forgiving grace,

O Lord, our God, who humbly sought thy face :

But those, who murmuring dar'd to disobey,

Thro' vengeance perish'd in their wicked way :

The Lord is holy : praise him more and more ;

In holy *Sion*, God, our Lord, adore.

<sup>n</sup> Exod. xxxiii. ver. 9, 10. Numb. xii. 5. &c.

PSALM C.

A Psalm of Praise.

ARGUMENT.

*The Hebrew Inscription of this Psalm, which is attributed by the Greeks to David, is peculiar to itself alone. And'tis therefore entitled, A Psalm of Praise, because it is a Form of Thanksgiving, used at the Peace-offering, mention'd Lev. vii. 12. as the Chaldee Paraphrase observes. PATRICK, NICHOLS.*

**Y**E nations, with melodious shouts rejoice,  
Shout to JEHOVAH with triumphant noise :  
With gladness serve him in assembled throngs,  
And come before his presence with your songs :  
° God is JEHOVAH, know the mighty name ;  
Not we our selves, he plann'd, and rais'd our frame :  
We are his people, and his tended sheep,  
Whose eyes his flock in verdant pastures keep.

Enter

° Our bible version has for the generality conform'd to the *Jewish* superstition of converting the divine name, JEHOVAH, into the title of *Lord*; but 'tis very evident, that the whole beauty of this psalm, which is address'd to the nations, entirely depends upon the use of this name of the *God of Israel*, in opposition to those

248 *The* PSALMS of DAVID.

Enter his gates with thanks, his courts with praise,

O! blefs his name, your grateful voices raife :

JEHOVAH's good, his truth is ever fure,

His mercy fhall from age to age endure.

---

P S A L M C I.

A Pfalm of *David*.

A R G U M E N T.

*It feems to have been compos'd, when David firft came to the Kingdom, whilst he reigned in Hebron, 2 Sam. ii. 1. before he came to the entire Poffeffion of the Monarchy. Herein he lays down fome very wife and pious Refolutions, which he prefcribed to himfelf in the Administration of his Government. PATRICK, NICHOLS.*

**M**Y tongue fhall royal grace, and judgment fing,  
I'll tune to thee my pfalm, eternal king.

My courfe I'll keep in wifdom's perfect way,

When wilt thou come? and when thy grace difplay?

Then in mine houfe, to all thy laws refign'd,

I'll walk before thee with a fpotlefs mind.

No thing of *Belial* fhall my fight offend,

Hate fhall th' apoftate from my bofom rend :

The

of the *beathen Gods*; fuch as *Baal*, which fignifies, *Lord*. And the fame remark will hold of feveral paffages throughout the pſalms.

The wicked profligate, the foul unjust,  
Shall fly my presence, banish'd from my trust :  
I'll cast the secret slanderer from mine ear,  
Nor the high look, or swelling stomach, bear.  
The faithful man, whose paths to virtue tend,  
Shall wait mine eyes, and be mine inmate friend.  
No sycophants shall in mine house reside,  
No liars shall before my face abide.  
Soon will I sweep the wicked from the land,  
That in thy city they may cease to stand.

---

P S A L M CII.

A Prayer of the Afflicted, when he is overwhelmed,  
and poureth out his Complaint before the Lord,

A R G U M E N T.

*The Chaldee Paraphrase, and Kimchi, will have it to be compos'd in the Name of the Jewish Nation, during the Captivity, which is a very probable Conjecture. Most certainly it was anciently used by the Jews, as a proper Form of Devotion at a Time of Humiliation; and hence likewise it was adapted to the same Use by Christians, this being one of the seven Penitential Psalms. NICHOLS.*

**D**O not, O Lord, mine humble pray'r deny,  
But listen to my lamentable cry.

Hide

250 *The* PSALMS *of* DAVID.

Hide not thy face in the distrefsful day,  
 Nor from thy fervant turn thine ear away ;  
 But when I call, when in the time of need,  
 Then answer me with acceptable speed :  
 My years confum'd, like smoky vapours, fly,  
 And, as an hearth, my bones are burnt and dry :  
 As blafed herbs, mine hearty bloom is fled,  
 And I forget to eat my daily bread.  
 Mine utter'd groanings tell the grief within,  
 My fleshlefs bones cleave to the shrivell'd skin.  
 In defarts fo the <sup>p</sup> Pelican alone,  
 Or Bittern, makes its folitary moan :  
 Thro' grief I watch, from others ftand aloof,  
 Juft as a fparrow on the topmoft roof :  
 Againft me are my raging haters fworn,  
 Who treat me as their constant jeft and fcorn :  
 My bread's with afhes ftain'd, the trickling tear  
 Streams in my cup, and fadly mingles there :  
 Becaufe, O God, of thine indignant frown,  
 For thou haft lift me up, to caft me down.  
 Like fhadows are my days, which quickly pafs,  
 Drooping I languish, like the wither'd grafs :

But

<sup>p</sup> The Heb. words, here tranflated *Pelican* and *Bittern*, are variously apprehended by interpreters, but the idea of the pfalmift is fufficiently conveyed by thofe lonefome fowls.

But thou, O Lord, *for ever* shalt endure,  
Thro' every age stands thy memorial sure.  
Arise, reverse thy *Sion's* wretched doom,  
The time of favour, yea, the time is come.  
It grieves thy servants to behold around  
Her pleasing stones, spread o'er the dusty ground :  
The heathen shall, O Lord, thy name revere,  
And every earthly king thy glory fear :  
When thou rebuilded *Sion* shalt restore,  
Then shall appear thy majesty and pow'r.  
Him, who in captive bands distressful cries,  
Thou shalt regard, nor his address despise :  
This future times shall find upon record,  
And people, yet unborn, shall praise the Lord.  
JEHOVAH from his holy place on high  
Look'd down, and cast on earth his searching eye ;  
He saw ; and heard the prisoner's dying groans,  
And caus'd to cease the desperate's grievous moans :  
That *Sion's* choirs may magnify thy ways,  
And *Salem's* joyful tribes declare thy praise ;  
When all the people shall with one accord,  
And all the kingdoms join to serve the Lord.  
Me hath he weak'ned by a quick decay,  
Short'ned my days, and stopp'd me in the way :

'Twas

252 *The* PSALMS of DAVID.

'Twas then I said, thine heavy hand forbear,  
O Lord, my God, thy suffering servant spare :  
Do not before the time dissolve my frame :  
Thou art thro' every age th' eternal fame :  
Of old thou mad'st this globe of sea and land,  
The heaven's too are the fabrick of thine hand.  
They all shall perish, thou shalt ne'er decay,  
As a chang'd garment they shall change away ;  
Like a cast garb, which eating time shall rend ;  
Thou art the same, thy years shall never end.  
Yet shall our favour'd sons enjoy the light,  
Their seed shall be establish'd in thy sight.

---

P S A L M CIII.

A Psalm of *David*.

A R G U M E N T.

*The third, fourth, and fifth Verses satisfy us, that the Author compos'd it after his Recovery from a dangerous Sickness to a vigorous State of Health.* PATRICK.

**O** Bless JEHOVAH, bless his holy name,  
My soul, and all that actuates my frame :  
Bless thou JEHOVAH ; O my soul, regard,  
In constant thought his manifold reward :

Who

Who for thy various fins his pardon seals,  
And all thy pains in gracious kindness heals.  
Thy life who rescues from the pit below,  
And with his tender mercies crowns thy brow.  
Who for thy food abundant plenty pours,  
Thine, as the new-plum'd Eagle's youth, <sup>¶</sup> restores.  
Righteous in judgment is th' eternal God  
To those, who suffer from oppression's rod.  
For this he shew'd each mighty, wond'rous, deed  
To Moses, and his works to Israel's seed :  
The Lord is gracious, and of mercy sure,  
And good to pardon much, and much endure :  
He doth not always for our frailties chide,  
Nor wills for ever that his wrath abide :  
Oft he his threat'ned punishment revokes,  
Nor equals to our sins his vengeful strokes.  
As heaven capacious to this earthly frame,  
Such is his love to those, who fear his name :  
He sets the sins from the remorseful breast  
As far as east is distant from the west :

Just

<sup>¶</sup> Orig. *Thy youth is renewed like the Eagle's*, which casteth its feathers *yearly*, according to AINSWORTH, but as BYTHNER says, once in *ten years*; when being clad with new plumage, it seemeth fresh and young, flyeth high, and liveth long, so *Isai. xl. 31.* But *they,*  
*that*

254 *The* PSALMS of DAVID.

Just as a father to his son is kind,  
Such is JEHOVAH to the pious mind :  
To our weak frame his thought 's benignly just,  
For he remembers, that we are but dust.  
For men, their days are as the withering grafs,  
As flowers which bloom, and then their beauties pass :  
The blasting wind just skims them smiling o'er,  
They're gone ; -- and grace their native place no more.  
Still to the just his ceaseless goods descend,  
To bless their childrens children without end ;  
Who will not from his gracious word depart,  
And keep his precepts in their conscous heart.  
Enthron'd on high JEHOVAH governs all,  
The heavens above, and earth's encompass'd ball :  
All ye his angels, bless th' eternal Lord,  
Be swift to hear, prompt to perform his word :  
O bless the Lord, ye hosts, who wait his will  
Around his throne, and his commands fulfill :  
Bless, all his works, th' artificer divine,  
To bless the Lord, my soul, the general concert join.

*that wait upon the Lord, shall renew their strength, they shall mount up with wings as Eagles.* AINSWORTH.  
BYTHNER.

PSALM

PSALM CIV.

ARGUMENT.

*The Greeks inscribe it, A Psalm of David on the Creation of the World; and they are herein follow'd by the Latin, Syriac, Arabic, and Ethiopic Versions. To confirm it for David's, Aben Ezra observes, that it begins, just as the foregoing Psalm, which is ascrib'd to him, ends; and it celebrates the mighty Power and Goodness of God in the Fabrick of the World; as the former doth his Benefits to himself, and the rest of the Children of Men.* PATRICK, NICHOLS.

**M**AKE, O my soul, JEHOVAH's praise thy theme;  
O Lord, my God, above all things supreme,  
Bedeck'd with majesty, with glory bright,  
Thou art, as with a robe, array'd in light.  
'Twas he, who spread the curtain of the sky,  
Th' extended heav'ns, a shining canopy.  
He floor'd his chambers with th' ethereal floods,  
And for his chariot rang'd the passive clouds.  
He walks upon the wings of rapid wind,  
His angels fly in fiery flames behind,  
Attendant spirits: 'twas he laid the base  
Of earth, and fix'd its ever-'stablish'd place.

The waters, as a garment, wrapp'd it round,  
 And stood above the mountains rising ground :  
 When thy most dread rebuke forbade their stay  
 In thunder's voice, -- they fled in haste away ;  
 Rush'd up the <sup>r</sup> mounts, down to the vallies flow'd,  
 To take the place thy planning wisdom show'd.  
 When thou didst fix their everlasting bound,  
 And sweep their covering from the verdant ground :  
 Didst send their springs amidst the sloping hills,  
 Which run along the dales in winding rills.  
 There the wild asses quench their thirsty heat,  
 Beasts of the field their cooling draughts repeat :  
 Birds of the air in neighbouring bushes dwell,  
 And from their boughs thy praise their voices tell.  
 He wat'reth from his stores the mountain tops,  
 The teeming earth is fill'd with wond'rous crops  
 And, thus refresh'd, grafs for the cattle springs ;  
 His rain for man the various herbage brings ;

This

<sup>r</sup> It suits best with the connexion of this place, to understand it concerning the tempestuous driving of the watery element, when it cover'd the terrestrial parts of the world, by the divine power, into its prepar'd receptacles. And accordingly Mr. MUDGE notes, that a noble image is here lost by our translators, who seem not to apprehend, that the *Psalmist* here describes the motion of the waters along the mountains and vallies, when at God's command they hurried away from the surface of the earth into the places assign'd for them.

This gives the food the husky grains inclose ;  
Hence wine to glad the soul its joy bestows ;  
Oil doth to man the chearful face impart,  
And bread enlivens, and supports his heart.  
The <sup>s</sup> trees are sap-full, planted by thine hand,  
Which in thy *Lebanon*, JEHOVAH, stand :  
To nurse the birds their rocking boughs combine ;  
The storks for rest soar to the lofty pine :  
The untam'd goats their high-hill'd refuge know,  
The conies skulk in cavern'd rocks below :  
To point the seasons the pale moon attends,  
The sun performs his course, and then descends :  
'Tis thou dost spread the sable shades of night,  
Which to their food the Forrest's beasts invite :  
The young and ramping lions roar for prey,  
And take their meat from God before the day ;  
The sun ariseth, and they seek around  
Their dens obscure, and couchant press the ground.  
Man in the morn to daily labour goes,  
And tir'd, returns to take the night's repose.  
What works thy pow'r and wisdom, Lord, afford !  
All earth is with thy living wonders stor'd.

S

Kinds

<sup>s</sup> Orig. *the trees of JEHOVAH*. This is after expounded, *which he planted*. And they mean trees of original growth, never transplanted, such as the stately and luxuriant cedars of *Libanus*. So the *Chaldee* translates, *Trees, which the Lord created*. AINSWORTH.

258 *The* P S A L M S *of* D A V I D

Kinds great and small crowd the capacious deep,  
 Rush thro' its waves, or on the bottom creep :  
 There go the ships ; there 'midst its boisterous ways,  
 † *Leviathan*, thy creature, sportive plays.  
 These wait on thee, these all on thee rely,  
 Who in due season may'ft their meat supply :  
 They reap the fruit of thy dispensing care,  
 The goods, thy bounteous hand bestows, they share.  
 Thou dost but hide the beamings of thy face,  
 And they with drooping heads decline apace ;  
 Thou sayst, Be stopp'd their breath,---with instant pain,  
 They die ; and to the dust return again.  
 Thou sendest forth thy spirit, then they live,  
 Nature looks gay, and all things round revive.  
 The glory of the Lord shall ever last,  
 Those works shall please him, which his hand has cast.  
 Earth conscious trembles at his awful look,  
 He doth but touch the mountains, and they smoke.  
 I'll sing my God with mine extremest breath,  
 I'll praise JEHOVAH 'till the stroke of death.  
 Sweet meditation shall my mind employ,  
 The Lord shall glad my thoughts with heav'nly joy :  
Hence,

† *Leviathan*. The *whale*, or *sea dragon*, according to the *Seventy*, and *Psal.* lxxiv. 14. *Job.* xl. 20.  
 AINSWORTH, BYTHNER.

Hence, ye prophane, ye execrable band,  
God will consume, and sweep you from the land.  
But thou, my soul, in blessing strains adore  
The Lord, eternal, all-creative pow'r.

---

P S A L M CV.

A R G U M E N T.

*This Psalm to ver. 15. is ascrib'd to David, 1 Chron. xvi. It was afterwards alter'd to what it stands here; but whether that was done by David's own, or some more modern Hand, is not so certain. It contains an History of God's various Providences to the Jews. PATRICK, NICHOLS.*

CALL on JEHOVAH's name, confess the Lord,  
Put his stupendous actions on record :

Sing, sing your psalms, the rising numbers swell,

And let your talk his various wonders tell :

Boast in his holy name with glorious voice,

Let them, who seek the Lord, in heart rejoice.

Seek ye the Lord, and his protecting pow'r,

Oh ! seek his beaming presence evermore.

Think on the works, the marvels he hath done,

The judgments pass'd from his tremendous throne,

O ye, his faithful servant *Abraham's* race,

Ye sons of *Jacob*, chose in *Esau's* place !

260 *The* PSALMS *of* DAVID.

