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A

✓
METRICAL VERSION

OF THE

HEBREW PSALTER:

WITH

Explanatory Notes.

I WILL PRAY WITH THE SPIRIT, I WILL PRAY WITH THE
UNDERSTANDING ALSO: I WILL SING WITH THE SPIRIT, AND
I WILL SING WITH THE UNDERSTANDING ALSO."

1 Cor. xiv. 15.

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INTRODUCTION.

THE Book of Psalms has very justly been described as “an epitome of the Bible.” In it, the great doctrines of the Gospel, and the experience of all believers, in every age, are set forth in the most lively manner, “in words that breathe, and thoughts that burn.” It is not surprising, therefore, that this portion of sacred scripture has always attracted a peculiar degree of attention. Yet, there is great reason to fear that the remark of Bishop Horsley is but too well founded, when he says, “Of all the books of the Old Testament, the Book of Psalms is the most universally read, but, I fear, as little as any understood.”

In proving the mystical and spiritual signification of the Psalms, the same celebrated critic quotes the words of David himself, at the close of his life: “David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, said, The Spirit of Jehovah spake by me, and His word was in my tongue.” (2 Sam. xxiii. 1, 2.) On this important passage,

the Bishop pointedly remarks, "It was the word, therefore, of Jehovah's Spirit which was uttered by David's tongue. But it should seem the Spirit of Jehovah would not be wanting to enable a mere man to make complaint of *his own enemies*, to describe *his own sufferings just as he felt them*, and *his own escapes just as they happened*. But the Spirit of Jehovah described, by David's utterance, what was known to that Spirit only, and what that Spirit only could describe."

In accordance with these views, the Bishop further remarks: "It is true that many of the Psalms are commemorative of the miraculous interpositions of God in behalf of the chosen people; for, indeed, the history of the Jews is a fundamental part of revealed religion. Many were, probably, composed upon the occasion of remarkable passages in David's life, his dangers, his afflictions, his deliverances. But, of those which relate to the public history of the natural Israel, there are few in which the fortunes of the mystical Israel, the Christian Church, are not adumbrated; and of those which allude to the life of David, there are none of which the Son of David is not the principal and immediate subject. David's complaints against his enemies are Messiah's complaints, first, of the unbelieving Jews, then of the heathen persecutors, and of the apostate faction in the latter ages. David's afflictions are Messiah's sufferings. David's penitential supplications are the supplications of

Messiah in agony, under the burden of the imputed guilt of man. David's songs of triumph and thanksgiving are Messiah's songs of triumph and thanksgiving, for His victory over sin, and death, and hell. In a word, there is not a page in this Book of Psalms in which the pious reader will not find his Saviour, if he reads with a view of finding Him; and it was but a just encomium of it that came from the pen of one of the early fathers—that it is a complete system of divinity, for the use and edification of the common people of the Christian Church."

These sentiments respecting the Book of Psalms are strongly confirmed by the use made of it by our Lord, and by the inspired writers of the New Testament. "All things," said our Saviour to His disciples, "must be fulfilled which were written in the law of Moses, and in the Prophets, *and in the Psalms*, concerning me." (Luke xxiv. 44.) It may be doubted whether in the gospels themselves, the sufferings of our Lord are described in so touching a manner as in the Book of Psalms. In the former, the Evangelists describe these sufferings in their own simple and striking language; but in the latter, our Lord himself appears before us, and describes them in His own words:—

"They pierce my hands and my feet,
(I can count all my bones,)
They look, they gaze upon me,
They part my garments among them,
And for my vest they cast lots."—(Ps. xxii. 16—18.)

FRENCH AND SKINNER'S *Version*.

We hear Him, in the hour of His deepest agony, exclaiming, "My God, my God, why hast Thou forsaken me?" (Ps. xxii. 1;) and, when "pouring out His soul unto death," we hear Him exclaim, "Father, into Thy hands I commend my spirit." (Ps. xxxi. 5.) No portion of the word of God is better calculated to assist believers in calling to remembrance the dying love of Christ, than those Psalms which describe His sufferings and death. The Evangelists and the prophet Isaiah furnish us with an affecting narrative; David, with a lively drama.

The use made of the Psalter by the inspired writers of the New Testament, especially by that profound reasoner, St. Paul, affords strong additional evidence in favour of that spiritual interpretation of the Psalms for which Bishop Horsley and other divines contend. All the fundamental truths of the gospel are proved by quotations from this book. Does the Apostle write to establish the doctrine of the universal depravity of mankind? He quotes the language of David, "There is none righteous, no, not one: there is none that understandeth; there is none that seeketh after God," &c. (Compare Romans iii. 10—12, with Psalm xiv.) Does he wish to establish the great doctrine of justification by faith alone? He again refers to the language of the Psalmist, "Even as David also describeth the blessedness of the man to whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose

sins are covered. Blessed is the man to whom the Lord will not impute sin." (Compare Romans iv. 6—8 with Ps. xxxii. 1, 2.) Does he desire that Christians may "walk worthy of the vocation wherewith they are called?" He directs them to contemplate their risen and exalted Saviour, seated at the right hand of God, and "having received of the Father the promise of the Holy Ghost;" and he does this by adopting the language of the inspired poet, "When He ascended up on high, He led captivity captive, and gave gifts unto men." (Compare Ephesians iv. 1—10 with Psalm lxxviii. 18.) Does he urge them to follow the self-denying example of Christ? He reminds them that "He pleased not Himself, as it is written," in the Psalms, "The reproaches of them that reproached Thee have fallen on me." (Compare Romans xv. 3 with Psalm lxix. 9.) From the Psalms the Apostle proves the true Deity of Christ. (Compare Heb. i. 8—12 with Ps. xlv. 6, 7, and cii. 25—27.) He establishes His relation to the Father, "as the only begotten Son of God," by quoting the words of Psalm ii.—"Thou art my Son, this day have I begotten Thee," (see Heb. i. 5:) and he proves His real manhood by applying to Him the statements contained in Psalm viii., and also by quoting the words of Ps. xxii. as the language of Immanuel—"I will declare Thy name unto *my brethren*; in the midst of the Church will I sing praise unto Thee." (See Heb. ii. 11, 12.) From the same prophetic book, he proves the voluntary character of

Christ's atonement, and its all sufficiency. (Compare Heb. x. 5—10 with Ps. xl. 6—8.) He argues for the truth of the essential doctrine of our Lord's resurrection, by quoting the words of David—"Thou shalt not suffer Thine Holy One to see corruption." (Compare Acts xiii. 35—37 with Ps. xvi. 10, 11.) And he insists on His divine appointment to "an unchangeable priesthood," and His ability to "save to the uttermost all that come unto God by Him," by quoting the words of the royal prophet—"Thou art a priest for ever, after the order of Melchisedec." (Compare Heb. vii. with Ps. cx.) When he would exhort believers to hold fast the beginning of their confidence and rejoicing of hope firm unto the end, that so they may secure "the rest" which God has promised, the Apostle again refers to the Psalms, "To-day, if ye will hear His voice, harden not your hearts," lest they should share the fate of those concerning whom God sware in His wrath, "They shall not enter into my rest." (Compare Heb. iii. and iv. with Ps. xcv.) Thus we find that, from the commencement to the close of the Christian's course, "all things that pertain to life and godliness" may be found in this inestimable portion of God's holy word.