He is JEHOVAH, he is *Israel's* God,  
 Who awes the earth with his judicial rod :  
 He bears his promise ever in his mind,  
 His sacred word can never cease to bind :  
 Who gave to *Abraham* first his plighted troth,  
 Then made to *Isaac* his repeated oath :  
 To *Jacob*, and to *Israel*, the decree  
 Stood for a <sup>u</sup> *cov'nant of eternity*.  
 Saying, I give you *Canaan's* plenteous land,  
 Each tribe its part from mine allotting hand.  
 Then were our fires but few, few and unknown,  
 Inhabiting a country, not their own :  
 To this, and to that kingdom, forc'd to go,  
 Strangers in all, they wander'd to and fro.  
 But yet the wand'ers did his care partake,  
 Yea mighty kings reprov'd he for their sake :  
 Touch ye not mine anointed ; hold your arm,  
 And, to my sacred prophets, do no harm.  
 A dearth ensu'd, soon as the word he spoke,  
 And in their land the <sup>w</sup> *staff of life* was broke.

Then

\* Heb. BHERITH GHOLAM : which is render'd by AINSWORTH, *a covenant of eternity* ; meaning a covenant not to be revok'd.

<sup>w</sup> Orig. The staff of bread, in that it supports life. *Psalms* civ. 15. so bread is call'd *Lev.* xxvi. 26. *Ezek.* iv. 16. AINSWORTH.

Then was the princely *Joseph* sent a slave,  
 Redeem'd from death the *Patriarch* race to save :  
 Around his feet the cramping fetters clung,  
 His grieved soul the galling irons wrung :  
 The time approach'd for his foretold release,  
 JEHOVAH'S word must stand ; his trials cease :  
 The ruler of the people set him free,  
 The king restor'd him glorious liberty :  
 The sovereign in the prisoner now confides ;  
 Lord of his house, he o'er the realm presides :  
 That to his mind his princes he might draw,  
 And teach his elders wisdom's sacred law :  
 'Twas then to fertile *Egypt Israel* came,  
 And *Jacob* sojourn'd in the land of *Ham* :  
 Thro' great increase his people's number rose,  
 Which made them stronger than the native foes :  
 To deadly hate he turn'd th' *Egyptians* hearts,  
 Who vex'd his servants with ensnaring arts :  
 He chose out *Moses*, to fulfill his mind,  
 And *Aaron*, for the sacred charge design'd.  
 Who brought on *Egypt* plagues, divinely sent,  
 And sundry strokes of wond'rous punishment.  
 Lo ! *Moses* spread, thro' God's express command,  
 Blackness of darkness o'er th' *Egyptian* land.

262 *The* PSALMS *of* DAVID.

'The Nile's converted into streaming gore,  
 And shoals of putrid fish infect the shore :  
 Millions of frogs leap croaking all abroad,  
 And make ev'n rooms of state their strange abode.  
 He spake, and clouds of flies their coasts alarm ;  
 Then filthy lice around their borders swarm :  
 Instead of gentle and refreshing show'rs,  
 The Lord a rattling peal of hailstones pours :  
 Amaz'd they see the lightnings downward trail,  
 And lick the reliëts of the pelting hail :  
 Down grapes and figs in wild confusion spread,  
 Mix with the vines and trees, thro' blasting dead ;  
 He spake, and canker-worms, and locust bands,  
 With flying troops, advance to spoil their lands :  
 The winged pest consumes the herbage round,  
 Devours the grafs, and fruit of all the ground :  
 At length the suffering land bereav'd bewails  
 The prime of all their strength, the first-born males,  
 With precious loads enrich'd, the wand'ring throng,  
 Without one feeble person, march'd along :  
 Their exit gave the trembling inmates joy,  
 For fear new plagues should their remains destroy.  
 A cloudy pillar skreen'd them thro' the day,  
 By night an heav'nly fire illum'd the way :

They

They ask'd, and were with show'rs of dainties fed,  
With quails delicious, and with heavenly bread.  
He smote the rock ; obedient to his hand,  
The streams, like rivers, wash'd the thirsty land :  
To *Abraham* he had pass'd his sacred word,  
And he was mindful of the sure record :  
From *Egypt*'s coasts he led his chosen out  
With joy, his tribes with a triumphant shout.  
Then gave he them the heathens fertile plains,  
Who seiz'd the fruit of their manuring pains :  
That they might own his laws, and keep his ways :  
O ye, his people, give JEHOVAH praise.

## P S A L M C V I.

## A R G U M E N T.

*Dr. HAMMOND, and Bishop PATRICK, are of Opinion, that this is one of the Psalms which David deliver'd to Afaph and his Brethren, 1 Chron. xvi. 7. and that it refers to those taken Prisoners by the Philistines in the Days of Saul. But Dr. NICHOLS thinks it to have been compos'd during the Captivity; it seeming to have been us'd as a Form of Prayer, when the Jews, under that great Affliction, thought fit to acknowledge their National Sins, which had brought down those heavy Judgments of God upon them.*  
PATRICK, NICHOLS.

**P**RAISE ye, and bless, the good JEHOVAH's name,  
 His mercy lasts for evermore the same :  
 What language can JEHOVAH's acts rehearse ?  
 Or who can sing His praise in equal verse ?  
 Blessings are theirs, who all his laws observe,  
 Who never from his righteous judgments swerve.  
 As on our fires thou didst thy grace bestow,  
 O ! visit me with thy salvation now ;  
 That I may see the joys, conferr'd on thine,  
 Feel the bright beams, which on thy nation shine,  
 That all their happiness may heighten mine.

}  
 Yet

Yet we, as heedless of thy promis'd blifs,  
Have sinn'd against thee, and have done amifs ;  
Thy works in *Ægypt* our weak fires forgot,  
Thy numerous mercies they remembred not.  
The sea, ev'n the Red-sea, but shew'd its waves,  
When from their Saviour turn'd the rescu'd slaves :  
Yet for his glory's sake he fav'd them still,  
To prove what mighty pow'r attends his will :  
The sea with his rebuke he deign'd to sweep,  
And led them thro' the wild, as thro' the deep :  
Sav'd them in the pursuit from *Pharoah's* land,  
And still redeem'd them from his hostile hand :  
On either side rush'd down the watery wall ,  
No foe was left, the floods o'erwhelm'd 'em all :  
Then they believ'd his covenanted word,  
And sang the praises of th' almighty Lord.  
But quickly they forgot his wond'rous might,  
Dar'd wave his conduct, and his counsel flight.  
They cry'd for more, mindless of favours past,  
And tempted God along the desert waste :  
He gave them flesh, nor would their lusts controul,  
Which turn'd to leaness in their stubborn soul :  
To *Moses* did they grudge the chief command,  
And *Aaron*, dread *JEHOVAH's* priest, withstand :

The earth then opening, cover'd *Dathan* o'er,  
 And swallow'd up *Abiram's* impious pow'r ;  
 An heav'nly fire, ranging their camp about,  
 Burnt up the bands of *Korab's* wicked rout :  
 At *Horeb's* mount they cast a molten brute,  
 Made to a golden calf religious suit :  
 Thus took they for the radiant \* *Shechinah*  
 The likeness of an ox, that eateth hay.  
 Thus early they forgot their Saviour God,  
 Who scourg'd th' *Egyptians* with his wond'rous rod :  
 Who wrought such mighty deeds on *Pharoah's* coasts,  
 And pour'd his storming terrors on his hosts.  
 Then did he speak enrag'd, his † thunder reach ;  
 But *Moses* stood before him in the breach ;  
 His chosen stood, his anger to assuage,  
 Lest he should slay them in his furious rage.  
 Yea, they despis'd, tho' *Israel's* promis'd heirs,  
 The voice, which made that pleasant country theirs :  
 They murmur'd in their tents, refus'd his word,  
 Nor heard the orders of th' almighty Lord.

Then

\* Heb. KEEHO-DHAM. *Their glory*, viz. the *Shechinah*, or glorious presence of the majesty of God, (*Exod.* xxiv. 16, and 17.) which, appearing in the cloud, had done many wonders for them. PATRICK.

† See verse 27, *Therefore he lifted up his hand against them, &c.*

Then did he with a solemn oath prepare  
 To execute his wrath, his arm to bare :  
 Them and their seed to punish with his hand,  
 And scatter them thro' every heathen land.  
 Thro' strange conjunction to <sup>z</sup> *Bel-phegor* led,  
 They bow'd, and ate the offerings of the dead :  
 Their vain inventions did his rage provoke,  
 When thro' their camp a dire contagion broke :  
 The sinners zealous *Phinebas* flew, and pray'd,  
 And then the crime was purg'd, the plague was stay'd :  
 Which act for justice signaliz'd his name,  
 Thro' all the records of religious fame,  
 At *Meribah* they strife incensing make,  
 Where *Moses* suffer'd for the people's sake :  
 The meekest soul, with fell resentment stung,  
 Burst unadvised speeches from his tongue.  
 They did not, as enjoin'd, the nations slay,  
 But with the heathen mix'd, and learn'd their way :  
 They serv'd their gods, which prov'd their dreadful snare,  
 And dar'd, to devils sacred, altars rear :

Their

<sup>z</sup> Heb. BAAL-PEOR, *Greek*, BEL-PHEGOR, the idol of the *Moabites*, and *Midianites*. *Baal* is by interpretation, a *lord*, or *patron*; by which name it is probable, that the heathens call'd the *sun*, or some *star*, as noted on *Lev.* xviii. 21. *Peor*, or *Phegor*, was the name of a mountain, *Numb.* xxiii. 28. and of the idol there worshipp'd, *Numb.* xxv. 17. AINSWORTH.

Their fons and daughters crown'd the horrid piles,  
 Their fons and daughters blood the stones defiles ;  
 To *Canaan's* gods is pour'd the streaming gore,  
 And all the land's with blood polluted o'er.  
 Thus did their wicked works their souls distain,  
 Who went a whoring with inventions vain.  
 Then rose the kindled anger of the Lord,  
 And he his chosen heritage abhorr'd ;  
 Sent them to hated heathen ruler's lands,  
 Their foes oppress'd them, humbled to their hands :  
 Often he sav'd them, yet their froward will  
 Provok'd his rage, and he reduc'd them still :  
 But when he heard their lamentable cry,  
 Then he look'd down with pity from on high ;  
 Deign'd, mindful of his cov'nant, to relent,  
 And, after his abundant grace, repent ;  
 When captiv'd, and of neighbouring hosts the prize,  
 He gave them favour in their conquerors eyes.  
 Save, Lord, and bring us from the lands, to praise  
 Thine holy name, and triumph in thy ways :  
 To *Israel's* God, the everlasting king,  
 JEHOVAH, never-ceasing praises sing :  
 These let his tuneful choirs with joy record ;  
 Say, all ye tribes, Amen -- praise ye the Lord.

The End of the Fourth BOOK.

The Fifth BOOK of PSALMS.

PSALM CVII.

ARGUMENT.

*If we may conjecture from the Connexion of this with the foregoing Psalms, it was compos'd by David, who having in the 105th put the Jews in Mind of the Promises, made to the Patriarchs, and of the Blessings bestow'd on their Posterity; and in the 106th of their Ingratitude for them, and its consequential Punishments; declares in this Psalm the wonderful Kindness of God in their Freedom from Slavery, and in his careful Providence over all Mankind. According to Dr. NICHOLS, it commemorates their Deliverance from Captivity; and then it must have an Author after that Time. PATRICK, NICHOLS.*

**G**OOD is JEHOVAH, bless his holy name,  
His mercy lasts for evermore the same:  
This let the Lord's redeem'd exulting say,  
Whom he redeem'd, when they in durance lay;  
And brought them, to their land restor'd, and free,  
From east and west, from north, and from the sea:  
Thro' wilds by none of human kind possess'd,  
Wand'ring, they found no city, where to rest.

With

With spirits spent thro' thirst and hunger's pain,  
 They cry'd unto the Lord, nor cry'd in vain :  
 He heard their moans, and led the dang'rous way  
 To chosen *Salem* for their settled stay.

Oh ! did men own JEHOVAH's wond'rous grace,  
 And tell his marvels, shewn to *Adam's* race !  
 For he with bounteous hand diffus'd his good ;  
 Drink to the thirsty, to the hungry food.

Who sat in darknes, and death's baleful shade,  
 In sorrow bound, and iron fetters laid :  
 Since they turn'd rebels, and forgot the Lord,  
 Refus'd his counsel, and despis'd his word ;  
 Their heart he humbled with afflicting grief,  
 They fell ; --- and there was none to give relief.  
 Then cry'd they to the Lord, nor cry'd in vain,  
 He kindly sav'd them from their anxious pain :  
 From darknes, and death's baleful shade, his hands  
 Redeem'd their souls, and brake their captive bands.  
 Oh ! did men own JEHOVAH's wond'rous grace,  
 And tell his marvels, shewn to *Adam's* race !  
 The iron bars burst at his pow'rful stroke,  
 His mighty arm the brazen portals broke.

The men, whom folly's out-side charms allure,  
 Anguish for vice, and grief for sin endure :  
 They loath their food, in torment draw their breath,  
 Reduc'd to languish at the gates of death :

Then

Then cry they to the Lord, nor cry in vain,  
He kindly saves them from their anxious pain :  
He sends his balmy word, their wounds restores,  
And heals them of their putrifying sores.

Oh ! did men own JEHOVAH'S wond'rous grace,  
And tell his marvels, shewn to *Adam's* race !

Oh ! let them sacrifice with thankful praise,  
With shouts triumphant celebrate his ways.

Those, who endure the ocean's toil for gain ;  
Who plough in freighted ships th' unconstant main ;  
JEHOVAH'S wonders in the deep descry,  
And see his works with an astonish'd eye :  
For <sup>a</sup> he but speaks -- the stormy winds arise,  
And lift the swelling billows to the skies :  
They mount, as if their sails the heavens would sweep,  
Then down they fall, and slope into the deep :  
Their souls dissolv'd at the dread shocks receiv'd,  
They reel, like drunkards, of their wits bereav'd

Then

<sup>a</sup> How much more comfortable, as well as rational, is this system of the *Psalmist*, than the *Pagan* scheme in *Virgil*, and other poets, where one deity is represented as raising a storm, and another as laying it ! Were we only to consider the sublime in this piece of poetry, what can be nobler than the idea it gives us of the supreme being thus raising a tumult among the elements, and recovering them out of their confusion, thus troubling and becalming nature ? *The Spectator*. N<sup>o</sup>. 485.

272 *The* PSALMS *of* DAVID.

Then cry they to the Lord, nor cry in vain,  
 He kindly saves them from their anxious pain.  
 He says, Be calm,---the sea obeys his will,  
 The storm is silent, and the waves are still :  
 At length, no more the sport of raging wind,  
 He brings them shouting to the port design'd.  
 Oh ! did men own JEHOVAH's wond'rous grace,  
 And tell his marvels, shewn to *Adam's* race !  
 Let his redeem'd extol his saving hand,  
 Where in his courts the blest'd assemblies stand ;  
 To tell his deeds their joyful voices raise,  
 Amidst the elders, and resound his praise.  
 He turns the moisten'd meads to thirsty sands,  
 And water-springs to dry and barren lands.  
 A fruitful soil he makes a desert ground,  
 Urg'd by the sins of those who dwell around :  
 Again he turns the wilds to standing pools,  
 Whilst sun-burnt climes the heavenly water cools :  
 There dwell the Hungry thro' his guardian care,  
 There raise they walls, and fenced towns prepare :  
 They plant the vineyard, and they sow the field,  
 Which generous wines, and golden harvests, yield :  
 The people he encreases with their stocks,  
 And gives the numerous owners numerous flocks :  
 Again reduc'd for sin, he mars their joys,  
 The famine, tyrant, or the plague destroys :

He wrests the sceptre from the prince away,  
And makes him in the pathless desert stray :  
He deigns the poor, when rais'd on high, to keep,  
And gives him households, like a flock of sheep.  
The righteous shall behold it, and rejoice,  
And wickedness shall still her boasting voice.  
The wise in heart shall ponder o'er and o'er  
Jehovah's mercies, and despond no more.

---

P S A L M CVIII.

A Song or Psalm of *David*.

A R G U M E N T.

*It is compiled out of the lviith, and the latter Part of the lxth, and was plac'd here probably, because David was now in a hopeful Way to perfect some Victories, which he had began to win, whereby some of those Captives, mentioned ver. 2d. and 3d. of the foregoing Psalm, were rescued and set at Liberty. What those Nations were, over whom he was about to triumph, see in the Title of Psalm lx.*  
PATRICK.