But, not only as a body of divinity is the Psalter valuable, it contains the language of prayer and praise, expressed in "the words which the Holy Ghost teacheth." In these words the Church, from the earliest ages, has offered "the sacrifice of praise to God." Hence the importance of

metrical versions of the Psalms; and hence the many efforts which have been made to accomplish this very difficult task. By those who have laboured to serve their fellow-Christians in this respect, two different methods have been adopted. Some have aimed at a literal version, adhering, as closely as possible, to the sacred text. Others have thought it necessary to adapt the Psalms to Christian worship; and, in so doing, have departed widely from the language, and even from the sentiments of their inspired authors.

The Metrical Version now submitted to the public, is founded on the Bible translation of the Psalms, carefully compared with all the best modern translations. The sacred text has been adhered to as closely as possible, from a conviction that as no paraphrase of the Psalms is necessary for the Christian's private devotion, so neither can it be necessary for any other act of worship. Yet, as great ignorance of the spiritual and mystical character of this sacred book unhappily prevails, it has been thought expedient, without paraphrasing the text, to adopt a mode of explanation, chiefly by short notes, most of which have been selected from the best authors. This has not been accomplished without great labour; but it has been attended with great profit and delight. Should the study of the following pages afford pleasure and instruction to any, enabling them better to understand, and more fully to appreciate this portion of sacred scripture, the author will feel abundantly recompensed: as he may

then indulge the hope that his efforts have been made conducive to the interests of true religion, the good of his fellow-creatures, and the glory of God.

IN making quotations, the following initials have been used, for the sake of brevity:—

F. & S. The extracts bearing these characters are taken from an excellent translation of the Psalms, with valuable explanatory notes, by WM. FRENCH, D.D., and GEORGE SKINNER, M.A. Cambridge.

Dr. B. Dr. BOOTHROYD'S translation of the Bible.

B. C. B. BAGSTER'S Comprehensive Bible.

The names of other authors are given in full.

A

METRICAL VERSION

OF

THE HEBREW PSALTER.

SUBJECT.

The Psalmist describes the character of the righteous; first negatively, then positively.

His flourishing condition in consequence of God's blessing.

The present instability of the wicked, and their future misery.

PSALM I.

L. M. 6 LINES.

Composed, probably, by Ezra, as an introduction to the Book of Psalms, when he collected them into one volume, after the return of the Jews from Babylon.

1

BLEST¹ is the man who doth not stray
 In paths² wherein the' ungodly meet;
 Nor standeth in the sinner's way,
 Nor sitteth on the scorner's seat:
 But meditates, with great delight,³
 On God's commands, by day and night.

2

For he is like a tree,⁴ whose root
 Is watered by the rivers near;
 That bringeth forth, in season, fruit,
 Nor withered doth its leaf appear:
 Thus shall prosperity attend
 All that he does,⁵ till life shall end.

3

Not so the' ungodly: surely they
 Are like the chaff before the blast:
 Nor shall they stand⁶ the judgment day,
 Nor mingle with the saints at last:
 The way of saints Jehovah knows;⁷
 But sinners' ways in ruin close.⁸

B

NOTES.

¹ *Blest*—i.e. happy.

² Prov. iv. 14, 15.

³ Ps. cxii. 1.

⁴ Jer. xvii. 8.

⁵ Deut. xxviii. 12.

⁶ *Stand*, &c. —
 "The judgment here intended is evidently the last judgment, and the congregation of the righteous is their assembly at the tribunal of Christ at the last day. *The ungodly shall not stand*—i. e., they shall not be established in this judgment, nor have a place assigned them among the just."—Horsley. Compare Ps. cxxx. 3; Luke xxi. 36; Rev. vi. 17.

⁷ *Knows*—i.e. approves. See Ps. ci. 4; 2 Tim. ii. 19.

⁸ Ps. cxii. 10.

SUBJECT.

The Psalmist foretells the vain opposition made by Jews and Gentiles to Messiah's kingdom.

The consequent displeasure of the Almighty, and the announcement of His sovereign purpose.

Messiah declares the decree of His Father.

NOTES.

PSALM II.

L. M.

Composed by David, on his being established by God in the kingdom of Israel: and prophetic of the establishment of Christ's kingdom.

1

WHY do the heathen rage?¹ and why
People imagine a vain thing?
Rulers and kings their counsels try
Against Jehovah and his King.

2

“Asunder let us break their bands,²
And cast away their cords,” they cry:
But He that sits in heaven withstands,
And God derides³ them from on high.

3

Then will He speak to them in wrath,
In anger sore announce His will:
“Yet have I set my King, henceforth
To reign, on Zion's holy hill.”

4

I will declare my Lord's decree:
“Thou art my Son,⁴ anointed King!
This day have I begotten Thee;
Thine equal praise let angels sing!⁵

5

“Ask,⁶ and the heathen shall be thine;
Earth's utmost bounds shall own Thee
God;
Shall be subdued by love divine,
Or crushed beneath Thine iron rod.”

¹ This passage is quoted Acts iv. 25, 26, and thus commented on: “Of a truth, against Thy holy child, Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together.”

² *Their bands—their cords*—i. e. the laws and institutions both of Jehovah and His Anointed. John v. 23.

³ A striking mode of expression (taken from our method of showing contempt) to show how futile are all the efforts of men in opposing the decrees of God. Ps. lix. 8.

⁴ Compare Acts xiii. 33, & Heb. i. 6. The meaning appears to be, “This day I have shown that Thou art my Son, by raising Thee up from the grave, and establishing the royal power in Thy hands.”

⁵ Heb. i. 6.

⁶ This must be the daily prayer of the church as well as of the interceding Saviour; hence we read in Psalm lxxii. 15, “Prayer also shall be made for Him continually.”

SUBJECT.

The Psalmist exhorts all earthly powers to submit to the authority of Messiah, the King of kings and Lord of lords: and reminds them of the fatal consequences of resistance; and the happy results of obedience.

The Psalmist deplores before God the increasing number of his enemies, and their impious pleasure in his afflictions.

He expresses the consolation, the safety, and the confidence he derived from prayer;

and repeats his supplications for complete deliver-

6

Now, therefore, O ye kings, be wise;
Ye judges of the earth, adore:
Obey the Lord of earth and skies;
Rejoice¹ with trembling, and with awe.

7

Lest He be angry, kiss² the Son,
Before you perish in your way;
For blest are they His wrath who shun,
Who trust His word, and Him obey.

PSALM III.

SEVENS.

"A Psalm of David when he fled from Absalom, his son."³

1

LORD, how fast my foes increase!
Many rise to break my peace:
Many cry, my fears to move,
"God no more his help will prove:"⁴
Still art Thou my shield,⁵ O Lord!
Thou my glory, my reward.

2

Prayer⁶ my soul to God preferred,
Out of Zion's hill He heard:
Then I laid me down and slept,⁷
Woke, for God His servant kept:
Nor shall thousands make me fear,⁸
Whilst I feel my God is near.

3

Save me, Lord! my God arise!
Thou canst all my foes chastise:⁹

NOTES.

¹ *Rejoice*, &c.—i.e. show, at the exaltation of Messiah, reverential feelings of joy and gratitude suitable to the occasion: "In thy seed shall all the nations of the earth be blessed." Gen. xxii. 18.—F. & S.

² *Kiss*—an act of homage paid to a newly appointed king. See 1 Sam. x. 1. In our own times it is customary to kiss the monarch's hand by way of homage.

³ 2 Samuel, xv.

⁴ Thus was the Son of David taunted—"He trusted in God, let Him deliver him now, if He will have him." Matt. xxvii. 43.