**M**Y heart, O God, is fix'd ; my glorying tongue  
Shall chaunt thy praises in the sacred song.  
Let the soft-sounding lute, and harp awake,  
Awake my lays, e're dawning day shall brea'k :

T

Within

Within thy courts I'll found thy name alone,  
 And tell abroad the wonders thou hast done.  
 Thy mercy reacheth to the clouds on high,  
 Thy boundless truth furmounts the vaulted sky :  
 Exalt thy glory o'er thine heavenly hosts,  
 O God, and o'er the earth's remotest coasts.  
 Answer, and rescue me, with thy right hand,  
 That thy beloved may securely stand.  
<sup>b</sup> Th' orac'lar God hath spoke, with joy I'll shout,  
 Amongst my chiefs I'll portion *Shechem* out :  
 O'er *Succoth's* vale will throw the measuring line,  
 Mine is *Manasseh*, balmy *Gilead's* mine :  
*Ephraim's* my guard, and *Juda* gives my law ;  
 Whilst servile *Moab* shall my water draw ;  
 I'll cast my shoe o'er *Esau's* subject land,  
 Lo ! glad *Philistia* sumps to my command :  
 Who into *Edom* will receive my pow'rs,  
 Give up its capital, and fenced tow'rs ?  
 O God, who cast us off in time of need,  
 Nor didst, as once, our drooping armies lead ;  
 Give thou in our distress the succours meet,  
 For man's salvation is but vain deceit :  
 With sure success God will our valour crown,  
 And tread th' insulting foe with triumph down.

<sup>b</sup> See the notes on psalm lx.

PSALM CIX.

To the chief Musician. A Psalm of *David*.

ARGUMENT.

*It is presum'd to be an Inveective against Doeg the Edomite, who did so much Mischief to David and his Friends under the Countenance of Saul: It also points to Judas, the wicked Betrayer of our Lord, to whom it is accommodated by St. Peter, Acts i. 16. For as David was a Type of our Saviour, so the Betrayer of David was pre-ordained to figure out the Betrayer of Christ. PATRICK, NICHOLS.*

**H**OLD not thy peace, O God, whom I adore,  
Since wide-mouth'd slander baits me more and more;  
The wicked wound with daring tongues my name,  
With secret lies the whisperer blasts my fame:  
They circumvent me with malicious words,  
And unprovok'd, draw forth their hostile swords.  
Ungrateful man (but yet mine hope's above)  
Returns me ill for good, and hate for love:  
His judge shall an insulting tyrant be,  
At his right hand shall *Satan* prompt the plea:

T 2

When

<sup>c</sup> Concerning such imprecations, as we here meet withal, according to our Bible version, see the Note on psalm xxv.

276 *The* PSALMS *of* DAVID.

When he is try'd, in judgment shall he fall,  
 His pray'r for mercy shall but vengeance call;  
 His days shall be but few, depriv'd of grace,  
 And one more worthy shall supply his place:  
 His orphan children shall untutor'd live,  
 His wife a widow in distress survive:  
 His vagrant seed, by pinching hunger led,  
 From desolated cells shall beg their bread:  
 Whilst biting creditors his treasures drain,  
 A stranger shall possess his ill-got gain.  
 'To his remains no mercy shall extend,  
 Nor shall his orphans find a pitying friend:  
 His short-liv'd issue shall be soon forgot,  
 His mem'ry spung'd with an eternal blot:  
 'The Lord shall ne'er forget his father's crime,  
 Nor shall his mother's sin be raz'd by time.  
 Before the Lord they shall remain the same,  
 Who may from earth for ever strike his name:  
 Since gracious mercy he forgot to show,  
 Would slay the meek, and lay the needy low.  
 Cursing he lov'd, and shall have curses store,  
 He lov'd not blessing, and shall reap no more:  
 Bespread around, he cast his curfings out,  
 As with a mantle, compass'd all about;  
 Which thro' his bowels, as the chrystal drink,  
 Or to his bones, as soking oil, shall sink:

Shall

Shall gird him, as his inmost vest, around,  
Or as the zone, with which he's always bound.  
This from JEHOVAH to my foes belongs,  
Who would destroy me with their evil tongues.  
Let me, O Lord, thy guardian care partake,  
Both for thy name, and thy good mercy's sake:  
For I am needy, anxious is mine heart,  
Which sorrow pierces, as a wounding dart.  
Like shadows, when the Sun declines, *I go,*  
Driv'n, as the *nestless* <sup>d</sup> locust, to and fro:  
My feeble knees confess my strength's decay,  
For want of food my flesh consumes away:  
They scorn my person, when it meets their sight,  
And shake their heads with a contemptuous spight.  
O! with thine aids, my God, their pow'rs controul,  
Out of thy tender mercy keep my soul:  
That they may know my saviour in my need,  
Th' almighty Lord, who wrought the wond'rous deed.  
Tho' they may curse, blest thou: when they arise,  
To shame them, give me favour in thine eyes.  
Let sad confusion cloath mine envious foes,  
May shame the wretches, as a mantle, close:

T 3

I'll

<sup>d</sup> *Bochartus* observes of the *Locust*, that, having no nest, it leaps or flies from hedge to hedge, as *David* did from place to place. PATRICK.

278 *The* PSALMS *of* DAVID

I'll praise JEHOVAH with the vocal lays,  
Him with the numerous saints I'll greatly praise :  
For he, to save the poor, will plead his cause,  
And ward the stroke of the perverted laws.

---

P S A L M CX.

A Psalm of *David*.

A R G U M E N T.

*Tho' the Jews have taken a great deal of Pains to wrest this Psalm to another Sense, yet several of the Rabbins have been forc'd to acknowledge it belongs to Christ. Accordingly our Lord applies it to himself, Matt. xxii. 24, &c. And so St. Paul, Heb. i. 13. and x. 3. It contains a plain Prediction of his Divinity, his Royal Dignity, his Priesthood, his Victories, and his Triumphs ; and consists of a Speech, which God the Father, the first Person of the Trinity, is introduc'd speaking to the Messias, the second Person. PATRICK, NICHOLS.*

**T**HE Lord, JEHOVAH, spake th' establish'd word,  
He spake, and said to *mine anointed Lord*,  
Sit thou on my right hand, till every foe,  
Thro' me, shall for thy footstool prostrate low.  
Thy ruling <sup>e</sup> sceptre shall JEHOVAH send  
From *Sion*, which o'er all thy foes extend.

The

<sup>e</sup> Thy rod, or sceptre ; this denotes the *Regal Office of Christ*.

<sup>f</sup> The willing people in thy powerful day,  
 Their sacred beauties where thy courts display,  
 Shall, at thy rise, to thee in crouds accrue,  
 As the morn's womb brings forth the drops of dew.

<sup>g</sup> The Lord hath sworn, nor will his oath disclaim,  
 Thou art a *Priest* of an eternal name ;  
 Thine order's changeless, as in things divine  
*Melchisedeck's* ; thyself an endless line.

<sup>h</sup> The Lord at thy right hand shall states alarm,  
 And strike thro' kings with his avenging arm :  
 Shall sit as judge in heav'n's prevailing cause,  
 And try the heathen by his righteous laws :  
 Shall strew with carkasses the countries round,  
 And give their sovereign chiefs a mortal wound.

<sup>i</sup> Shall drink of th' obvious brook in humble guise,  
 And then exalt his head above the skies.

<sup>f</sup> The coming of the *Gentiles* into the church of *Christ*, thro' the *Preachers* of the *Gospel* in all parts of the world, is here foretold.

<sup>g</sup> This passage relates to the *Messiah's* unchangeable and eternal *Priesthood*.

<sup>h</sup> Here is foretold the reduction of the *Gentile Potentates*, and *Countries*, to the *Sceptre* of *Christ*. So in Psalm the 2d.

<sup>i</sup> The first line of this couplet refers to the *Messiah's Humiliation*, the other to his *Exaltation* ; and it means, that he shall greatly *suffer*, and be put to such straits, as a soldier on his march, who is forced to drink at the next stream, and after be *exalted* to the most transcendent degree of glory. *Phil.* ii. 9. NICHOLS.

## P S A L M CXI.

HALLELUJAH ! *i. e.* Praise the Lord.

## A R G U M E N T.

*This is an alphabetical Psalm, consisting of short religious Maxims, thrown into ten Verses, according to the Number of the Commandments. It relates the general and special Benefits of God's Providence to the whole World, particularly to the Jewish Nation.*

PATRICK, NICHOLS, MUDGE.

**T**O praise JEHOVAH, all my pow'rs, conspire,  
 In his full courts, or where the just retire :  
 Great are JEHOVAH's works, with wonder fought  
 By those, who dwell on the delightful thought :  
 His glorious acts no circling years obscure,  
 His righteousness for ever shall endure :  
 He gave memorials to preserve their fame ;  
 Good is JEHOVAH, gracious is his name.  
 He sent the <sup>k</sup> food to our dependent fires ;  
 His cov'nant never in his mind expires.  
 He shew'd his tribes the wonders of his hands,  
 That he might give them Canaan's fertile lands :

His

<sup>k</sup> Heb. TE-REPH, properly, the *prey*; here it signifies *food*; such as was sent them by God in a wonderful manner.

His works are right, his word's in truth secure,  
On a fix'd base rest his commandments sure :  
Which must remain, must evermore prevail,  
Till the almighty's truth and justice fail.  
With glorious acts he hath redeem'd his own,  
Then his firm cov'nant he transmitted down :  
Thus aggrandiz'd with awe, his holy name  
Is great, and reverend, and of dreadful fame.  
He proves his wisdom, who his maker fears,  
Discretion from this happy source appears :  
Sound are their minds, who know to keep his ways,  
For ever, and for ever lasts his praise.

---

P S A L M CXII.

HALLELUJAH !

A R G U M E N T.

*This Psalm is modell'd, like the former, into several Dimeters, or short Verses, each beginning with the Letters of the Alphabet. It contains a Description of a pious Person, whose good Actions render him acceptable both to God and Man. PATRICK, NICHOLS.*

**B**LESSINGS await the man who fears the Lord,  
Who feels exalted pleasures in his word :

His

His thriving feed shall rise to powerful place,  
 The just again shall prosper in his race :  
 Ne'er from his house shall wealth and honour cease,  
 His justice sown shall bring his heirs encrease.  
 To him in darkness springs the chearful light,  
 For he is gracious, good, and loveth right.  
 He kindly lends, and yet <sup>1</sup> improves the more,  
 With prudent counsel, his well-order'd store :  
 No force can move him, whilst he sojourns here ;  
 His mem'ry shall be held for ever dear :  
 No evil *Tidings* can his heart dismay,  
 Or wrest it, on JEHOVAH fix'd, away :  
 Fix'd is his heart ; in him no terrors rise,  
 Who sees in hope his conquer'd enemies.  
 He hath dispers'd, and patroniz'd the poor,  
 His righteous goodness ever will endure ;  
 With lasting praise he shall exalt his horn,  
 Th' unjust shall see it with repining scorn ;  
 Shall gnash his foaming teeth, and melt away,  
 Whilst his desire shall with himself decay.

<sup>1</sup> According to our liturgy version ; *And will guide his words with discretion.* Our bible translation hath it ; *And will guide his affairs with discretion.* The connexion seems to point out this meaning ; that notwithstanding he shall be ready to do good offices for others with his substance, yet he will not impair, but rather maintain the good estate of his own family. PATRICK.

P S A L M CXIII.

HALLELUJAH!

A R G U M E N T.

*This, with the five next Psalms, the Hebrews call by the Name of Hallel, or Hymn: It sets forth, in several particulars, the admirable Providence of God; and was one of the Liturgical Psalms, sung at the New-Moons, and Passover. PATRICK, NICHOLS.*

**O**H! ye, his servants, give JEHOVAH praise,  
To praise his name your grateful voices raise:  
With blessing great JEHOVAH'S name adore,  
Bless him from this time forth for evermore.  
From the sun's rise be prais'd th' eternal's name,  
To where it, setting, hides its globous flame.  
Above all lands, JEHOVAH is supreme,  
Beyond the heavenly orbs his glories beam.  
Who, like our God, JEHOVAH, dwells so high?  
Yet casts on heaven beneath his humble eye,  
Or things, which in this earth inferior lye.  
He raises from the dust the worthy poor,  
And from the dunghill lifts the good obscure:  
Then renders him with royal Honours great,  
And sets him o'er the princes of the state:

He

He from a lonely makes a numerous house,  
And a glad mother of the barren spouse.

HALLELUJAH!

P S A L M CXIV.

A R G U M E N T.

*It is a short historical Relation of the Exit of the Children of Israel out of Ægypt, and their Passage into Canaan, express'd in poetical Figures with a most charming Elegance.*

WHEN *Israel* went from *Ægypt's* barbarous land,  
And *Jacob's* house from their strange tyrant's hand;  
The princely *Juda* was <sup>m</sup> his holy place,  
And his dominion was his *Israel's* race.  
The *Erythræan* sea beheld,---and fled,  
And *Jordan's* waters refluent fought their head.

Like

<sup>m</sup> There is a peculiar beauty in the conduct of this psalm, in that the author utterly conceals the presence of God in the beginning of it; and rather lets a possessive pronoun (i. e. *His*) go without a Substantive, than he will so much as mention any thing of divinity there; because if God had appear'd before, there could be no wonder, why the mountains should leap and the sea retire; therefore, that this convulsion of nature may be brought in with due surprize, his name is not mention'd 'till afterward, and then with a very agreeable turn of thought, God is introduc'd at once with all his majesty. Spectator, vol. vi. N<sup>o</sup>. 461.

Like skipping rams, the mountains danc'd, and rocks ;

The little hills, like *younglings of the flocks*.

What ail'd the sea, that, as rebuk'd, it fled ?

Or, *Jordan's* waves, which reflux fought their head ?

Why danc'd, like skipping rams, the mounts and rocks ?

The little hills, like *younglings of the flocks* ?

O earth, be conscious, tremble on thy base,

Before great *Jacob's* God, JEHOVAH's face :

Who from the rock the standing lakes could bring,

And chang'd the flint into a water spring.

---

PSALM CXV.

ARGUMENT.

*The Hebrew and Chaldee make this a distinct Psalm ; but the Septuagint, and vulgar Latin, have join'd it to the former ; and accordingly, like that of the former, its Author is uncertain. It contains an Exhortation to trust in the True God for Assistance, and not to rely either upon Heathen Idols, or Mens own Designs.* NICHOLS.

**T**IS not, it is not ours ; the glory take,

O Lord, both for thy truth and mercies sake :

Why should this bitter taunt thy name defy ?

Where's now their God ? why should the heathen cry ?

Our

286 *The* PSALMS *of* DAVID.

Our God doth heav'n's imperial kingdom fill ;  
 He does on earth, what suits his sovereign will.  
 The idol gods, for which their altars flame,  
 Are gold and silver, wrought by man to frame.  
 Mouths have they, such as never silence broke,  
 And eyes, which ne'er on prostrate mortals look :  
 Ears, which ne'er heard the praise their vot'ries tell,  
 And noses, which could never incense smell :  
 Hands too they have, but yet they handle not,  
 Nor move their feet, nor draws their breathless throat.  
 They're blind alike, the makers, and the made,  
 And those, who at their shrines their suit have paid.  
 O ! <sup>n</sup> *Israel*, in th' eternal Lord confide,  
 He is their help, he will their shield abide.  
 O ! house of *Aaron*, in JEHOVAH trust,  
 He is their help, and he will shield the just.  
 All ye, that fear him, in the Lord confide,  
 He is their help, and will their shield abide.  
 Our mindful Lord will crown us with success,  
 And *Israel's* house, the house of *Aaron*, bless :

Who

<sup>n</sup> *Israel*. The church is here distinguish'd into three parts, 1. *Israel*, or the body of the commonwealth, 2. *Aaron's* house, or the *priesthood*, 3. The *fearers of* JEHOVAH, i. e. strangers, converts of all nations, *Acts* ii. 5. and x. 35.

Who with an humble mind JEHOVAH fear,  
They shall, both small, and great, his blessings share.  
The Lord shall give you more and more encrease,  
Yours and your childrens goods shall never cease;  
Ye have the favours of his bounteous hand,  
Who made, and doth the heaven and earth command.  
In heav'n, the Lord in heav'n supremely reigns,  
He gave to man th' inferior earth's domains.  
What honours can the dead JEHOVAH shew?  
What praises from the silent grave accrue?  
But we our animated voice will raise,  
And ever blest him.---Give JEHOVAH praise.

## P S A L M CXVI.

## A R G U M E N T.

*Some attribute this Psalm to David upon his Flight from Abfalom, or his bringing the Ark to Mount Sion; others to Esdras at the Return from the Captivity; which Opinion is favour'd by some Chaldaick Expressions therein, and then the whole Nation of the Jews is represented in the Name of a single Person. But it may be consider'd as a Psalm of Thanksgiving to God for Restoration to Health after a dangerous Illness, in which the Author had been reduc'd to the last Degree of Desparation. And in this View it best suits the Accommodation of it in our Liturgy to the Churching of Women. PATRICK, NICHOLS, MUDGE.*

**I** Love the Lord, who deign'd my voice to hear,  
Who to my cry inclin'd his gracious ear:

Therefore with thanks I'll call upon his name,

Long as my soul informs this vital frame.

Thro' pains almost reduc'd to yield my breath,

Just ready for the grasping hand of death,

Thus call'd I, whilst my heart did sorely grieve,

“ JEHOVAH, hear my pray'r, my soul relieve.”

The Lord is gracious, and his word is true,

His mercy spares us, when his rod is due.

The Lord the plain and simple man will bless,  
For me he succour'd, when in deep distress.  
Be every sad, tumultuous, thought at peace,  
My soul; the Lord hath giv'n thee copious ease:  
For thou hast kept my life, 'midst deadly fears,  
My feet from falling, and mine eyes from tears.  
And thus prolong'd, I'll dedicate my days,  
Which thou hast giv'n, to thy most bounden praise.  
Still was my trust in thee, which I declar'd,  
When sorrowing, and in hostile straits ensnar'd:  
I said in haste, that men, both small and great,  
Are liars all, their help but vain deceit:  
JEHOVAH'S kindness how shall I regard?  
What give for his conferr'd, immense, reward?  
I'll fill the ° cup of grace, to bear around  
JEHOVAH'S name, and dwell upon the sound.  
P OWning its goodness in the sacred lay,  
My vows I'll in the full assemblies pay:

U

His

° *The cup of grace, orig. the cup of salvations.* The Israelites us'd to offer *peace* (or *thank*) offerings for mercies receiv'd, whereof they did eat, and rejoice before the Lord; and at their banquets took up the cup of wine in their hands, and blessed God; call'd thereupon the *cup of blessing*, 1 Cor. x. 16. So our Lord at the feast of the passover *took the cup and gave thanks*, Luke xxii. 17. AINSWORTH, PATRICK.

P Four verses in the *bible translation*, which are contained in the four following couplets, are left out for  
the

290 *The* PSALMS *of* DAVID.

His *gracious saints* doth good JEHOVAH prize,  
And hence their death is precious in his eyes :  
Sure I'm thy servant, and thine handmaid's son,  
Thou kindly hast my sorrow's bands undone.  
I'll offer up the sacrifice of praise,  
And in JEHOVAH's name my voice will raise.  
Owning its goodness in the sacred lay,  
My vows I'll in the full assemblies pay ;  
There, where thy presence doth its joys afford,  
Within thy courts, O *Salem*. Praise the Lord.

---

PSALM CXVII.

ARGUMENT.

*This Psalm is a prophetic Exultation upon the Call of the Gentiles.* PATRICK, NICHOLS.

CONFESS JEHOVAH, all ye nations round ;  
His praise, ye people, let your songs resound :  
His 'stablish'd mercy will to all extend,  
JEHOVAH's truth must last, when time shall end.

HALLELUJAH !

the accommodation of this psalm to the *churching of women* in our *publick service*.

PSALM

PSALM CXVIII.

ARGUMENT.

*This Psalm seems to have been sung in Parts upon a Procession up to Mount Sion by David, the presum'd Author, the People, and the Priests. The Parts are variously assign'd by Interpreters, which I shall therefore leave to the Judgment of the Reader. It is an Hymn of Triumph; and that there are some prophetical Expressions in it, which relate to the Messiah, not only the Writers of the New Testament, but, as St. Jerom says, many of the ancient Rabbies affirm.* PATRICK, NICHOLS, MUDGE.

GOOD is JEHOVAH, bless his glorious name,

His mercy lasts, for evermore the same,

Say, chofen ¶ Israel, in his love secure,

His mercy will for evermore endure.

And let the house of *Aaron* now proclaim,

His mercy lasts for evermore the same.

Say, all, who fear him, in his love secure,

His mercy will for evermore endure.

When press'd in straits, I fought JEHOVAH's face,

He set me in a free and open place :

JEHOVAH is my good and great ally,

Why should I not poor, earthy, man defy ?

U 2

Since

¶ See note on Psalm cxv.

292 *The* PSALMS *of* DAVID.

Since heaven doth its auxiliar succours fend,  
 What foes shall frustrate my desired end?  
 He, who JEHOVAH his sole hope hath made,  
 Depends more surely than on human aid:  
*Hope* in JEHOVAH surer *safety* brings,  
 Than all the *bounties*, and the pow'rs of kings.  
 The Gentile troops, encircling, round me came,  
 But I destroy'd them in JEHOVAH's name:  
 They hemm'd me in, hemm'd me on every side;  
 Their force I in JEHOVAH's name defy'd:  
 They swarm'd, like bees; quench'd as the thorny flame,  
 They were extinguish'd in JEHOVAH's name;  
 Cut off by me: with thy depressing hand  
 When † thou didst thrust,---JEHOVAH made me stand.  
 JEHOVAH is my strength, he fills my songs,  
 'Tis his to save, to him the right belongs.  
 Amidst their tents the just in triumph tell  
 By his right hand what mighty numbers fell.  
 Thro' his right hand the warrior's plan succeeds,  
 'Tis his right hand performs the valiant deeds.  
 Yet shall I live, nor in the battle fall,  
 But in my praise JEHOVAH's works recall.  
 The Lord chastis'd me ev'n to parting breath,  
 Yet snatch'd me from th' approaching arms of death.

Open,

† Here is an apostrophe to the foe.

Open, ye doors, and clear the sacred way,  
Let me my thanks to great JEHOVAH pay.  
This is the gate of his delightful court,  
Where the just ent'ring make their blefs'd resort.  
Thee will I praise, for thou hast heard my cry,  
And made me triumph in thy victory.  
s This, by the builders long-neglected grown,  
Is now become the *Head and Corner-Stone* :  
This is JEHOVAH's work, with dread surprize  
Beheld, and marvellous to human eyes :  
This is the day th' eternal Lord hath made,  
Let us rejoice therein, devoutly glad.  
Now to thy servants thy salvation show,  
O ! do thou prosper us, JEHOVAH, now.  
*Blessed is he, th' anointed of the Lord,*  
*Who comes ; he's blessed, says th' Orac'lar word.*  
God is JEHOVAH, light-bestowing, kind,  
To th' altar's horns the festal victim bind :  
Thou art my God, to thee my voice I'll raise,  
I will confes thee with exalted praise.  
Good is JEHOVAH, blefs his glorious name,  
His mercy lasts for evermore the fame.

s This passage is accommodated to the *Messiah* by St. Peter, Acts iv. 11.

## P S A L M CXIX.

## A R G U M E N T.

*This Psalm, presum'd to be David's by some, but by Bishop HARE to be of later Date, consists of Twenty-two Octosticks, or Staves of Eight Verses, in the Original; each of which begins in every Verse of it with the same Letter of the Hebrew Alphabet, from whence it is denominatd. It is further remarkable, that in every one of these Verses, the Number of which amounts to One Hundred and Seventy-six, there is some Word, or other, which signifies the Law of God, excepting only the One Hundred and Twenty-Second. The Psalm, which is not so adorn'd and elegant, as some others, consists of many excellent and pious Reflexions and Rules, without any great Connection or Dependance on each other; which was probably the Reason, why it was wrote in this Alphabetical Method, that the Initial Letters might be an help to the Memory of those, who were to learn it in the Original. PATRICK, NICHOLS, HARE, MUDGE.*

## A L E P H.

**B**LESSINGS await the pure in virtue's way,  
 Who walk not from JEHOVAH's laws astray:  
 Blessings are theirs, who keep his fed'ral word,  
 And seek with all their heart the living Lord;

Those

Those upright men, who do no flagrant ill,  
But tread his paths, and prosecute them still.  
Thou dost command, that we our pow'rs prepare,  
To keep thy precepts with an anxious care ;  
O did my ways mark so direct a line !  
That they might follow every rule of thine :  
Then should I never suffer grievous shame,  
When I respect each law, which bears thy name :  
Then will I praise thee with an upright heart,  
When thou thy righteous judgments shalt impart :  
Thy statutes I will keep with cautious heed,  
Do not too far desert me in my need.

*B E T H.*

How shall a youth escape the paths impure ?  
By heeding, that thy word his steps secure :  
In search of thee my pow'rs united join,  
Let not my will seduce me, Lord, from thine :  
Thy sayings have been treasur'd in my soul,  
That rebel sin might not its force controul :  
Blessed art thou, the great JEHOVAH, Lord,  
Learn me the statutes of thine holy word :  
By thee inspir'd, my joyful mouth hath told  
The judgments, which thine awful lips unfold :  
The pleasure of thy sacred ways I know,  
Not the world's stores can equal joys bestow :

I will digest thy meditated law,  
 And view thy ways with a respectful awe :  
 I'll center in thy statutes my delight,  
 And keep thy words for ever in my sight.

## G I M E L.

With bounteous grace reward thy servant, Lord,  
 Then shall I live, and keep thine holy word :  
 Remove those films, which veil around mine eye,  
 Bid it the wonders of thy law descry :  
 No where on earth my certain dwelling stands,  
 Shew me, a stranger here, thy wise commands :  
 As still my soul doth to thy judgments tend,  
 My swelling heart the struggling passions rend :  
 The cursed proud thou hast rebuk'd, who stray  
 From thy secure commandment's blessed way :  
 On me may no reproachful shame abide,  
 For thy sure testimonies are my guide :  
 The Princes sat, on me their censure fell,  
 But I, thy servant, on thy statutes dwell :  
 Thy testimonies are my sole delight,  
 They are my council, to conduct me right.

## D A L E T H.

My soul's just cleaving to its native dust,  
 Quicken thou me, whilst in thy word I trust :

To thee, attentive, I my paths have told,  
To me thy saving statutes, Lord, unfold :  
Make me to know thine heav'nly precepts way,  
Then will I scan thy wonders day by day :  
My heavy soul dissolves with melting grief,  
To raise me, send thy promis'd, kind, relief :  
Take from me every lying, treacherous art,  
And grave thy gracious statutes on mine heart :  
The way of truth I have sincerely chose,  
And thy commands to all mine aims propose :  
My soul thy cov'nant grasps with strong embrace,  
Leave not thy servant, Lord, to foul disgrace :  
With zeal I'll fly to execute thy will,  
When thou with joy mine heart enlarg'd shalt fill.

*H E.*

Teach me, O Lord, thy statutes righteous way,  
And I will keep it to my latest day ;  
Give me to see the wisdom of thy law,  
And I will dwell thereon with cordial awe ;  
Lead thou, and make me form my paths aright ;  
Whilst thy commands are my sincere delight :  
Unto thy cov'nant mine whole heart incline,  
And let it not to lust the reins resign ;

298 *The* PSALMS *of* DAVID.

From vain allurements turn away mine eye,  
 Quicken mine heart, lest I should tread awry :  
 'Stablish to me thy word ; whose filial fear  
 Awes me to dread thee; and thy truth revere :  
 Avert from me the captive's direful shame ;  
 For judgment good, and gracious, is thy name :  
 To all thy laws I've shewn an ardent zeal,  
 Grant, that I may thy quick'ning goodness feel.

## V A U.

On me thy gracious mercy, Lord, bestow,  
 As promis'd, thy benign salvation show :  
 Then will I prove my foe's reproach unjust,  
 Since in thy word I have repos'd my trust :  
 O ! take not from my mouth thy truth away,  
 Because thy judgments are mine hopeful stay ;  
 I'll keep the law, enforc'd with thy dread name,  
 Long as my soul informs this mortal frame :  
 Free shall I walk, at large, and unconfin'd,  
 Since on thy precepts I have fix'd my mind :  
 To purpled kings I'll tell thy binding law,  
 And not be silent, thro' a vicious awe ;  
 'Tis that my joy, my sole delight, shall prove,  
 And 'tis on that, which I have plac'd my love :  
 To that, which I have lov'd, I'll lift mine hands,  
 And meditate on all thy just commands.

Z A I N.

Think on thy promise to dependant me,  
Relying on thine awful truth, and thee :  
When grief my drooping soul of peace deprives,  
Thy word my joy restores, mine heart revives :  
The proud have mock'd me with a scornful mind,  
Yet have I never from thy law declin'd :  
Still I recall thy judgments to my breast,  
And then on thee, mine hopes, JEHOVAH, rest:  
When press'd by those, who from thy law depart,  
Sometimes hath burning horror seiz'd mine heart :  
Yet did I ne'er in exile sojourn long,  
But there thy statutes were my darling song :  
Thro' wakeful nights thy name employ'd my thought,  
And thy just law to my remembrance brought :  
My soul this comfort in my troubles knew,  
Because 'twas ever to thy precepts true.

C H E T H.

Yet is the Lord my blessed portion left,  
I'll keep thy words, of all things else bereft :  
With earnest heart have I besought thy face,  
Therefore behold me with thy promis'd grace :  
I thought upon my ways with cautions meet,  
And to thy testimonies turn'd my feet :

With

With haste I rush'd thro' each obstructing stay,  
 And thy commandments kept without delay :  
 The wicked bands have robb'd, and stripp'd me bare,  
 But still thy law remains my constant care :  
 This breaks, and this compensates, my repose,  
 For this to praise thee, have I nightly rose :  
 Those I desire, with those in converse join,  
 Who fear the Lord, and keep the law divine :  
 The earth thy mercies, O JEHOVAH, fill ;  
 Give me to understand thine heav'nly will.

## T E T H.

'Thou hast distinguish'd me with kind regard,  
 After thy word, O Lord, is my reward :  
 I know thy laws from wisdom's fountain flow,  
 Teach me to taste, and practice what I know :  
 Before I felt thy rod, I went astray,  
 But now my feet pursue thy stated way :  
 'Tis thou art good ; with good thine hand doth store  
 The world ; thy statutes teach me more and more :  
 The proud have palm'd on me a treacherous part,  
 But I obey thee with a perfect heart :  
 Their heart is fat, whilst plenty crowns their boards,  
 But 'tis thy law my sole delight affords :  
 These benefits from mine afflictions rise,  
 'That I might learn thy statutes, and be wise :

Thy

Thy word is dearer, and of nobler use,  
Than all the treasures Ophir's mines produce.

*J O D.*

Since I'm the work of thy creating hand,  
Give me thy laws to learn, and understand :  
They, who revere thy name, may raptur'd see,  
Me, and my hope, rest on thy word, and thee.  
Just are thy judgments, I sincerely own,  
Thy truth is, Lord, in mine affliction shown :  
O! let thy grace thy servant's moaning still,  
Grant me thy comfort, and thy word fulfill :  
In tender love revive me with relief,  
Whilst thy transporting law dispels my grief.  
Confound the proud, on treacherous falsehood bent,  
Whilst on thy precepts are my thoughts intent :  
Let those, who fear thee, and have known thy laws,  
Take to my part, and vindicate my cause :  
Still in thy statutes make mine heart sincere,  
That I may never shame abashing fear.

*C A P H.*

My soul faints for thy word with strong desire,  
Mine eager hope doth thy salvation fire :  
Mine eyes, with earnest looking long intent,  
Languish, till thy consoling aids be sent :

302 *The* PSALMS *of* DAVID.