⁵ See Gen. xv. 1.

⁶ 2 Sam. xv. 31.

⁷ Psalm cxxvii. 2, "He giveth His beloved sleep."

⁸ Ps. xxvii. 3.

⁹ See Dr. Boothroyd's version.

SUBJECT.

ance, both for himself and for all the people of God.

The King of Israel is encouraged, by the remembrance of former mercies, again to call on God.

He warns men not to oppose the purposes of God, who had anointed him to be King in Zion.

He reminds them of the peculiar regard which God has for His servants ;

and warns them not to continue in sin, but to repent betimes.

Thou canst break the teeth¹ of those
Who with malice round me close :
Lord, salvation comes from thee,
Let thy blessing on us be !

PSALM IV.

S. M.

An evening psalm, written by David, when he fled from Absalom.²

1

GOD³ of my righteousness,
Hear when I cry to Thee ;
Thou hast enlarged⁴ me in distress,
Have mercy now on me.

2

Ye sons of men, how long
Will ye my glory spurn,⁵
Delight in vanity and wrong,
And still to falsehood turn ?

3

The Lord hath set apart⁶
The godly as His own ;
He hears my cry, and cheers my heart,
When I approach His throne.

4

Tremble,⁷ no more transgress ;
Search your own heart, be awed ;
The sacrifice of righteousness
Present, and trust the Lord.

NOTES.

¹ " *Thou canst break the teeth,*" &c. Allusion appears to be made to the method by which beasts of prey are made comparatively harmless. The Hebrew poets often compare tyrants to wild beasts.

² 2 Sam. xv.

³ Or, God my justifier.—See Boothroyd.

⁴ Enlarged — i.e. delivered. See Ps. cxix. 32.

⁵ Thus the glory of King Messiah was spurned by those who "imagined a vain thing." Ps. ii. 1.

⁶ Set apart—i.e. consecrated them to Himself, as Aaron was. (Exod. xxviii.) Thus, all whose hearts are purified by faith, are set apart, as kings and priests unto God. 1 Peter, ii. 9 ; Rev. i. 6.

⁷ Tremble—"for the consequences of opposing the choice made by God."—F. & S.

SUBJECT.

He encourages those of his followers who were cast down, to call on God, and declares his security and happiness to consist in the enjoyment of the divine favour.

The Psalmist, in trouble, seeks God early.

He derives encouragement from the consideration of God's righteous character and government.

5

Many there be who cry
 "When shall we see success?"¹
 Lord, for Thy countenance we sigh,
 'Tis Thou alone canst bless.

6

Though corn and wine² increase,
 Far greater joy is mine;
 I lay me down, and sleep in peace,
 Guarded by love divine.

PSALM V.

L. M. 6 LINES.

A morning hymn, composed during the rebellion of Absalom.³

1

GIVE ear, Jehovah, to my prayer,
 Consider what my sighs declare;⁴
 My King, my God, to Thee I pray:
 My voice each morning Thou shalt hear;
 To Thee, in prayer, will I draw near,
 And look to Thee throughout the day.

2

For Thou⁵ art not a God⁶ that can
 Take pleasure in a wicked man,
 Neither shall evil dwell with Thee:
 The foolish shall not stand before
 Thy presence, for Thou dost abhor
 All workers of iniquity.⁷

NOTES.

¹ This appears to have been the language of some depending followers of David.—F. & S.

² *Corn and wine* — Dr. Boothroyd thinks that this refers to the supply of provisions brought by Barzillai and others to the camp of David, when he and his troops were in distress. 2 Sam. xvii. 27.

³ 2 Sam. xvii.

⁴ F. & S. render the passage, "Consider my sighing."

⁵ Hab. i. 13.

⁶ "*Not a God*," &c. —i.e. "Thou art a God detesting." See also Exodus, xx. 7, where "will not hold him guiltless," means, "will hold him very guilty." F. & S.

⁷ "Workers of iniquity," those who habitually practise it.—F. & S.

SUBJECT.	3	NOTES.
<p>He anticipates the time when he shall again appear in Zion.</p>	<p>Liars Thou wilt, in wrath, destroy; And those who violence employ, And fraud, Jehovah will abhor: But to Thy house shall I repair,¹ To sing Thy countless mercies there, And worship Thee with holy awe.</p>	<p>¹ The Psalmist contrasts himself with the habitual transgressors he had described; yet, conscious of his own frailty and sin, rests his hope solely on divine mercy. — F. & S.</p>
<p>His prayer for divine guidance, and for protection from the malice and treachery of his enemies.</p>	<p>4</p> <p>Lead me Thy righteous paths² to trace, Make straight Thy way before my face: For false and treacherous are my foes: In heart and mouth alike they err, Their throat's an open sepulchre,³ And from their tongue base flattery flows.</p>	<p>² The duties of religion are called "paths of righteousness." Ps. xxxiii. 3.</p> <p>³ Romans, iii. 13.</p>
<p>He foretells their ruin;</p>	<p>5</p> <p>O God, Thou wilt destroy them all,⁴ By their own counsels they shall fall, And from Thy presence be expelled; Cast out, their countless crimes unpurged, Shall justly be against them urged, For against Thee have they rebelled.</p>	<p>⁴ Bishop Horne says that this should be translated as a prophecy, not as an imprecation; and regards it as foretelling the infatuation, rejection, and destruction of those who obstinately persevere in opposing the counsels of Heaven, whether relating to David, to Christ, or to the Church.</p>
<p>and prays that all believers may be established in faith, and filled with joy.</p>	<p>6</p> <p>But let all those who trust in Thee, Shout, and for ever joyful be, Because Thy grace their life defends; Let those who love Thy name rejoice, For Thou dost make the just Thy choice, Thy favour shields him, and befriends.</p>	

SUBJECT.

NOTES.

PSALM VI.

L. M.

The occasion on which this Psalm was written is not known certainly; probably it was the same as the three preceding. It is the first of those Psalms which are styled penitential.

1

The Psalmist deprecates the anger of God;

O LORD, rebuke me not in wrath,¹
Nor in Thy hot displeasure chide:
O, send Thy healing² mercy forth,
For I am weak, and sorely tried.

¹ Ps. xxxviii. 1;
Jer. x. 24.

² Jer. xvii. 14.

2

and implores His merciful deliverance.

My soul is vexed; but Thou, O Lord!
How long ere Thou return to me?³
Deliverance to my soul afford;
Thy mercy is my only plea.

³ Ps. xc. 13.

3

He urges his plea by the consideration that no praise ascends to God from the silent grave;

For no remembrance, Lord, of Thee⁴
Exists among the shades of death;
None, in the grave, Thy glory see,⁵
No thankful songs employ their breath.

⁴ See Is. xxxviii. 18 & 19—"In these and similar passages the Hebrew poets represent the dark abodes of departed spirits as wholly unsuited to the voice of joy and praise."
—F. & S.

4

also by the consideration of his deep affliction.

How wearied with my groans am I!
My couch I water with my tears;
Anguish and grief consume mine eye,⁶
It waxeth old through hostile sneers.

⁵ *None, in the grave, &c.*—"The dead are utterly unable to commemorate Thy wonderful works, and propagate the memory of them to posterity."
—Bp. Patrick.

⁶ Ps. xxxi. 9.

5

He closes with expressing his triumphant assurance that God has heard his prayer.

Depart,⁷ ye sinners!⁸ for the Lord
Hath heard, and will accept my prayer:
Shame on my foes shall now be poured,
Sudden confusion and despair.

⁷ Ps. cxix. 115.

⁸ *Ye sinners*—i.e. "Ye that put your trust in idols."
—Bp. Wilson.

SUBJECT.

David declares his confidence in God, and prays to Him for deliverance, declaring himself innocent of the charges brought against him by men.

He appeals to the Supreme Judge, and intreats Him to judge between him and his enemies.

He takes encouragement from the assurance that the Great Searcher of hearts defends him, whilst His anger pursues the wicked.

NOTES.

PSALM VII.

L. M. DOUBLE.

“Shiggaion” (or elegy) “of David, which he sang unto the Lord, concerning the words of Cush! the Benjamite.”²

1

O LORD!³ on Thee my hopes repose;
Save me from persecuting foes:
Lest, lion-like, my soul they rend,
When none is near me to defend:
Lord, if my hands this deed have wrought,
Or evil on the peaceful brought,
Then, let them take my life away,
And low in dust mine honour lay.

2

Arise, O Lord! in anger rise;
Lift up Thyself,⁴ my foes chastise:
Judgment on my behalf decree,
Whilst all the people circle Thee:
Judge Thou the people; judge me, Lord;
And mine integrity reward:
Let wickedness the wicked end;⁵
But blessings on the righteous send.

3

The righteous God, whose searching eye
The heart and reins⁶ of all doth try;
Who saves the man of upright heart,
Is my defence, and takes my part:
God tries the righteous; but His wrath
Daily on wicked men bursts forth;
He points His arrows, whets His sword,⁷
Unless they turn and seek the Lord.

¹ The person here referred to is Shimei. “The word Cush,” says Dr. J. M. Good, “is not to be understood here as the name of an individual, but as a description of his character, as being perfidious and traitorous.”

² 2 Sam. xvi.

³ Bishop Horne says that “this psalm may be considered as the appeal of the true David and His disciples, against the grand accuser and his associates.”

⁴ Ps. xciv. 2.

⁵ See F. & S. version — “Evil shall slay the wicked.” Ps. xxxiv. 21.

⁶ *The heart and reins* — i. e. the most secret recesses of the hearts of men.—F. & S. See Ps. xxvi. 2; Jer. xx. 12.

⁷ Deut. xxxii. 41.

SUBJECT.

He *describes the utter vanity in which all the laborious efforts of the ungodly end, and concludes by praising God for his retributive justice.

The Psalmist adores the glory of the Creator and Governor of all; who, in His infinite wisdom, chooses "the weak things of the world, to confound the things which are mighty."

The consideration of God's majesty as displayed in the heavens, serves to enhance His con-

4

The sinner travaileth¹ with crime,
 Mischief conceives, and in due time
 Falsehood brings forth: himself betrayed,
 Falls in the pit his hands had made:
 On his own head, too late he learns,
 His violence, at last, returns:
 I praise Thy righteous judgments, Lord,^c
 And sound Thy name, Thy fame abroad.

NOTES.

¹ *Travailth*.— This metaphor forcibly describes the deep design, the continued progress, and the laborious exertions of the wicked, and his restlessness and pain until his evil purposes be accomplished. See also Job xv. 35; and James i. 15.

PSALM VIII.

C. M.

" Bishop Patrick and others suppose this Psalm was composed by David on the occasion of his victory over Goliath of Gath."— B. C. B. " In a prophetic sense it is understood of Christ's victory over Satan."—MANT'S BIBLE.

1

HOW excellent,² O Lord, our Lord,
 In all the earth, Thy name!
 The heavens above Thy praise record,
 Thy glory they proclaim.

2

From mouths of babes and sucklings³ Thou
 Ordainest praise to flow;
 To make the fierce avenger bow,
 To still⁴ the haughty foe.

3

When nightly I Thy heavens⁵ behold,
 The work Thy fingers wrought,
 The moon and stars, which all unfold
 Thy power, surpassing thought,—

C

² " In the early part of this psalm, allusion appears to be made to the signal victory obtained by the youthful David over the haughty and insulting champion of the Philistines, and to the consequent delivery of the Israelites." 1 Sam. xvii. —F. and S.

³ *Babes and sucklings*, &c.—⁴ These words were quoted by our Lord in answer to envious remarks of the Scribes, when the children cried, "Hosanna to the Son of David!"

⁴ Compare 1 Sam. xvii. 45, with 1 Cor. i. 27.

⁵ Is. xl. 26, 27.

SUBJECT.		NOTES.	
<p>descension as displayed in His tender regard for man, whom He has invested with dominion over all His works.</p>	<p style="text-align: center;">4</p> <p>Lord, what is man,¹ that he should be The object of Thy care? Or what the son of man, that he Thy kind regard should share?</p>	<p>¹ <i>What is man?</i>—The author of the epistle to the Hebrews quotes this passage, and applies it to the temporary humiliation of Messiah. Heb. ii. 6—9.</p>	
	<p style="text-align: center;">5</p> <p>Scarcely beneath the angels made,² By Thee with glory crowned, Thy rule to him hast thou conveyed O'er all thy works around.</p>	<p>² See Gen. i. 26, "Let us make man in our image: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing," &c.</p>	
	<p style="text-align: center;">6</p> <p>All sheep and oxen, beasts of prey, And fowls that skim the air; The fish that through the ocean stray, And all that passeth there.</p>		
	<p style="text-align: center;">7</p> <p>How excellent, O Lord, our Lord, In all the earth, Thy name!³ The heavens above Thy praise record, Thy glory they proclaim.</p>	<p>³ <i>Thy name.</i>—By the <i>name</i> of God, we are to understand His perfections. Compare with the text, Ps. cxix. 64 — "The earth, O Lord, is full of Thy mercy."</p>	
	<p>PSALM IX.</p>		
	<p>c. m.</p>		
	<p>Written probably to celebrate David's victories over the neighbouring nations, after God had exalted him to be King in Zion. It consists of two parts: 1st, a thanksgiving for past deliverances; and 2nd, a prayer for present aid.</p>		
<p>first Part.</p>	<p style="text-align: center;">1</p> <p>THREE, Lord, with all my heart, I praise, Thy wondrous works record; In Thee rejoice, and gladly raise My songs to Thee, O Lord!</p>		

SUBJECT.		NOTES.
<p>The King of Zion offers to God solemn praise and thanksgiving for victories granted him over heathen nations.</p>	<p style="text-align: center;">2</p> <p>Thy presence made¹ my foes recede, They fell, they perished quite; For Thou my righteous cause didst plead, Thou satest judging right.</p>	<p>¹ To render this in the present time, as in our common version, is certainly improper.—See Dr. Boothroyd.</p>
<p>He celebrates the eternal existence of Jehovah; His unchanging rectitude;</p>	<p style="text-align: center;">3</p> <p>Thou hast destroyed the heathen hosts, Their very name erased; Hast spread destruction² thro' their coasts, And laid their cities waste.</p>	<p>² Instead of, "O thou enemy, destructions are come to a perpetual end," Bishop Louth would read, "Desolations have consumed the enemy for ever."</p>
<p>and His infinite condescension.</p>	<p style="text-align: center;">4</p> <p>But God for evermore shall be Exalted on His throne; Shall judge the world with equity, And make His justice known.</p>	
	<p style="text-align: center;">5</p> <p>The Lord a refuge³ for the' oppressed, In times of grief, shall be; And those who know, and have confessed Thy name, shall trust in Thee.</p>	<p>³ Ps. xlii. 1, and lxii. 8.</p>
	<p style="text-align: center;">6</p> <p>To God, who dwells in Zion, shout; His works to all declare; When deeds of blood⁴ He searches out, He calls to mind our prayer.</p>	<p>⁴ The Psalmist refers probably to the blood shed unjustly by the enemies of Israel.</p>
<p>Second Part.</p>	<p style="text-align: center;">7</p> <p>HAVE mercy on me, Lord; my plea Regard, my praying breath, My trouble, Thou that liftest me Up from the gates of death;</p>	

SUBJECT.