I'm worn, like bottles, dry'd thro' smoky wind,  
 Yet still thy statutes shall employ my mind :  
 How many are thy fervant's woeful days ?  
 Why meets thy judgment on my foes delays ?  
 The proud into corruption's pit would draw  
 My feet, whilst they defy thine upright law :  
 Thy precepts teach me to be just and true ,  
 Then snatch me from this cruel, treacherous, crew :  
 Who strove, on earth consum'd, to lay me low ;  
 But I thy precepts never would forego :  
 'To me thy mercy's quickening aid afford,  
 Then shall I keep thy covenanted word.

*L A M E D.*

Thy word, JEHOVAH, stands for ever known,  
 So sure, and stedfast, as thy heavenly throne :  
 Ages it lasts, commensurate to all,  
 Fix'd as thy basis of this earthy ball :  
 All things obey thy stated laws, and still  
 Move in obedience to their sovereign's will :  
 I must have perish'd thro' my sorrow's smart,  
 Unless thy law had rais'd my drooping heart :  
 Thy precepts ever will I bear in mind,  
 For 'tis in them thy quickening pow'r I find :  
 O! save thou me ; for I am wholly thine ;  
 And to thy precepts all my thoughts incline :

The wicked wait, and would my soul destroy,  
But still thy testimonies are my joy :  
However perfect, human schemes will fail ;  
Thy boundless statutes ever must prevail.

*M E M.*

Oh ! how I love thy law ! its gracious sway  
Employs my meditation day by day :  
My foes can ne'er o'er-reach me with surprize,  
Since thy commands are ever in mine eyes :  
I those excell, by whom I once was taught,  
Because thy cov'nant is my constant thought ;  
From wisdom's seeds maturer fruits I reap,  
Than th' ancient sage, since I thy precepts keep :  
To evil paths my feet shall never swerve,  
That I thy word incessant may observe :  
I from thy judgments never would depart,  
Since thou didst write them on my conscious heart :  
How sweet thy words ! which cannot be surpass,  
Yea sweeter far than honey to my taste :  
'Tis thro' thy precepts I my mind improve,  
Therefore my soul no treacherous ways can love.

*N U N.*

Thy word shines, like a lamp, with heav'nly rays,  
To guide my feet, and light my darksome ways :

I've

304 *The* PSALMS *of* DAVID.

I've sworn, nor e'er the solemn bond will break,  
 Thy righteous judgments never to forsake :  
 Strong pangs of sorrow rend my breast, O Lord,  
 Quicken thou me, according to thy word :  
 Accept my vows from a free, chearful, will,  
 Thy judgments, Lord, into my mind instill :  
 My soul doth nigh destruction daily draw,  
 Yet do I not forget thy gracious law :  
 The wicked plot to snare me in my way,  
 Yet from thy precepts would I never stray :  
 Thy laws, my portion, ever I'll possess,  
 For they with joy mine heart enraptur'd bless :  
 Therefore my soul's desires, concenter'd, tend  
 To keep thy statutes, ev'n unto the end.

S A M E C H.

No false device mine upright soul approves,  
 But what thy law enjoins it truly loves :  
 Thou art mine hiding-place, my guardian shield,  
 And 'tis thy word my certain hope doth yield :  
 Depart from me ; avaunt, ye wicked bands,  
 For I will keep my sovereign God's commands :  
 After thy word, support mine hunted life,  
 Nor sink mine hope in shame thro' envious strife :  
 Safe shall I be, if thou my soul sustain,  
 Nor shall I in thy statutes joy in vain :

Those,

Those, who forsake them, fall beneath thy feet,  
And are impos'd on by their own deceit :  
Like dross, the wicked thou dost cast away,  
Thence is thy testimonies love my stay :  
My trembling flesh doth own thy dreaded name,  
And thy just judgments awe my shivering frame.

*A I N.*

Judgment and justice reign within my breast,  
Let me not fall in virtue's cause oppress'd :  
Be thou thy servant's surety, thou his friend,  
Nor let proud tyrants triumph in mine end :  
Mine eyes have fail'd, whilst I thine aids await,  
And thy sure promise to restore my state :  
Let me, thy servant, thy compassion find,  
Unfold thy statutes to my longing mind :  
Thee, I revere, on me thy light bestow,  
Give me thy cov'nant to discern, and know :  
'Tis time, O Lord, that thou exert thine hands,  
For wicked men have spurn'd thy dread commands :  
Which to my love are deem'd more precious store  
Than gold ; than gold refin'd from Ophir's ore :  
Hence I, as right, thy precepts highly rate,  
And all deluding, false, devices hate.

## P E.

With wonder I peruse thy facred law,  
 Its wisdom doth my soul's attention draw :  
 Thine opening word sends forth celestial light,  
 The simple gives to know, and think aright :  
 With open mouth, as pants my throbbing tongue,  
 For thy belov'd commands, I thirsting long :  
 To me, as to thy favourites, turn thy face,  
 Give, as to those, who love thy name, thy grace :  
 Confirm my footsteps in thy righteous ways,  
 And o'er me let no sin its empire raise :  
 Snatch me from tyrant and oppressive man,  
 And then observant I'll thy precepts scan :  
 On me, thy servant, make thy face to shine,  
 And from thy statutes beam thy rays divine :  
 Rivers of tears stream from my mournful eyes,  
 Because degenerate men thy law despise.

## T S A D D I.

Thou, Lord, art just thy judgments to fulfill,  
 And right determines thine imperial will :  
 Thy laws attested claim our strict regard,  
 Righteous to punish, faithful to reward :

Mine heart consumes, with zeal indignant hot,  
Because my foes thy statutes have forgot ;  
Thy word is fin'd from all impure alloy,  
Thence 'tis thy servant's reigning love, and joy :  
Tho' mean I am, thro' pride and scorn oppress'd,  
Stamp'd are thy precepts on my mindful breast :  
Thy justice thro' all ages shall endure,  
Thy law stands on truth's stable basis sure :  
Distress and anguish have my bosom found,  
But still fresh joys from thy commands abound :  
Thy testimonies ever just remain,  
O! give me wisdom, and my life sustain.

K O P H.

With mine whole heart I cry'd ; JEHOVAH, hear ;  
And I thine awful statutes will revere :  
Save me, was my repeated, suppliant, cry,  
And I thy cov'nant never will deny :  
I cry'd, and did prevent the dawning day,  
And, resting in thy sacred promise, pray :  
Before the evening watch, and midnight hours,  
My soul to thee its holy musing pours :  
After thy mercy, hear, O Lord, my voice,  
According to thy will, my soul rejoice :

Tyrants, who follow mischief, nigh me draw,  
 But keep far distant from thy righteous law :  
 Thou too art nigh, O Lord, whilst they pursue,  
 And thy commands with promise all are true :  
 I've known of old, thy cov'nant thou didst found,  
 To stand for ever thro' duration's round.

## R E S H.

Ponder my woes, and with thy succour haste,  
 Thy law is never from my mind eras'd,  
 Plead thou my cause, save and restore me, Lord,  
 And quicken me, according to thy word :  
 Not to th' unjust is thy salvation near,  
 Who will not to thy dread commands adhere :  
 How boundless is thy tender mercies store !  
 As thou art wont, revive me still with more :  
 Strong are my foes, num'rous the tyrant race,  
 Yet I thy testimonies still embrace :  
 The false transgressors I condoling saw,  
 Since they regard not thine ora'clar law :  
 Think how, O Lord, thy precepts I esteem,  
 After thy loving grace, my soul redeem :  
 True is thy word, from the beginning sure,  
 All thy just judgments ever will endure.

S C H I N.

To vex me, guiltless, tyrant pow'rs accord,  
But yet my heart regards thine awful word :  
Thine awful word with joy mine heart repays,  
As numerous spoils the victor's toilsome days:  
Falseness I hate, detesting treacherous lies,  
And still thy truth with loving ardor prize :  
Sev'n times a day do I resound thy praise,  
Because of all thy judgment's righteous ways :  
Great peace the lovers of thy law attends,  
And nought their heav'n-directed feet offends :  
O Lord, my hope on thy salvation stands,  
And I have practis'd thy rever'd commands.  
Thy testimonies are my bosom care,  
My love beyond all earthly things they share :  
Ne'er did I from thy law and cov'nant swerve,  
For all my paths thy piercing eyes observe.

T A U.

Let my loud crying reach thy throne, O Lord,  
And make me wise, according to thy word :  
Before thee, let my supplication rise,  
And send thy promis'd succour from the skies:

310 *The* PSALMS *of* DAVID.

To thee my lips shall chaunt the grateful song,  
When with thy word thou hast inspir'd my tongue :  
My mouth thy truth in pleasing strains shall tell,  
Since all thy laws in righteoufness excell :  
Lend me the strength of thine assisting hands,  
Who seek the guidance of thy sure commands :  
My longing mind doth thy salvation draw,  
And my delight is in thine heav'nly law :  
To praise thee, let my soul redeemed live,  
Their help thine executed judgments give :  
Like a lost sheep, thy wand'ring servant strays,  
Restore me, mindful of thy precepts ways.

P S A L M

P S A L M CXX.

A Song of *Degrees*.

A R G U M E N T.

*The Fourteen following Psalms have the same Title; some think because they were Sung by the Levites, as they went up the Steps of the Temple; or as they went up to their own Country again from their Captivity. Others think, that it refers to some gradual Rise of the Voice in Singing. This Psalm seems to have been compos'd by David, upon the Information of Doeg, 1 Sam. xxii. but was made Use of by the Jews afterwards, in remembrance of the Captivity.*  
PATRICK, NICHOLS.

**I** Cry'd unto the Lord in deep distrefs,  
Who kindly answer'd in my woes redrefs:  
Still guard my soul, O Lord, from guileful wrong,  
From lying lips, and a deceitful tongue.  
What, O thou false dissembler, is thy due?  
What from thy secret slander shall accrue?  
Sharp arrows of th' almighty; torturing fire  
Of † juniper, unwilling to expire.

X 4

A

† Heb. *Coals of Juniper*. Which wood in burning smelleth sweet, but the coals thereof burn extremely,  
and

312 *The* PSALMS *of* DAVID.

A wretch, and exil'd <sup>u</sup> long to *Ishmael's* Race,  
 I seek in <sup>w</sup> *Kedar's* tents a dwelling-place :  
 In distant parts my converse is confin'd  
 To people of a rude and barbarous mind ;  
 And whilst I move my cause with peaceful words,  
 They stand to arms, and draw their hostile swords.

and last long. So that under the ashes, (as some write) the glowing coals may be kept a year. AINSWORTH.

<sup>u</sup> Heb. ME-SHECH. It may signify a *People*, the posterity of *Mesech*. Gen. x. 2. It denotes also *length* or *protraction*, and so may be here taken for no proper name, but *Iscjourn so long*. And thus the *seventy* turn it, *my peregrination is prolong'd*. Which we have follow'd. AINSWORTH.

<sup>w</sup> *Kedar*. The son of *Ishmael*, Gen. xxv. 13. whose children dwelt in *Arabia Petræa*. AINSWORTH, BYTHNER.

P S A L M

PSALM CXXI.

A Song of *Degrees*.

ARGUMENT.

*It is thought to be written by David, whilst he was in the Field with his Army, during the Rebellion of Absalom. And the Phrase, according to Kimchi, seems to be Military, representing a General, earnestly looking out for the Succours he expects.* PATRICK, NICHOLS.

LO! to the hills I lift my watchful eyes,  
From whence proceed mine help and sure supplies :  
From great JEHOVAH comes my certain aid,  
Who heaven and earth in wond'rous wisdom made.  
'Tis he, who \* *keeps* thee, and thy path ensures,  
He will not slumber, who thy feet secures :  
Lo! he, whose eyes the pastur'd *Israel keep*,  
Will never slumber, he will never sleep :  
JEHOVAH *keeps* thee ; where his conduct leads,  
On high a *y* shadowing cloud JEHOVAH spreads ;  
Which

\* The *pastoral* word, *keep*, is here repeated, just in the same manner, as in the original.

*y* This hath reference to God's protection of *Israel* in the wilderness. *Exod.* xiii. 21. *Isa.* iv. 5. AINSWORTH.

314 *The* PSALMS *of* DAVID.

Which screens thee from the *solar* heat by day,  
By night from damps, which wait the *lunar* ray :  
*Kept* by the Lord, no terrors shall annoy,  
No hostile evil shall thy soul destroy :  
When issuing forth, and when returning home,  
He now shall *keep* thee, and in time to come.

---

P S A L M CXXII.

A Song of *Degrees* of *David*.

A R G U M E N T.

*It was probably written by him, when, after having settled the Ark on Mount Sion, he being in the Country, heard the People speak of going to worship God at Jerusalem, on one of the three solemn Feasts. The first Verse expresses his Pleasure upon this Occasion; in the second, they are suppos'd to be just arriv'd there; the 3d, 4th, 5th, are a Description of it upon the Sight thereof; the four last are Wishes for its Prosperity.* PATRICK, NICHOLS, MUDGE.

**W**HAT joyful raptures did my bosom feel?  
To hear the tribes exclaim with pious zeal ;  
“ O ! let us dread JEHOVAH’s house attend,  
“ O ! let our feet to *Salem*’s gates ascend.”  
Lo ! *Salem*’s walls display a beauteous place,  
Join’d, like its people, with united grace :

There

There go the tribes, the people of the Lord,  
z To own his cov'nant, and his praise record :  
There stand the thrones, for awful judgment meet,  
And there the house of *David's* regal seat.  
O pray for favour'd *Salem's* good success,  
Who blessings call on her, themselves shall bless.  
May gentle peace thy walls encircle round,  
And plenty in thy palaces abound :  
Here will I hope, that peace her seat may take,  
Both for my brethren, and companion's sake :  
'Tis here JEHOVAH's sacred house hath stood,  
And, therefore, *Salem*, I will seek thy good.

z Orig. *To the testimony*, i. e. *the ark*, in which were the *tables of the covenant*, or *testimony*, and from whence God testified his presence by oracle. *Exod.* xxv. 21. 22. By the *testimony to Israel* may also be meant, according to the charge given for their coming thither, *Deut.* xvi. 16. 17. AINSWORTH.

## P S A L M CXXIII.

A Song of *Degrees*.

## A R G U M E N T.

*It is conjectur'd to have been wrote by some pious Person (possibly Ifaiah) when the King of Affyria sent Rabshakeh, to befiege Jerufalem, who poured most contemptuous and blasphemous Words againſt God and his People, 2 Kings xviii. 19. But other Opinions hold it to be of later Date, and that it was compos'd towards the Expiration of the Captivity. PATRICK, NICHOLS.*

**O** Thou, who <sup>a</sup> art enthron'd in heav'n on high,  
To thee I turn mine elevated eye.

As fervants watch, who dread their Lords commands,

Or maidens eyes await their miſtreſs hands ;

Our eyes ſo ſtedfaſt on JEHOVAH wait,

'Till he in pity ſhall reſtore our ſtate.

Let, Lord, thy mercy, let thy mercy flow

On us, poor abjects, in ſurpaſſing woe ;

Our ſoul in woe ſurpaſſing groans aloud,

Thro' tyrants ſcorn, and the deſpightful proud.

<sup>a</sup> Orig. *Sitteſt*, that is, *reigneſt*, *governeſt*, and *judgeſt*, for heaven is God's throne, *Iſa.* lxxvi. 1. AINSWORTH.

P S A L M CXXIV.

A Song of Degrees of David.

A R G U M E N T.

*The Occasion of this Psalm seems to have been the Deliverance of David from the Rebellion of Absalom; but it was made use of afterwards by the Jews, as a devotional Form of Thanksgiving for their Return from the Captivity.* NICHOLS.

UNLESS thro' great JEHOVAH's pow'rful aid,  
(By *Israel* be this vocal tribute paid)

Unless thro' great JEHOVAH's aid bestow'd,  
When foes assail'd us in a numerous croud;  
We must have perish'd, swallow'd quick, and whole,  
When fury kindled in their raging soul:  
Then had the threat'ning deluge drown'd our coast,  
Our lives had in th' o'erwhelming streams been lost:  
Nought could our lives from the <sup>b</sup> proud deluge save,  
Which must have yielded to the tyrant wave.