He prays for deliverance from present difficulties; that he may, in the house of God, show forth his praise.

He declares the righteous judgments of God in reference to the wicked:

foretells their final ruin: and the deliverance of those who hope and trust in the Lord;

and prays that God would appear to instruct and to humble the heathen.

First Part.

The Psalmist deplores the absence of God in times of trouble;

8

That I, in Zion's gates,¹ with zeal
May show forth all Thy praise;
And joy in Thy salvation feel
All my remaining days.

9

The heathen are in pits sunk down,
Pits that themselves prepared;
His judgments make Jehovah known,
When sinners thus are snared.

10

The wicked shall to hell be turned,
And all who God forget;
The poor² shall not be always spurned,
Nor be with grief beset.

11

Arise, O Lord! shall man prevail?
His impious pride condemn:
Put them in fear, nor let them fail
To know they are but men.

PSALM X.

L. M.

This psalm appears to have been composed in reference to the persecution of some powerful, cruel, and treacherous enemy. It is peculiarly adapted for the use of the Church in times of persecution, or for individual believers.

1

WHY standest Thou far off, O Lord?
Why hide Thyself in times of care?
The proud oppress the poor,³ unawed,
And by their deep devices snare.⁴

NOTES.

¹ The contrast between the gates of death, and the gates of the daughter of Zion is extremely beautiful. In the gates of the city, judicial and other public affairs were usually transacted; the royal Psalmist, therefore, declares his desire to praise God in the most public and solemn manner.

² Is. xli. 17.

³ *The poor.*—This term is frequently used in Scripture to describe God's people: it is equivalent to 'the humble.'

⁴ "They are caught by the devices which he hath contrived."—P. & S.

SUBJECT.		NOTES.
<p>He describes the character of those who are the enemies of God and of his people: their pride and impiety; their disregard of God's judgments;</p>	<p style="text-align: center;">2</p> <p>The wicked boasts his heart's delights, Despises¹ God, but gain doth love: Blinded with pride, Jehovah slights, And cries, "No God² doth reign above."</p>	<p>¹ See Horsley.</p> <p>² "All his thoughts are, There is not a God."—F. & S. See also Ps. xiv. 1.</p>
<p>their presumption, falsehood, and profanity;</p>	<p style="text-align: center;">3</p> <p>Grievous and false are all his ways; Thy judgments, Lord, supremely wise, Are far beyond the sinner's gaze; He puffs at³ all his enemies.</p>	<p>³ <i>Puffs at</i>—i.e. he scorns. Puffing is, in the East, an expression of supreme contempt.</p>
<p>their cunning and cruelty;</p>	<p style="text-align: center;">4</p> <p>"I never shall be moved," he cries; "Never adversity sustain;" His mouth⁴ breathes cursing, fraud and lies, His tongue is mischievous and vain.</p>	<p>⁴ Romans iii. 14. A metaphor taken from a venomous serpent. Compare Ps. cxl. 3.</p>
<p>their atheistical principles.</p>	<p style="text-align: center;">5</p> <p>He lurks⁵ in secret to descry The poor, the innocent to slay; Against them sets his cruel eye, Fierce as a lion marks his prey.</p>	<p>⁵ The Psalmist is evidently referring to the wicked leader of some of those hordes which so frequently infested the land of Israel.</p>
<p>Second Part. He prays that God would interpose to defend His people, and to punish their persecutors.</p>	<p style="text-align: center;">6</p> <p>The poor are taken in his nets, He snares them by devices base; Says in his heart, "The Lord forgets; He will not see;⁶ He hides His face."</p> <p style="text-align: center;">7</p> <p>ARISE, O Lord; lift up Thine hand;⁷ Regard the humble, plead their right; Why should the wicked Thee withstand, And say, "The Lord will not requite?"</p>	<p>⁶ Ps. xciv. 7.</p> <p>⁷ <i>Lift up Thy hand</i>—i.e. exert Thy power.—Micah v. 9.</p>

SUBJECT.		NOTES.
<p>Assured that his prayer is heard, he expresses his confidence in the righteous government of God.</p>	<p style="text-align: center;">8</p> <p>Their spite and mischief Thou dost see ; O let Thy hand¹ requite them now ! The poor commits himself to Thee, The orphan's² helper, Lord, art Thou.</p>	<p>¹ <i>Thy hand.</i>—The hand is an emblem of power. Ps. xxi. 8.</p> <p>² Ps. lxxviii. 5.</p>
	<p style="text-align: center;">9</p> <p>Break Thou the sinner's arm³ of might ; Search out⁴ his crimes till none remain : The Lord is King, He judges right ; The heathen bow beneath His reign.</p>	<p>³ <i>Sinner's arm.</i>—The arm, as well as the hand, is an emblem of power. The Psalmist prays that the power of such impious persecutors may be destroyed.</p>
	<p style="text-align: center;">10</p> <p>Thou, Lord, hast heard our humble cry ; Prepare our heart, our wrongs redress ; To judge the fatherless draw nigh, Nor let the sons of earth oppress.</p>	<p>⁴ <i>Search out,</i> &c.—So avenge his wickedness, that no trace of it may remain.</p>
<p>David, in answer to the timid advice of his friends, who were weak in faith, expresses his confidence in the protection of Jehovah.</p>	<p style="text-align: center;">PSALM XI.</p> <p style="text-align: center;">C. M.</p> <p>Composed by David in a season of persecution ; probably during the reign of Saul.</p> <p style="text-align: center;">1</p> <p>IN the Lord my God confide ; Why say ye unto me, “ Flee, like a timorous bird, and hide, To desert⁵ mountains flee ?</p> <p style="text-align: center;">2</p> <p>“ For, lo ! the wicked bend their bow,⁶ And point their arrows keen ; To lay the just, the upright low, They shoot at him, unseen.</p>	<p>⁵ The strongholds in the neighbourhood of Judea.</p> <p>⁶ Ps. xxxvii. 14.</p>

SUBJECT.

He reminds them that "the Lord reigneth;" that He is the righteous judge of all men :

That he will destroy the wicked ; but exalt and glorify His saints.

The Psalmist invokes the aid of God, on account of the general decrease of piety, and the rapid growth of ungodliness.

He foretells the destruction of the wicked.

3

" If the foundations¹ come to nought,
What shall the just sustain ?"
The Lord is in His holy court,
His throne shall still remain.

4

His eyes behold, His eyebrows² try
The just, who keep His laws ;
But sinners who His rule deny,
His inmost soul abhors.

5

Brimstone and fire³ on them He'll rain,
This shall their portion be :
The righteous God will truth maintain ;
The just His face shall see.⁴

PSALM XII.

C. M.

This Psalm appears to have been composed on the same occasion as the preceding, when Saul's courtiers aided his designs to destroy David.

1

HELP, Lord; for, lo! the godly cease,⁵
The faithful all depart;
And sinners speak the words of peace,
But with a double heart.⁶

2

The flattering lips, the tongue of pride,⁷
Shall feel Jehovah's sword;
Who say, " Our language who shall guide ?
And who shall be our Lord ?"⁸

NOTES.