Your grateful vows to great JEHOVAH pay,  
Who hath not giv'n us to their teeth a prey.

Our

<sup>b</sup> Orig. *Proud waters*. The *Chaldee* expoundeth, The adverse pow'r, whose camp was like the high waters of the sea. AINSWORTH.

318 *The* PSALMS *of* DAVID.

Our foul's, as birds, 'scap'd from the fowler's snare,  
'Tis broke,---and freed we draw the vital air.

Our help is in JEHOVAH's glorious name,  
Who made the heav'n and earth's stupendous frame.

---

P S A L M CXXV.

A Song of Degrees.

A R G U M E N T.

*In what Age this Psalm was compos'd, is uncertain ; tho' Bishop PATRICK conjectures it to refer to the Time of Sennacherib's Invasion. It is an Exhortation to rely on God's Providence, and not to make use of indirect means of Safety. PATRICK, NICHOLS.*

**T**HEY, who in great JEHOVAH's name confide,  
Like *Sion's* mount, ever unmov'd abide :

Around our *Salem* guardian mountains rise,

As round his fenced tribes the Lord's supplies :

On the justs lot <sup>c</sup> no tyrant rod shall rest,

Lest they should sin, thro' length of time oppress :

Thy

<sup>c</sup> *No tyrant rod shall rest ; meaning, no dominion or power of oppressive tyrants should continue so long to afflict the righteous, as to quell their patience, and, by taking off their confidence from God, to put them upon using evil means for deliverance. PATRICK.*

Thy good, JEHOVAH, to the good bestow,  
And to th' upright in heart thy favour show :  
But those, who turn to crooked paths aside,  
With evil workers, who those paths have try'd,  
The Lord shall lead, where torments still increase,  
Whilst *Israel's* race shall rest in settled peace.

---

P S A L M CXXVI.

A Song of Degrees.

A R G U M E N T.

*This Psalm was indited by Esdras, or some inspir'd Author of that Time; and is a Triumphal Song in Congratulation of the Jews Return from the Captivity.* PATRICK, NICHOLS.

WHEN back JEHOVAH captive *Sion* brought,  
'Twas like a pleasing dream's transporting thought :  
Then on our lips the mirthful accents hung,  
Then rang forth *joyful shouting* from our tongue :  
This language from th' astonish'd heathen brake,  
“ Their Lord hath done great wonders for their sake.  
“ Surpassing wonders hath JEHOVAH done,  
“ By *Sion* own'd in each rejoicing son.”

320      *The* PSALMS *of* DAVID.

Yet blefs her with her fill remaining bands,  
As streams returning glad the <sup>d</sup> *Southern* lands.  
What tho' in sorrow should the fower weep?  
He may at length with joy triumphant reap:  
Who spreads the seed with a repining tear,  
May shouting homewards sheaves abundant bear.

---

P S A L M    CXXVII.

A Song of Degrees for, or rather by, *Solomon*.

A R G U M E N T.

*The Tenour of it is to shew, that no endeavours of Men  
can be prosperous, but those which have the Blessing  
of God attending them.*    NICHOLS.

**E**XCEPT JEHOVAH should the plan prepare,  
In vain is all the builder's artful care;  
Except JEHOVAH should the city keep,  
In vain the watchman is depriv'd of sleep:

To

<sup>d</sup> Heb. BAN-NE-GHEBH. *In the dry land, as were the  
southern countries, being waterless, Judg. i. 15. Here  
we may understand, This shall be to us, as the rivers in  
the south. The Chaldee paraphraseth, As the land is  
turned, when water-springs break forth into it, in time of  
drought.*    AINSWORTH, BYTHNER.

To rise up early, sit up late, is vain,  
And thus to eat the bread of anxious pain :  
But who JEHOVAH have their trust confest,  
He gives to them, his well-beloved, rest.  
He gives them sons, the womb's delightful fruit,  
And thus rewards the pious parent's suit.  
As arrows in the mighty hero's hand,  
So to their aged fires the youthful band :  
He's bless'd, whose quiver's full ; nor shall he fall,  
Defenceless, in the <sup>e</sup> gate, or judgment-hall.

<sup>e</sup> Orig. *They shall speak with their enemies in the gate,* i. e. *plead in judgment,* which was at the city gates. It may also be read, *They shall subdue the enemies in the gate.* The Greek giveth the first interpretation ; the Chaldee too saith, *When they contend with their adversaries in the gate of the judgment-hall.* Our bible version may be referr'd to both senses. AINSWORTH.

P S A L M CXXVIII.

A Song of Degrees.

A R G U M E N T.

*Learned Men think this Psalm was written by the Author of the foregoing one; and that it was us'd by the Jews, as an Hymn in their Office of Matrimony; and therefore it is inserted in that of our Church.*

PATRICK, NICHOLS.

**B**LESSINGS are his, who fears the Lord, nor strays  
From the smooth paths of his delightful ways.

For thou shalt eat the labour of thine hand,

Well shalt thou be, and happy in the land :

Thy wife, like vines to their expecting lord,

Which on thy walls their plenteous fruit afford,

Thy sons, like olive-plants, around thy board.

'These blessings, thro' kind heaven's indulgent care,

'The man shall reap, who will JEHOVAH fear.

Thro' him from *Sion* numerous joys shall rise,

And *Salem's* good shall ever glad thine eyes :

Lo ! thy son's sons thy fight shall daily meet ;

And *Israel's* peace render thy blifs complete.

P S A L M CXXIX.

A Song of Degrees.

A R G U M E N T.

*The Author of this Psalm was probably Eldras, or some other pious and inspired Person, whilst the Jews were in their Troubles, after their Captivity; it may be in the Difficulties they were in about rebuilding the Walls, &c.* PATRICK, NICHOLS.

OFTEN we groan'd beneath oppressing foes,  
Since from its youth our growing nation rose;  
May *Israel* now thro' sad experience say,  
“ Oft from its youth in thrall we groaning lay:  
“ Yet saw their fierce attempts as often fail,  
“ Nor wholly could their crushing aims prevail.”  
The plowers gave the long intrenching stroke,  
And on our livid backs their furrows broke:  
When just *JEHOVAH* view'd our grievous pain,  
Reach'd forth his hand, and cut their <sup>f</sup> cords in 'twain.  
Let all, who bear to *Sion* fell despight,  
Be turned back, and put to shameful flight:

Y 2

So

<sup>f</sup> That is, put an end to the pow'r of the oppressors, that they might not always hold us under their yoke, and thus miserably scourge and tyrannize over us.  
PATRICK.

324 *The* PSALMS *of* DAVID

So may their projects fail, their strength decay,  
As grass on walls, unpluck'd, soon dies away :  
Which never fills the lusty reaper's hand,  
Nor can his arms embrace the sheaved band.  
Whilst those, who pass, no prospering wishes frame,  
Nor say, We bless you in JEHOVAH's name.

---

PSALM CXXX.

A Song of *Degrees*.

ARGUMENT.

*Some attribute it to David, when under the deep Guilt of his Sin with Bathsheba, or the Persecution of Saul. Others think it was compos'd by some pious Person under the Captivity. It is one of the seven penitential Psalms; and is an earnest Prayer to God for the Pardon of Sin, and Freedom from Punishment.* PATRICK, NICHOLS.

**M**Y cry, JEHOVAH, from the deeps I send,  
Hear thou my voice, my suppliant pray'r attend :  
If thou wert, Lord, to mark our sins severe,  
What man the dreadful scrutiny might bear ?  
But thou art in tremendous goodness great,  
Therefore we bow before thine holy seat.

Thce,

Thee, O JEHOVAH, thee my soul awaits,  
Thy word's mine hope in all my pressing straits ;  
O Lord my soul's impatient for thy stay,  
As those, who waiting<sup>g</sup> watch the morning ray,  
Who for thy service watch the dawn of day. }  
His hope let *Israel* in JEHOVAH place,  
For with JEHOVAH is abundant grace :  
From him flows largely that guilt-purging stream ;  
Who *Israel* will from all his sins redeem.

<sup>g</sup> Orig. *Watchmen*. Which the *Chaldee* explaineth thus, *More impatient than they*, (i. e. the *priests* in the temple) *who observe the morning watch, that they may offer the morning sacrifice*. AINSWORTH.

P S A L M CXXXI.

A Song of Degrees of *David*.

A R G U M E N T.

*It was wrote to purge its Author from any Design of affecting the Kingdom during Saul's Life.* PATRICK, NICHOLS.

**L**ORD, in mine heart no haughty thoughts arise,  
No views ambitious lure my longing eyes ;  
From grasping aims of power my life is clear,  
Nor do I plunge in things beyond my sphere :  
Just as a child, which the fond mother weans,  
A child, that on the breast no longer leans ;  
Such is my soul, depending on thy care,  
Such is my soul, so passive, and so fair.  
Let *Israel* on JEHOVAH thus confide,  
On him for ever let his hope abide.

P S A L M CXXXII.

A Song of Degrees.

A R G U M E N T.

'Tis presum'd by the best Criticks to be written by Solomon, when he built the Temple, and fulfilled what was design'd by his Father David, 2 Sam. Chap. vii. PATRICK, NICHOLS.

O Lord, thy servant *David* call to mind,  
How griev'd, yet meek, his soul, and how resign'd?  
How he to *Jacob's* God, adoring, bow'd,  
To great JEHOVAH fwore, and humbly vow'd:  
" Surely, I'll never to mine house repair,  
" To take my bed, or make my dwelling there:  
" I will not give my wearied eyes to sleep,  
" Nor shall their clos'd orbs mine eyelids keep;  
" Till I can find, where his dread <sup>h</sup> ark to rest,  
" Where *Jacob's* mighty God shall be possess'd."

Y 4

Lo!

<sup>h</sup> The *tabernacle*, which the *Hebrews* call *Mishkan*, had been in an unsettled condition, except one period of time, ever since they came into the land of *Canaan*. It was first pitch'd in *Gilgal*, and staid there twenty-four years. Then it was remov'd to *Shiloh*, where it remain'd to the death of *Eli*, three hundred and sixty-nine

328 *The* PSALMS *of* DAVID.

Lo! as we heard, at *Ephrata* it stood,  
 'Twas in those fields, where rose th' adjoining wood:  
 There to his sacred tabernacle go,  
 And let us at his footstool prostrate low.  
 Arise, JEHOVAH, fix thy seat at length,  
 Thou, and the ark of thine almighty strength.  
<sup>i</sup> Let justice cloath thy righteous priests around,  
 And let thy gracious fairs their joy resound.  
 JEHOVAH, for thy servant *David's* sake,  
 Do not thine eyes from thine anointed take.  
 JEHOVAH sware by his own sacred name,  
 In truth he sware, nor will his oath disclaim:  
 A sovereign prince, from thee descended down,  
 Will I exalt to sit upon thy throne:

Nay,

nine years. After his death, *Shiloh* being laid waste, it was translated to *Nob*; where it remain'd, they say, thirteen years; (but was now no better than a cabinet without its jewel, the *ark* being in another place, and never restor'd to it after that desolation of *Shiloh*; see Psalm lxxviii.) After the death of *Samuel* they say *Nob* was also destroy'd. And then it was carried to *Gibeon*, where *Solomon* found it, and from thence fetch'd it, when he had finish'd the temple. PATRICK.

<sup>i</sup> Orig. *Let thy priests be cloathed with righteousness, or justice; that is, Let them justly and holily administer the priest's office.* So *Job*, speaking of his just administration, saith, *I put on righteousness, and it cloathed me, my judgment was as a robe and a diadem, Job. xxix. 14.* Therefore the priests had holy garments to officiate in. *Exod. xxviii. 2, 3.* AINSWORTH.

Nay, *Judah's* throne shall be for ever thine,  
To grace thy seed, and aggrandize thy line ;  
If still they shall maintain my sacred cause,  
Walk in my cov'nant, and observe my laws.  
His *Sion* hath JEHOVAH chose his seat,  
Here will he dwell, and here his vot'ries meet.  
Round beauteous *Sion* shall his blessings spread,  
To feed her hungry, fill her poor with bread.  
I'll with salvation robe her priests around,  
Whilst all her faints loud-echoing joy resound.  
There shall its shoots the <sup>k</sup> horn of *David* raise,  
My lamp shall still round mine anointed blaze :  
His foes defeated will I cloath with shame,  
But still his crown shall flourish with his name.

<sup>k</sup> These are metaphors in frequent use ; *David* should ever have in *Jerusalem* a *horn* flourishing, and a *light*, or *lamp* burning. A *horn* is an emblem of sovereignty ; as one horn dropp'd off, another should spring up ; and his *lamp* should never be extinguish'd, in allusion to the ever-burning *lamp* of the *temple*. MUDGE.

## P S A L M CXXXIII.

A Song of Degrees.

## A R G U M E N T.

*This Psalm was probably compos'd by David, when the Tribes were contending, who should be most forward to bring the King back from the Place, to which the rebellious Arms of Absalom had driven him, 2 Sam. xix. 9. PATRICK, NICHOLS.*

WHAT joys they reap? what solid pleasure prove?  
Where brethren's hearts unite in holy love.

'Tis like the <sup>1</sup> spicy oil on *Aaron's* crown,  
Which to th' imbibing beard descending down,  
Stream'd to his skirts; whilst from his sacred head,  
Thus all around the rich perfume is spread.

'Tis as the drops, bedewing *Hermon's* hill,  
Or which on *Sion's* beauteous mount distill.

For

<sup>1</sup> Orig. *The good oil; the excellent ointment; compounded of the principal spices, which consecrated the high priest, Exod. xxx. 31, 32. &c. The meaning is, Like as that spreads around its fragrant odours, so doth holy love, and concord, its diffusive influences amongst brethren.* AINSWORTH, PATRICK.

For there the Lord his blessings laid in store,  
And there commanded life for evermore.

---

P S A L M CXXXIV.

A Song of Degrees.

A R G U M E N T.

*It is ascrib'd to no certain Author ; but Writers agree, that 'tis a Liturgical Psalm, us'd in the Service of the Temple, and to be sung in Parts, between the High-Priest, and other inferior Priests and Levites.*  
PATRICK, NICHOLS.

**H**EAR, all his servants ; let your notes conspire,  
Who nightly watch within his sacred choir,  
To bless JEHOVAH : in his temple raise  
Your spotless hands ; and give JEHOVAH praise.  
The Lord, who gave to heav'n and earth their frame,  
From *Sion* bless thee, *Israel*, in his name.

## P S A L M CXXXV.

## A R G U M E N T.

*This Psalm seems to be adapted for common Use in the Temple ; and possibly might be the Morning Hymn, which the Præcentor (Vcr. 4, 5.) called upon the Levites to sing at the opening of the Gates of the Temple, as the former might be sung at the shutting up the Gates in the Evening. The four Verses from the 15th, differ very little from the 4, 5, 6, 8, of 115th, which it is certain was compos'd in a Time of great Distress, as this was, when it was over. PATRICK, NICHOLS.*

**P**RAISE ye JEHOVAH, praise his glorious name,  
 All ye, his servants, chaunt JEHOVAH's fame ;  
 The *Levite* band, which in his *temple* waits,  
 And ye, who stand within his *Sion's* Gates :  
 Praise ye, JEHOVAH, ever good and kind,  
 His praise is pleasant to the grateful mind.  
 Distinguish'd love he will to *Jacob* bear,  
 And chosen *Israel*, his peculiar care :  
 Great is JEHOVAH, by his servant known,  
 What God can with JEHOVAH share the throne ?  
 His will must stand all heaven and earth around,  
 In the submissive seas, and each profound :

From

From distant earth he makes the vapours rise,  
Condense in clouds, and veil th' ethereal skies :  
Whence lightnings glare ; and whence the hasty rains  
Pour down in torrents on the bubbling plains.  
He keeps the winds amongst his hidden stores ;  
Unlocks his treasures, and the tempest roars.  
The prime of all their strength thro' *Egypt's* land,  
Both man, and beast, felt his destroying hand :  
His wrath on *Pharoah*, and his realm, was sent  
In signal plagues, and wond'rous punishment.  
He in the bloody field his marvels wrought,  
He mighty kings, and *numerous* nations, smote :  
There *Sihon*, th' *Amorite*, resign'd his breath,  
There *Og*, the king of *Basban*, found his death :  
Vanquish'd alike were *Canaan's* warlike hosts,  
And all the kingdoms, spread throughout its coasts.  
'Twas there he would his favourite *Israel* plant,  
And to his race consign the promis'd grant.  
Ever, JEHOVAH, shall endure thy name,  
And thy <sup>m</sup> memorials ever keep thy fame.  
JEHOVAH will his people's cause defend,  
And save his servants, gracious in the end.