¹ The foundations here referred to are the principles of religion and justice, essential to the very existence of society. Compare 2 Tim. ii. 19.

² *Eye-brows*.—See Pictorial Bible.—This reference is very striking if we consider that the eyebrows are sensibly affected whenever we regard any object very attentively.

³ *Brimstone and fire*.—Reference is here made to the destruction of Sodom and Gomorrah. Gen. xix. 28.

⁴ Instead of " His countenance doth behold the upright," Dr. B. reads, " The upright shall behold His face.

⁵ They have either ended their days, or been cut off by violence.

⁶ Heb. A heart and a heart.—Thus Judas said, " Hail, master, and kissed him, when he betrayed our Lord." Luke xxii. 47.

⁷ " Two classes of men are here referred to; the dissembler, & the self-confident boaster." F. and S.

⁸ Job xxi. 14, 15.

SUBJECT.		NOTES.
Jehovah promises to interpose on behalf of His afflicted people.	<p style="text-align: center;">3</p> <p>“ For the oppression, and the sighs, The anguish of the poor, Now” (saith the Lord) “ will I arise, Their safety will secure.”</p>	<p>¹ <i>Pure are Thy words, &c.</i>—The Psalmist contrasts the pure words of Jehovah with the profane language of the wicked. “Often,” says Bishop Horne, “have they been put to the test, in the trials of the faithful, like silver committed to the furnace, in an earthen crucible; but like silver in its most refined and exalted purity, found to contain no dross of imperfection, no alloy of fallibility in them.</p>
The Psalmist expresses his confidence in the faithfulness of God’s promises.	<p style="text-align: center;">4</p> <p>Pure are Thy words,¹ Thou only wise, As silver seven times tried; And safe Thy saints, though sinners rise, And walk on every side.</p>	
<p>PSALM XIII.</p>		
<p>8. 7.</p>		
<p>This devotional and pathetic hymn appears to have been composed by David during his persecution by Saul.</p>		
The Psalmist, in trouble, mourns the absence of God.	<p style="text-align: center;">1</p> <p>LORD, how long wilt thou forget me?² Wilt Thou always hide Thy face? Always shall distress beset me? Always shall my foes abase?</p>	<p>² Thus our Saviour, in distress, cried, “ My God, my God, why hast Thou forsaken me?” See also Ps. lxxxviii. 14.</p>
He prays the Almighty to interpose on his behalf.	<p style="text-align: center;">2</p> <p>Hear me, Lord; regard my wailing, Lest I sleep³ the sleep of death; Lest mine enemy prevailing, Joy in my expiring breath.</p>	<p>³ Jer. li. 39.</p>
Expressing his confidence in divine mercy, he anticipates the time when he should praise delivering grace.	<p style="text-align: center;">3</p> <p>On Thy mercy I depending,⁴ Look for Thy salvation, Lord: Grateful songs to Thee ascending, Shall Thy bounteous grace record.</p>	<p>⁴ This Psalm begins mournfully, & ends triumphantly, showing, as Bishop Horne observes, the tendency of devotion to revive our weary spirits in the most gloomy seasons, like the dew descending by night on the withered summit of an eastern mountain.</p>

SUBJECT.

NOTES.

PSALM XIV.

148TH.

This Psalm appears to have been written towards the close of the captivity in Babylon.

1

THE fool,¹ within his heart,
 Hath said, "There is no God:"
 Corrupt² in every part,
 They sinful paths have trod,
 And works abominable done;
 None doeth good, not even one.

The Psalmist describes the corrupt principles of unbelievers, and their consequently corrupt practice.

¹ *The fool*—Folly is a term employed in Hebrew to signify the greatest possible degree of guilt. F. & S.

² "Infidelity is the beginning of sin, folly the foundation of infidelity, and the heart the seat of both."—HORNE.

2

God looked³ from heaven to see
 If any understood,
 If any sought to be
 Acquainted with their God:
 Depraved, they all aside had gone;
 None doeth good, not even one.

The fearful and universal depravity of mankind in the sight of God.

³ *God looked.* — The Psalmist refers, probably, to Gen. vi. 5—"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." See also Romans iii. 10 to 12.

⁴ F. and S. render the first part of the 4th verse thus:—"Shall not cognizance be taken of all the workers of iniquity?" and observe that this interrogative is, in Hebrew, the strongest mode of asserting that this will be the case.

⁵ *Then* — when God shall thus call them to account.

3

Shall not account⁴ be made
 With impious men who eat
 My people as their bread,
 Nor bow before my seat?
 The fearless, then,⁵ shall greatly fear,
 When God, our refuge, shall appear.

The certainty of approaching judgment, and its consequences to the enemies of Israel.

D

SUBJECT.		NOTES.
<p>The Psalmist prays for the appearance of the Great Deliverer.</p>	<p style="text-align: center;">4</p> <p style="text-align: center;">O, that from Zion's fane,¹ Salvation now would come, That God would bring again His scattered people home ! When God his captives shall restore,² Jacob shall triumph evermore.</p> <hr style="width: 10%; margin: 20px auto;"/> <p style="text-align: center;">PSALM XV.</p> <p style="text-align: center;">L. M.</p> <p style="text-align: center;">Composed probably by David, when he brought the ark to Zion.³</p>	<p style="text-align: center;">1 " There shall come out of Zion the Deliverer, who shall turn away ungodliness from Jacob." Rom. xi. 26.</p> <p style="text-align: center;">2 Is. lii. 8.</p>
<p>The Psalmist describes the character of those who worship God acceptably. They do his will;</p> <p>they speak the truth in love ;</p>	<p style="text-align: center;">1</p> <p style="text-align: center;">LORD, who shall in Thy tent⁴ abide ? Or who ascend Thy holy hill ? The man whom uprightness doth guide⁵ To walk according to Thy will.</p> <p style="text-align: center;">2</p> <p style="text-align: center;">He speaks⁶ the truth that is within His heart,⁷ nor backbites with his tongue ; Against his neighbour fears to sin, Nor utters what may do him wrong.</p>	<p style="text-align: center;">4 Tent—Hebrew, <i>Tabernacle</i>, which was a type of the Christian church.</p> <p style="text-align: center;">5 " Every good tree bringeth forth good fruit." Matt. vii. 17. This is the only satisfactory evidence of a change of heart, and of faith in Christ.</p> <p style="text-align: center;">6 " By thy words thou shalt be justified," &c. Matt. xii. 37.</p> <p style="text-align: center;">7 Matt. xii. 34.</p>
<p>they do not respect persons;</p> <p>nor are they covetous.</p> <p>Their permanent security.</p>	<p style="text-align: center;">3</p> <p style="text-align: center;">The vile, though wealthy,⁸ are abhorred In his esteem, their wealth forgot : He honours all who fear the Lord, And when he swears he changeth not.⁹</p> <p style="text-align: center;">4</p> <p style="text-align: center;">His wealth he seeks not to increase By usury;¹⁰ nor takes reward Against the innocent : his peace Shall be preserved by God the Lord.</p>	<p style="text-align: center;">8 The child of God is not a respecter of persons. One feature in the character of the wicked is, they " have men's persons in admiration, because of advantage." Jude 16.</p> <p style="text-align: center;">9 See F. & S. version.</p> <p style="text-align: center;">10 The Jews were forbidden to take interest on money lent to their brethren. See Deut. xxiii. 20.</p>

SUBJECT.

Messiah declares His confidence in God; and His delight in the saints. He denounces all those who worship other gods.

He expresses His satisfaction with the divine appointment to His mediatorial office.

He triumphs in the prospect of His resurrection from the dead; of his exaltation to the right hand of God; and of possessing "the joy that was set before Him."

NOTES.

PSALM XVI.

L. M. DOUBLE.

Written by David, and prophetic of the Priesthood of Messiah, and of His resurrection. Bishop Horsley styles it, "A mystical prayer of David, in the character of the High Priest.

1

PRESERVE me, Lord; I trust in Thee;
 Thou, only Thou, my God shalt be:
 My goodness,¹ which on Thee depends,
 To saints, my whole delight, extends.
 Their sorrows shall be multiplied
 Who in another god confide;
 Their sacrifices I renounce,²
 Nor shall my lips their names pronounce.

2

Thou, Lord, my portion³ and defence,
 Maintainest mine inheritance:
 In pleasant places falls my line,⁴
 A goodly heritage is mine:
 I bless the Lord, His counsels use,
 By night on these delight to muse:
 I set the Lord before my face,⁵
 And Him at my right hand I place.

3

With joy my heart and lips o'erflow,⁶
 My flesh shall rest in hope; for, lo!
 Thy holy One Thou wilt not leave
 To see corruption in the grave:
 The path of life⁷ wilt Thou reveal,
 And make me, in Thy presence, feel
 Fulness of joy, an endless store,
 At Thy right hand for evermore.

¹ *My goodness*—Christ as Mediator, here acknowledges His dependence on His Father. His goodness, or righteousness resulted from the Spirit being given without measure to Him, (John iii. 34,) and the benefits of it extend to all His believing people.

² "They shall have no interest in the blessings of my mediation."

³ Ps. cxix. 57.

⁴ *Falls my line*—It was the custom of the Hebrews to measure their land by lines or cords. "Ask of me, and I will give the heathen for thine inheritance, &c." Ps. ii. 8.

⁵ See Acts ii. 25, where the Apostle Peter quotes this passage, and applies it to Christ.

⁶ See Acts xiii. 35 to 37, where the Apostle Paul explains this passage as referring to the resurrection of our Saviour.

⁷ *The path of life*, &c.—Reference is here made to the exaltation of our Lord; when he should "see of the travail of His soul and he satisfied."

SUBJECT.

The Psalmist, suffering under false accusations, appeals to God, the Searcher of hearts, and affirms his innocence of the crimes with which his enemies charged him.

He refers his preservation from these sins to the word of God's grace, and prays that he may still be preserved by divine mercy.

Entreating God to defend him, he spreads before the Lord the dangers by which he is surrounded,

NOTES.

PSALM XVII.

L. M.

Written probably by David, during his persecution by Saul.

1

MOST righteous Lord,¹ incline thine ear,
Attentive to my prayer sincere :
Thy sentence I desire to learn,
O, let Thine eyes the truth discern !

¹ Instead of "Hear the right, O Lord," as in our version, Dr. B. renders it, "Hear, O righteous Jehovah !"

2

My heart is daily searched by Thee,
And nightly² Thou dost visit me,
To try me, yet Thou dost not find
My soul to wickedness inclined.³

² *Nightly*—In that season when, if ever, a man disposed to act wickedly, would hope to do so, fearless of detection. See F. & S.

3

I, by Thy word⁴ of wisdom led,
Have shunned the sinner's path to tread :
Hold⁵ up my goings in Thy way,
Lest my feet slip, or go astray.

³ The Psalmist here, and in other places, maintains his freedom from the crimes charged on him by his enemies.

⁴ Ps. cxix. 9 & 11.

⁵ Ps. cxix. 116.

4

On Thee I call, O God!⁶ for Thou
A gracious ear to me wilt bow :
Thy loving kindness let me see,
And save the soul that trusts in Thee.

⁶ Ps. lv. 16 ; lxxi. 19 & 20 ; cxvi. 2.

5

Kept as the apple of the eye,⁷
Beneath thy wings⁸ I fain would lie ;
My soul from tyrant sinners hide,
Who compass me on every side :

⁷ *Apple of the eye*—"Allusion is here made to the extreme care requisite for the preservation of so delicate an organ as the eye."—F. & S. Compare Deut. xxxii. 10.

⁸ *Thy wings*—This image is taken from the protection given by a bird to her young. Compare Ps. xci. 4 ; Matt. xxiii. 37.

SUBJECT.	6	NOTES.
<p>and describes the malice of his foes.</p>	<p>Enclosed in fat,¹ they proudly speak, With steady eye our ruin seek ; Like as a lion marks his prey, Or lions' whelps that couching lay.</p> <p style="text-align: center;">7</p> <p>Arise, and cast them down, O Lord! Save me from wicked men, Thy sword ;² From men who have their portion here,³ Whom Thou with earthly good dost cheer.</p>	<p>¹ <i>Fat</i> — In the figurative language of Scripture, this term is employed to express a state of affluence, and of self-indulgence. — See Deut. xxxii. 15; Ps. lxxiii. 7; cxix. 70.</p> <p>² Is. x. 5 & 15.</p> <p>³ Ps. lxxiii. 12; Luke xvi. 25.</p>
<p>He comforts himself, under present troubles, by the hope of that joy which God has prepared for those who love Him.</p>	<p style="text-align: center;">8</p> <p>But as for me,⁴ I hope, through grace, In righteousness, to see Thy face: Full satisfaction shall be mine, When I in all Thy likeness shine.</p>	<p>⁴ <i>As for me</i>—The enjoyments of the present life do not constitute the Psalmist's portion, as they do that of the wicked. He longs to dwell in the presence of God, and to bear his image. — 1 John, xxxvi. 2.</p>
<hr/>		
<p>PSALM XVIII.</p>		
<p>L. M. DOUBLE.</p>		
<p>“ This magnificent triumphal hymn was composed by David in celebration of his deliverance from his enemies. But the sublimity of the figures used in it, the consent of ancient commentators, even Jewish as well as Christian, and, above all, the citations made from it in the New Testament, evince that the kingdom of Messiah is here pointed at under that of David.”—BISHOP MANT.</p>		
<p>We learn from 2 Sam. xxii. 1, that David wrote this song “ in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul.”</p>		
<p><i>first Part.</i> The King of Zion made victorious over all His enemies, celebrates the goodness and power of God as displayed in His deliverance.</p>	<p style="text-align: center;">1</p> <p>I LOVE Thee,⁵ Lord ; my strength art Thou ; God my deliverer I avow : The rock, the fortress where I hide, My God, in whom I will confide :⁶</p>	<p>⁵ Ps. cxvi. 1.</p> <p>⁶ The Apostle probably quotes this passage, Heb. ii. 13, where he represents Christ as saying, “ I will put my trust in Him.”</p>