The

<sup>m</sup> Heb. ZICH-RE-CHA, from *Zachar*, whence *Zecher*, the memory, which is either private, denoting that

334 *The* PSALMS *of* DAVID.

The Gods, for whom the heathen altars flame,  
 Are gold and silver, wrought by man to frame :  
 Mouths have they, such as never silence broke,  
 And eyes, which ne'er on prostrate mortals look :  
 Ears have they, which ne'er heard the vocal notes,  
 No airy draughts pervade their breathless throats.  
 They're blind alike, the makers and the made,  
 And those, who at their shrines their suit have paid.  
 O house of *Israel*, give JEHOVAH praise ;  
 O house of *Aaron*, sing your thankful lays :  
 O house of *Levi*, with your psalms address,  
 And ye, that fear him, great JEHOVAH blefs :  
 Give, *Sion*, to JEHOVAH blessings meet,  
 Who hath in *Salem* fix'd his holy seat.

HALLELUJAH !

that internal sense, whereby we retain in our minds, things past ; or publick, denoting a monument, history, or token, whereby the remembrance of remarkable facts is preserved : as it may be here taken. BYTHNER.

P S A L M

P S A L M CXXXVI.

A R G U M E N T.

*This Psalm was in the Temple Service a publick Form of Thanksgiving for the magnifying of God's Mercies to the Nation of the Jews. The intercalary Verse, For his Mercy endureth for Ever, is so far from being a vain Repetition, that it expresses a great Degree of Earnestness in the Devotion, is very proper in Liturgical Forms, and is in several particulars very well imitated by our Church. PATRICK, NICHOLS.*

GOOD is JEHOVAH, blest his gracious name,  
And loudly to the God of gods proclaim

Your tributary thanks : for ever sure

His wide-extending mercy will endure.

O give unto the Lord of lords your praise,

To him alone your grateful anthems raise,

Who doth stupendous works : for ever sure

His wide-extending mercy will endure.

He by his wisdom heaven's high concave spread,

And bade the earth rise from its watery bed

With his almighty voice : for ever sure

His wide-extending mercy will endure.

'Twas he, who made each great, celestial light  
 The sun to rule the day, to rule the night  
 The moon, and starry orbs : for ever sure  
 His wide-extending mercy will endure.

He smote the first-born thro' th' *Ægyptian* land,  
 And brought forth *Israel* with a mighty hand,  
 And with a stretch'd-out arm : for ever sure  
 His covenanted mercy will endure.

He on each side made the Red-sea retire  
 For *Israel's* footsteps : but in vengeful ire  
 Plung'd *Pharoah* and his hosts : for ever sure  
 His covenanted mercy will endure.

'Twas he, who deign'd his chosen tribes to bring  
 (Whilst by his pow'r fell many a potent king)  
 Thro' deserts wild and vast : for ever sure  
 His covenanted mercy will endure.

'Twas he, who great and famous kings o'erthrew,  
*Sihon*, the *Amoritish* monarch, slew,  
 And *Bashan's* tyrant, *Og* : for ever sure  
 His covenanted mercy will endure.

He gave the lands, their wrested sceptres sway'd,  
 Ev'n to his servant *Israel* he convey'd  
 Their lands an heritage : for ever sure  
 His covenanted mercy will endure.

'Twas

'Twas he remembred us, reduc'd, and low,  
Rais'd us, redeem'd from each oppressive foe,  
To a triumphant joy : for ever sure  
His covenanted mercy will endure.

He gives, to feed all flesh, the earth's increase,  
O ! never let your thankful praises cease  
To heaven's o'er-ruling God : for ever sure  
His wide-extending mercy will endure.

---

P S A L M CXXXVII.

A R G U M E N T.

*This is a mournful Song, compos'd by some captive Levite in Babylon, when he reflected upon their sad parting with their dear Country, and the Scorn with which their Enemies treated them in that strange Land.* PATRICK.

**N**EAR <sup>n</sup> *Babel's* streams we sat, to tears resign'd,  
When *Sion's* dear remembrance struck our mind :  
Our sympathizing harps, for musick strung,  
Now on the bordering willows silent hung :

Z

Mocking

<sup>n</sup> It is a conjecture of St. *Chryostome's*, that the *Jewish* captives were not suffer'd at first to dwell in any of their conquerors towns, or cities, but were dispers'd all along several rivers of the country, where they built for themselves tabernacles, or cottages. PATRICK.

338 *The* PSALMS *of* DAVID.

Mocking our groans, th' enslaving tyrants say,

“ Sing us, from *Sion's* choirs, a mirthful lay.”

How can or raise our voice, or tune our hand,

A lay to *Israel's* God, in a strange land ?

If, *Salem*, I forget thee in my thought,

May my right hand forget the skilfull note ;

May to my palate cleave the fast'ned tongue,

If *Salem* rise not with my mindful song.

Remember, Lord, and first on *Edom* frown ;

“ Raze it, they said, raze it entirely down :”

Daughter of *Babel* too, thy turn shall come,

When thou mayst look for thy reward at home :

When some tyrannick conqueror shall *repay*

Th' oppressions, under which we groaning lay.

Blest he ! whose arms shall seize thy little ones,

And dash their tainted blood against the stones.

PSALM

P S A L M CXXXVIII.

A Psalm of David.

A R G U M E N T.

*The Title ascribes it to David, by whom it might be compos'd upon his promotion to the royal Dignity: However, the Septuagint Translation says, that it was made use of by Haggai and Zachary upon the re-building of the Temple. It is a pious Thanksgiving to God for Mercies receiv'd.* PATRICK, NICHOLS.

**T**O thee I'll offer my sincerest praise,  
'Midst the vicegerent gods mine anthems raise:  
And bowing tow'rds thy sacred palace down,  
With joy thy stedfast truth and mercy own:  
For this thy goodness stands upon record,  
Exalting above all thy name and word.  
Thou in my trouble wast my sure resort,  
Didst hear me, and my soul with strength support.  
All earthly kings shall homage thee, O Lord,  
When they shall hear the wonders of thy word:  
Yea, they shall sing the good JEHOVAH's ways,  
For matchless is JEHOVAH's glorious praise.

340 *The* PSALMS *of* DAVID.

JEHOVAH's high, yet he respects the low,

But from afar he doth the lofty know.

Tho' I thro' deadly perils scarce could live,

Yet will thy timely aids my soul revive :

From me thine hand should ward the furious blow,

And thy right-hand should save me from the foe.

Still shall the Lord his gracious blessings send,

And what he hath begun, compleatly end :

Thy promis'd mercy must for ever stand,

Forfake not, Lord, the works of thine own hand.

PSALM

P S A L M CXXXIX.

To the chief Musician. A Psalm of David.

A R G U M E N T.

*This is an excellent Hymn on those divine Attributes, the Omnipresence, and Omniscience of God. To these David appeals for an Approbation of his Integrity, and the Honesty of his Intentions. It is probable, that it was written during Saul's Reign, when he was traduc'd for having ill Designs against that Prince.* PATRICK, NICHOLS.

**J**EHOVAH, thou hast search'd, and try'd my frame,  
Mine embryo-thoughts, e'er to the birth they came :  
To thee mine outward acts, my sitting down,  
And mine uprising, are exactly known.  
Lo ! all my ways are ° sifted by thine eye,  
Or when I'm rais'd, or when at rest I lie :  
E'er yet my words can utter mine intent,  
O Lord, thy knowledge doth my tongue prevent :

Z 3

Thou

° Heb. ZE-RI-THA. *Thou fannest, winnowest, or compassest, that is, dost discuss and search out to the utmost; even tracing the footsteps, according to the Greek. Compare Job xxxi. 4. Bishop HARE renders it, Thou dost compass, apprehending it to be a metaphor, taken from hunting.* AINSWORTH, HARE.

342 *The* PSALMS *of* DAVID.

Thou hast beset, and compass'd me around,  
 And 'tis thine hand hath fix'd my stated bound :  
 Such excellence, so wondrous, and so high,  
 Exceeds the limits of my reason's eye.  
 Where from thy spirit can I shrouded be ?  
 Or whither from thy boundless presence flee ?  
 If I ascend to heaven's extremest sphere,  
 There shall thy glorious majesty appear :  
 Should I to earth's infernal regions go,  
 'Thine eye would pierce the vast profound below :  
 If on the golden wings of <sup>p</sup> morning light  
 To western seas I steer my rapid flight,  
 Yet still should I perceive thy guardian care,  
 And still would thy right-hand conduct me there.  
 Or should I seek the fable shades of night,  
 The darkness all around me would be light :  
 All things perspicuous to thine eyes abide,  
 From thee can no obscuring darkness hide :  
 The darkness shines, clear as the solar ray,  
 'To thee, and both alike are night and day.  
 'Twas thou, who didst my secret <sup>q</sup> reins *possess*,  
 And wrap me, folded in the womb's recess :

Fear-

<sup>p</sup> Meaning, from the east to the western coasts.

<sup>q</sup> That is, *My most retired thoughts and contrivances, and my most secret desires are apparent to thee, according*

Fearfully made, will I thy praise proclaim ;  
Well knows my soul the wonders of my frame :  
My wound-up mass was open to thine eye,  
Whilst in its dark abode confin'd to lie ;  
When 'twas, with curious veins † embroider'd o'er,  
Hid as in pregnant mines the precious store.  
My fabrick, e'er I was, thy plan design'd,  
And all my parts were copied from thy mind.  
How can we rate the tenders of thy care ?  
Or how determine what their numbers are ?  
To sum them were to count the sandy grains ;  
‡ By day and night intent, they mock my pains.  
Sure heav'nly vengeance will to death pursue  
The wicked bands : then fly, ye bloody crew :

Z 4

Thine

to bishop PATRICK ; but bishop HARE renders the expression, *Thou hast created my reins* ; which seems best to suit the connection.

† Heb. RUK-KAM-TI. *I was curiously wrought,* as with the needle, as it were *embroider'd* over with nerves, sinews, veins, &c. AINSWORTH, BYTHNER.

‡ Orig. *When I awake, I am still with thee.* That is, *This is my last thought in the night, when sleep steals upon me, and the first in the morning, when I awake.* HARE, from SIMEON DE MUIS.

344 *The* PSALMS *of* DAVID.

Thine honour they with impious tongues prophane,

Thy foes blaspheming take thy name in vain.

Do not thy haters, Lord, mine hatred move ?

Do not they grieve me, who with thee have strove ?

This hate indignant nothing can appease,

And I dare own mine enmity to these.

Search me, O God, and know my conscious heart,

Try me, and nicely probe mine inward part :

If there it lies, the wicked way disclose,

And lead me, where the way eternal goes.

P S A L M

P S A L M CXL.

To the chief Mufician. A Pfalm of *David*.

A R G U M E N T.

*The particular Occafion of it was his Persecution by Saul, when he was instigated thereunto by the Calumnies of Doeg, and the Information of the Ziphites, 1 Sam. xxiii. 20. PATRICK, NICHOLS.*

**P**RESERVE me from the wicked man, affwage,  
O Lord, the violent man's impetuous rage ;  
Both theirs, whose hearts o'er secrete mischiefs brood,  
And who with open force pursue my blood :  
Their darting tongue, like venom'd serpents, wounds,  
And aspic poison shoots in vocal sounds.  
Selah.

Preserve me from the wicked hands, affwage,  
O Lord, the violent man's impetuous rage :  
Who subt'ly all their treacherous skill employ,  
To work my ruin, and my peace destroy :  
For me beside the way the proud prepare  
Their cords, and nets, and each insidious snare.  
Selah.

“ Thou art my God ; I cry'd unto the Lord ;  
“ Attend my voice, and hear my suppliant word :  
“ O God,

346 *The* PSALMS of DAVID.

“ O God, the Lord, thou saving strength dost yield,

“ Thou art mine helmet in th’ embattl’d field :

“ Give not, O Lord, the wickeds aims success,

“ Lest they exalt themselves ; their schemes suppress.”

Selah.

For those, who would beset me, round their head

Shall their own lips the wily mischief spread :

They on themselves the † glowing coals shall call,

And thro’ his pow’r in raging fire shall fall :

Sunk down in pits, which their own hearts devise,

His arm shall plunge them, never more to rise.

Stablish’d on earth, let not the slanderer stand,

Let evils hunt the violent from the land.

I know JEHOVAH will avenge the poor,

He will th’ oppressed to their right restore :

Thy praise the just in grateful strains shall tell,

And in thy presence shall the righteous dwell.

† Orig. *They shall bring upon themselves coals, (viz. kindled by their own tongues) or, They shall be thrown upon them.* The Hebrew will bear both these senses ; their judgments being from God, but procur’d by themselves. AINSWORTH.

P S A L M · C X L I .

A Psalm of *David*.

A R G U M E N T .

*Most probably it was written under his Troubles in the Reign of Saul. He herein doth particularly beg of God Grace, that he might not, by any intemperate, or imprudent Word, give his Adversaries any Advantage against him. PATRICK, NICHOLS.*

**M**AKE haste unto me, Lord; to thee I cry;  
Attend me, since to thee I suppliant fly :

Before thee let my pray'r, as incense, rise,

And my stretch'd palms, as th' evening sacrifice.

Set, Lord, around my mouth thy sacred guard,

Keep thou before its doors the watchful ward :

Avert from ill, and those who work deceit,

Mine heart; nor let me of their dainties eat.

Let the just smite me, I'll the kindness own,

Let him reprove me with a gracious frown,

'Twill heal, like flagrant oil, not break my head;

<sup>u</sup> Guard me from snares, by wicked flattery spread.

Their

<sup>u</sup> This meaning is chose by way of opposition to the former lines; and this the *Greek* favoureth, saying,  
*But*

348 *The* PSALMS *of* DAVID.

'Their <sup>w</sup> chiefs, surpriz'd within the rock's retreat,  
Have heard my speech was peace, my words were sweet.  
<sup>x</sup> Yet, near their graves, our bones are scatter'd round,  
As earth in pieces, which the plough-shares wound.  
My views, mine hopes, rest on JEHOVAH's name,  
Do not in streams of grief dissolve my frame.  
Preserve me from the gins and treacherous snare,  
Which evil workers for my feet prepare.  
Whilst I escape th' unjusts deceitful net;  
Let them be taken in the toils they set.

*But let not the oil of the sinner supple mine head; by oil, meaning flattering speeches, as Psalm lv. 21.*  
AINSWORTH.

<sup>w</sup> *Saul and his officers in the cave of Engeddi.*

<sup>x</sup> That is, we are dispers'd, and reduc'd almost to the pit of destruction.

PSALM

PSALM CXLII.

The HEBREW Inscription.

*Maschil of David. A Prayer, when he was in the Cave, 1 Sam. xxiv.*

**M**Y voice sent to the Lord a grievous cry,  
My fervent voice address'd the Lord, most high :  
To him I pour'd out my complaining prayer,  
And shew'd before him all my pensive care :  
When my soul fainted, thou didst guide my way,  
Whilst the close ambushes in secret lay ;  
For help around I cast my searching eyes,  
But there was none to bring the kind supplies ;  
No refuge, whilst my thoughts perplexing roll ;  
And no man car'd for my endanger'd soul.  
Before the Lord then did I crying stand ;  
“ Thou art my rock, my portion in the land :  
“ My foes have sunk me low ; attend my cry ;  
“ Save thou, for they are stronger far than I.  
“ My soul from its imprisoning cave release,  
“ That I, to praise thy name, may never cease.”

The

‡ viz. The cave of Engeddi.

The just shall compass me with songs of praise,  
When thy rewards my sinking soul shall raise.

---

## P S A L M CXLIII.

A Psalm of *David*.

## A R G U M E N T.

Theodoret says, he found in some Greek Copies these Words, added to explain the Occasion and Time of its Composition, When Absalom, his Son, persecuted him. PATRICK, NICHOLS.

**T**O thee my suppliant voice and pray'r ascend,  
O! for thy truth and goodness, Lord, attend:  
O! judge me not, with awful frowns severe,  
For whom might then thy dreadful justice clear?  
Still feels my soul the persecuting foe,  
Who smites me to the ground, reduc'd and low;  
Who shuts me buried in th' imprisoning<sup>2</sup> cave,  
As in the ceaseless darkness of the grave.  
Amazing terrors overwhelm my soul,  
And thoughts dismaying in my bosom roll:  
'Tis then the days of old I ponder o'er,  
Muse on thy works, the wonders of thy pow'r:

Then

<sup>2</sup> Sec 1 Sam. xvii. 9.

Then stretch I forth to thee mine holy hands,  
My soul thirsts for thee, as the weary lands.

Selah.

Haste, Lord, and hear; my fainting spirit save,  
Thy face withdrawn would sink me to the grave:  
In thee I trust, that from the gloomy night  
Thy grace shall glad me with the morning light.  
Teach me to know thy providential ways,  
For my dependant soul to thee I raise:  
Thine aids, JEHOVAH, to my rescue bring,  
And hide me with the covert of thy wing.  
Thou art my God, teach me thy will's command,  
Let thy good spirit point the <sup>a</sup> peaceful land:  
For thy name's sake revive me, when I grieve,  
And for thy justice, Lord, my soul relieve:  
To end my woes thro' saving grace incline,  
And crush mine enemies: for I am thine.

<sup>a</sup> That is, a land where justice and uprightnes might prevail, and where he might dwell at peace from fear of the enemy. PATRICK.

## P S A L M CXLIV.

A Psalm of *David*.

## A R G U M E N T.

*To this Inscription, in some Greek and Latin Copies, is added, against Goliath. But if this Psalm had any relation to that Affair, it was certainly compos'd after David's coming to the Kingdom, from ver. 2d; and it seems to refer to some of his Victories over the Philistines, towards the beginning of his Reign.*

PATRICK, NICHOLS.

**B**LESSED be thou, O Lord, my steadfast might,  
Which gives mine arm to war, mine hands to fight.

My mercy, and my fortrefs, mine high tow'r,

My guardian buckler, and my rescuing pow'r,

In which I trust; and which the nations awes;

And makes them subject to my sovereign laws.

Lord, what is man? who thus partakes thy care?

Or what his sons? who thus thy favour share?

As a vain, empty bubble, such is man,

Just as the shadow, is his transient span.

Bow, Lord, the heavens; come down, and with thy stroke

If thou but touch the mountains, they shall smoke.

Discharge

Discharge thy bolts, and scatter them around,  
Dart forth thine arrows, and their ranks confound :  
From raging torrents with thine heav'nly hand  
Snatch me ; and from the <sup>b</sup> strangers rid my land,  
Who utter falsehoods with their vaunting tongue,  
And their right-hand is a right-hand of wrong.  
New songs, O God, tun'd to the lute, I'll raise,  
And sing on ten-string'd instruments thy praise.  
He saveth kings with his almighty word,  
His servant *David*, from the hurtful sword :  
Snatch me from this invader's tyrant-hand,  
From the strange children rid my groaning land ;  
Who utter falsehoods with their vaunting tongue,  
And their right-hand is a right-hand of wrong.  
So may our sons, as youthful plants, be grown,  
Our daughters, as the polish'd corner-stone ;  
As pillars, which the royal domes adorn ;  
Be full our garners with the various corn :  
May teeming sheep our eyes in thousands meet,  
And bring ten thousands forth within our street.  
Strong be our oxen for the golden load,  
Free may they answer to the pungent goad :

A a

No

<sup>b</sup> Orig. *Sons of the stranger*, i. e. *of a strange god, or people*. As Psalm cxxxvii 4. *born aliens* ; as the *Philistines*, &c. AINSWORTH.

354 *The* PSALMS *of* DAVID.

No treacherous passage thro' our walls be found,  
And no complaining in our streets around.  
That land hath blessings, where JEHOVAH's known,  
That land hath blessings, which God deigns to own.

---

P S A L M CXLV.

*David's Psalm of Praise.*

A R G U M E N T.

*The Title is peculiar to this Psalm alone. It is not evident, upon what Occasion it was written. The Verses begin with the Alphabetical Letters in order, only Nun is wanting. PATRICK, NICHOLS.*

**I** Will extoll thee, O my God, and king,  
Thy praise for ever, and for ever sing;  
Thy blessing every day will I proclaim,  
For ever, and for ever praise thy name.  
Great is JEHOVAH, great should be his praise,  
Deep, and unsearchable, are all his ways:  
One age shall for the next thy praise prepare,  
And all thy works, and mighty acts, declare:  
My tongue shall on thy passing marvels dwell,  
Thine honour and majestick glory tell:

Whilst men thy strength, and dreadful deeds, rehearse,  
Thy greatness shall inform my sacred verse.  
Thy goodness shall retain their ceaseless tongue,  
And thy just judgment shall exalt their song.  
From a full source JEHOVAH'S graces flow,  
In mercy great, and in his anger flow.  
All things JEHOVAH'S wond'rous goodness share,  
And all his works partake his tender care :  
Thee shall thy numerous works, JEHOVAH, praise,  
And these thy saints with joyful thanks shall blaze.  
Their voice shall thine imperial glory sing,  
And speak the pow'r of heaven's immortal king :  
Shall make thy might to *Adam's* offspring known,  
Whilst they thy regal majesty shall own.  
Thy reign's a lasting and eternal reign,  
And thy dominion ever shall remain.  
JEHOVAH'S arm the low can raise on high,  
And those uphold, in dust who groveling lie.  
All creatures wait on thee with longing eyes,  
Who dost in season give their crav'd supplies :  
Thine opening hand with streaming bounty pours,  
To fill each living thing, its plenteous stores.  
Justly are all JEHOVAH'S ways design'd,  
And all his works are merciful and kind.

356 *The* PSALMS *of* DAVID.

To those, who call on him, JEHOVAH's near,  
To those, who call on him, with heart sincere :  
To them, that fear him, will he bring relief,  
Will hear their cry, and rescue them from grief :  
Safe is their state, who love the Lord, their God,  
Whilst sinners fall beneath his vengeful rod.  
My mouth shall praise JEHOVAH more and more;  
For ever let all flesh his holy name adore.

---

P S A L M CXLVI.

HALLELUJAH.

A R G U M E N T.

*The following five Psalms are entitled Hallelujahs, because they begin and end with that Word. The Vulgar Latin, and the present Greek, intitle it to Haggai and Zachary; and Grotius says, that this Inscription was formerly in Origen's Hexapla. Some attribute it to David. It contains a Celebration of God's Praises for his Creation and Preservation; and particularly for inviolably maintaining his Promises, which he hath made to his People. PATRICK, NICHOLS.*

**P**RAISE thou JEHOVAH, O my soul; my breath  
Shall chaunt his praises, 'till it cease in death;

Whilst

Whilst I the being, which he gave, enjoy,  
JEHOVAH's praise shall be my just employ.  
Trust not in princes, impotent to save,  
Like every son of *Adam*, from the grave :  
Forth goes their spirit, hous'd in earth they lie,  
When at that instant all their projects die.  
He's blessed, who on *Jacob's* God relies,  
To whom his God, JEHOVAH, hope supplies :  
Who made the heav'n and earth, and all their store,  
And keeps his sacred truth for evermore :  
Who deals forth righteous judgment to th' oppress'd,  
Who feeds the wretch, by pining want distress'd :  
JEHOVAH tears the captive bands away,  
c And on the sightless eye-ball pours the day :  
JEHOVAH raises the depress'd with woes,  
His love JEHOVAH to the just bestows :  
JEHOVAH is the stranger's guardian friend,  
His sure protection doth his paths attend :  
His care the widow, and the orphan, stays,  
But turneth upside down the wicked's ways :  
JEHOVAH doth an endless sway maintain,  
Thy God, O *Sion*, ever shall remain.

c This line is taken from Mr. *Pope's Messiah*.

## P S A L M CXLVII.

HALLELUJAH.

## A R G U M E N T.

*From the second Verse of this Psalm it seems to have been compos'd upon the Return from the Captivity; having probably, either Haggai, Zachariah, or Nehemiah, for its Author. It is an Hymn of Praise to the Honour of God, arising from several particulars of the Manifestation of his Goodness.*

PATRICK, NICHOLS.

**P**RAISE ye the Lord; chaunt forth the pleasing song;  
His praise is good, and comely for our tongue.

JEHOVAH builds the beauteous *Salem's* walls,

And *Israel's* out-casts, far dispers'd, recalls:

He heals the broken hearts with kind relief,

Binds up their wounds, and salves their painful grief.

He counts the stars, which deck the heav'nly frame,

And gives to every twinkling orb its name.

Great is the Lord; his pow'r is unconfin'd;

And nought can limit his unfathom'd mind.

JEHOVAH listeth up the meek on high,

And bids on earth the wicked groveling lie.

To

To God eternal sing the grateful lays,  
Sing to the pleasant harp JEHOVAH'S praise :  
Who spreads the heaven with clouds ; doth sprinkle down  
The rain on earth ; with grafs the mountains crown.  
He to the beast doth needful meat supply,  
And feeds the youngling ravens, when they cry.  
He cares not for the horfe's speedy force,  
Nor for the foldier's fwiftness in the course :  
But cares for those, whose faith his mercies own,  
Whose fear and hope center in him alone.  
To praise the Lord, thy voice, O *Salem*, raise,  
And thy protecting God, O *Sion*, praise :  
For he secur'd thy gates with massy chains,  
And blefs'd with great increase thy thin remains:  
Thro' plenteous peace he crowns thy borders o'er,  
And with the finest wheat augments thy store :  
'Tis done---where-ever his command he sends ;  
His word runs swiftly to earth's distant ends :  
With fleecy snow, like wool, he cloaths the ground,  
Like ashes, scatters the hoar-frost around :  
He forth, as fragments, casts the icy show'r,  
Who can withstand his cold's destroying pow'r ?  
Again his word the chain'd-up waves unbinds,  
The waters flow, loos'd by his melting winds.

360 *The* PSALMS *of* DAVID.

He gives the law his *Jacob's* race to lead,  
Statutes, and judgments, to his *Israel's* seed :  
He no such grace to other lands hath shown,  
Nor have they his surpassing judgments known.

HALLELUJAH.

PSALM

P S A L M CXLVIII.

HALLELUJAH.

A R G U M E N T.

*Some are of Opinion, that it was written at the Close of the Captivity, when the Ediēt was out for the Restoration of the Jews. But there is in the Psalm no Intimation of this ; and as the two following seem to refer to the Times of David, 'tis probable this was made by him, when God had given him Rest from all his Enemies. PATRICK, NICHOLS.*

**P**RAISE ye JEHOVAH from the heavens on high,  
Praise him, ye choirs, above the spangled sky :  
Praise him, ye angels, which attend his will,  
Praise him, ye hosts, which his commands fulfill ;  
Praise him, both sun, and moon, each day, and night,  
And praise him, all ye stars of twinkling light :  
Praise him, ye heavens, throughout your vast expanse,  
Ye streams, which o'er the air in clouds advance :  
Let them united praise JEHOVAH'S name,  
Who spake---when rose this wondrous earthy frame :  
For ever 'stablish'd by their endless cause,  
They never can transgress his stated laws.

Praise

362 *The* PSALMS *of* DAVID.

Praise ye JEHOVAH from this earthly ball,  
Ye monstrous whales, and ocean's wonders all :  
Fire, hail, and snow, and vapours all accord,  
With stormy tempests, to fulfill his word.  
Ye hills, and mountains, which superior rise,  
Fruit-trees, and cedars, towering for the skies ;  
Wild beasts, and cattle, and each creeping thing,  
And feather'd fowl, which th' airy region wing ;  
Kings, and all people, sway'd by their command,  
Princes, and all the judges of each land ;  
Ye sprightly youths, and blooming virgin choirs,  
Ye infant children, and ye aged fires ;  
Your pow'rs combine to praise JEHOVAH's name :  
For high-advanc'd is his surpassing fame ;  
Ev'n his alone : whose glorious might appears  
Above the earth, and heaven's extremest spheres.  
His people's horn his boundless pow'r doth raise,  
He is of all his saints th' incessant praise ;  
Ev'n all the saints of his lov'd *Israel's* race,  
A people, planted near his holy place.

HALLELUJAH.

P S A L M

---

P S A L M CXLIX.

HALLELUJAH.

A R G U M E N T.

'Tis a triumphant Song on some great Exploits done by the Jews, and therefore probably relates to the Times of David, when they made the greatest Figure, and gain'd the most considerable Victories. PATRICK, NICHOLS.

PRAISE ye the Lord; new songs of thanks resound,  
And chaunt his praises in his courts around:  
Let raptur'd *Israel* to his <sup>d</sup> maker sing,  
And *Sion*'s sons be joyful in their king:  
May the harmonious <sup>e</sup> dance express his praise,  
The harp and timbrel grateful numbers raise:  
The Lord is pleas'd his people's good to seek,  
And his salvation shall adorn the meek:

Ye

<sup>d</sup> Orig. *Makers*; which plural expression hath been abundantly observ'd by interpreters to contain in it the *mystery* of the *Trinity*; as in many other places. *Let us make man in our own image*, Gen. i. 26. *Where is God thy Makers?* Job xxxv. 10. *Remember thy Creators*, Eccles. xii. 1, &c. AINSWORTH.

<sup>e</sup> Which was religiously us'd in ovations and triumphs. But the *Hebrew* word here render'd *dance*, signifies also the *pipe*, whereunto they danc'd. AINSWORTH.

364 *The* PSALMS *of* DAVID.

Ye faints, exalt your glorious voices high,  
And sing aloud, as on your beds you lie :  
Shout from your tuneful mouths th' almighty's praise,  
Whilst in your hands the two-edg'd weapons blaze :  
Your vengeance spread the heathen nations o'er,  
Chastise the people, that they rage no more ;  
Whilst kings shall grace your triumphs, bound in chains,  
And fetter'd nobles in their captive trains :  
Whose doom we in the † sacred volume read ;  
Such honour is for all his faints decreed.

† This may have reference to that law, *Deut*, vii. 1, 2.  
AINSWORTH.

P S A L M

P S A L M CL.

A R G U M E N T.

*Tho' it is not certain, yet 'tis probable, that David wrote this triumphant Psalm, and directed it to the Levites, whose Office it was to praise the Lord with musical Instruments; of which those especially (Ver. 4th, 5th) string'd Instruments, Organs, and Cymbals, are at present unknown. The vocal Repetition of Praise thirteen Times with the instrumental Musick must be very affecting to the truly grateful Heart, to which we have been just in the Translation. PATRICK, NICHOLS.*

**P**RAISE ye the Lord. Praise God in heaven on high;  
Praise him, whose pow'r bespread the starry sky:  
Praise him for each stupendous, mighty deed;  
Praise him, whose name doth every name exceed:  
Praise him with trumpets, ecchoing all around;  
Praise him with harps, and psalteries softer sound:  
Praise him with flutes; for this the timbrels bring;  
Praise him with organs, and the trembling string:  
Praise him with the shrill cymbal's tinkling voice;  
Praise him with loudest cymbal's festive noise:

Let

366 *The* PSALMS *of* DAVID.

Let every thing, inspir'd with breath, accord  
To praise JEHOVAH's name. Praise ye the Lord.

DEO,  
OPTIMO, MAXIMO,  
ADJUVANTI,  
GLORIA.

*F I N I S.*













Bull & Burck  
May 1908  
8/2

70

112