SUBJECT.		NOTES.
<p>He describes the terrible majesty in which Jehovah came to his rescue, in imagery taken from His appearance on Mount Sinai, when He appeared "in blackness, and darkness, and tempest."</p>	<p>The horn of my salvation He, My shield, the tower to which I flee: I call on God, (all praise be His!) Who saves me from my enemies.</p>	
	<p style="text-align: center;">2</p> <p>The snares¹ of death were round me laid, Floods of ungodly men dismayed; The cords of hell beset my way, The toils of death before me lay: In my distress, I raised my cry Up to the Lord my God on high: He heard me from His holy court, Soon as His gracious ear I sought.</p>	<p>¹ <i>Snares, or cords</i>— Thus, Peter, speaking of Christ, says, "Whom God hath raised up, having loosed the bands (i.e., the snares or cords, not the pains, as in our version,) of death, because it was not possible that He should be holden by it." Acts ii. 24.</p>
	<p style="text-align: center;">3</p> <p>Then shook the earth, and trembling seized The hills, for God was sore displeased: Thick smoke² forth from his nostrils came, And from His mouth devouring flame: He bowed the heavens, His lofty seat, Thick darkness was beneath His feet; Bright Cherubim³ conveyed the Lord, Yea, on the whirlwind's wing He soared.</p>	<p>² <i>Smoke</i>— "Heat is used figuratively to express anger; hence fire and smoke have also been employed for the same purpose, and these are here described as issuing from the mouth and nostrils to indicate an intense degree of that feeling."— F. & S.</p> <p>³ <i>Cherubim</i>— See F. & S. These represent the ministers of God's providence. See Ezek. i.</p>
	<p style="text-align: center;">4</p> <p>Darkness⁴ His secret place He made, Dark waters, and thick clouds arrayed For His pavilion. Brightness burst Forth from His presence, and dispersed The clouds;—hail followed;—lightning flashed; Jehovah spoke; the thunder crashed. Thy fierce rebuke the depths disclosed, The earth's foundations were exposed.</p>	<p>⁴ <i>Darkness</i>— Compare Exodus xx. 21, "And Moses drew near unto the thick darkness where God was." The exodus of the Israelites from Egypt, the parting of the Red Sea, and of Jordan, are favourite topics with the Hebrew poets, whenever they describe the interposition of God on behalf of His people.</p>

SUBJECT.

5

He sent from heaven, with speed He flew,
 And me from many waters¹ drew;
 Saved me from my too powerful foe,
 And those whose hatred fierce did glow;
 They came before me in the day
 Of grief, but God was then my stay;
 He brought me forth, He set me free,
 And saved because He favoured me.

6

THE Lord my righteousness² confessed,
 The cleanness of my hands He
 blessed;
 For I Jehovah's ways have trod,
 Nor wickedly forsook my God:
 His judgments were before me still,
 I strove His statutes to fulfil;
 Upright before His face to be,
 And kept from all iniquity.

7

Hence God my righteousness confessed,
 The cleanness of my hands He blessed.
 Thou to the kind³ wilt kindness show;
 The just Thy rectitude shall know;
 The pure thy purity shall see;
 The froward feel thine enmity:
 For Thou the humble soul wilt crown,
 But proud and haughty looks bring down.

8

For Thou dost light⁴ my lamp; the Lord
 Hath chased my darkness, light restored;
 Strengthened by God, I rush, I leap,
 Through hostile troops, o'er ramparts steep,

NOTES.

¹ *Waters*—David here represents himself as sinking in deep waters, but rescued by God. Compare Ps. lxxix. 1.

² *My righteousness, &c.*—If we consider this as the language of David, it must be referred to his innocence of the crimes charged against him by Saul and others, or of his freedom from idolatry. If we regard it as spoken by David's Lord, it requires no qualification.

³ The meaning of this and of the context is, that God reveals Himself to men according to their several characters, just as the token of His presence, on the shores of the Red Sea, was a cloud and darkness to the Egyptians, whilst it gave light by night to the Israelites. See Ex. xiv. 20.

⁴ *Thou dost light, &c.*—i.e. Thou dost restore prosperity to me. To put out the candle signifies to cause distress, of which darkness is the emblem. See Job xxi. 17.

Second Part.

He magnifies the rectitude of God, which was displayed, no less than His power, by the deliverance of His servant.

SUBJECT.

Third Part.

He ascribes to God all the strength and skill by which he had been prepared to engage in the conflict, and by which he had been brought out of it triumphantly.

How perfect is Jehovah's way!
His word is tried, His name a stay:
For who is God, or who beside
A rock like God for safety tried?

9

'TIS God who girdeth¹ me with might,
My way He maketh perfect² quite:
Swift as a hind's³ he makes my feet,
And sets me on a lofty seat;
Taught⁴ by my God to war, I feel
Mine arms can break a bow of steel:⁵
Thou too hast given, my life to ward,
The shield of Thy salvation, Lord.

10

'Tis thy right hand maintains my state,
Thy gentleness⁶ hath made me great;
My steps enlarged, from snares set free,
And guided are my feet by Thee.
My foes⁷ I chased, o'ertook, and doomed,
Nor turned till they were all consumed;
I wounded them to rise no more,
They fell beneath my feet in war.

11.

Girded with strength for war by Thee,
My foes, subdued, fall under me:
I tread upon their necks⁸ with joy,
And those who hate me I destroy:
They cried,⁹ but there was none to save;
To God, but He no answer gave:
Then, as the dust before the blast,
I drove them, and as dirt forth cast.

NOTES.

¹ Compare Eph. vi. 10.

² Perfect, or plain. See Ps. v. 8.

³ Hind's. See Hab. iii. 19.

⁴ Ps. cxliv. 1.

⁵ Can bend a strong steel bow—i.e. a bow as inflexible as though made of steel. A similar hyperbole is used, Mic. iv. 13.

⁶ Thy gentleness—Dr. B. renders it, *Thy condescension*: F. & S., *Thine afflicting hand*, and they comment on it thus—"Past afflictions and trials, as well as deliverances, have tended, by raising my character, to qualify me for receiving increase of temporal prosperity." Compare Heb. v. 8, 9.

⁷ See 1 Sam. xxx. 8.

⁸ Compare Josh. x. 24; and Lam. v. 5.

⁹ They cried, &c. — "Never," says Bishop Horne, "was there a more just and lively portrait of the lamentable and desperate state of the Jews when their calamities came upon them."

SUBJECT.

NOTES.

fourth Part.

He ascribes the preservation of his life, the subjugation of his enemies, and the extension of his kingdom, to God alone ;

and concludes by solemn thanksgiving and praise.

12

THOU hast redeemed me from the strife
Of people who pursued my life ;
Made heathen tribes¹ submit to me,
And unknown nations bow the knee ;
Soon as they hear shall they obey,
And aliens² swift obedience pay ;
With fear the alien tribes shall cower,
And, trembling, seek the lofty tower.

13

Jehovah lives !³ my Rock I bless,
God my salvation I confess :
God, who avengeth me, for He
Subdued the people under me ;
Delivered me from all my foes,
Who numberless against me rose :
Now am I lifted up by Thee,
And from the violent set free.

14

Therefore to Thee,⁴ O God, the Lord,
Will I give thanks, and loud record,
Amongst the heathen tribes, Thy praise,
And to Thy name a tribute raise ;
He to the King⁵ His goodness chose,
Deliverance great, and mercy shows ;
To David, His anointed, He
Extends his grace eternally.

¹ *Heathen tribes.*— Thus fulfilling the promise, " Ask of me, and I will give thee the heathen for thine inheritance." Ps. ii. 8.

² *Aliens*—i.e. " the idolatrous nations." F. & S.

³ Compare Ps. xxi. 13; and lvii. 5 & 11.

⁴ *Therefore to Thee,* &c. — The Apostle Paul (Rom. xv. 9) quotes this passage as prophetic of the ministry of Christ; this may assist us in ascertaining the sense of the whole psalm.

⁵ David, anointed with oil to be king in Zion, experienced deliverance from Saul and other foes; and Christ, anointed with the Holy Ghost to be King over the spiritual Israel, was delivered from death and the grave, and established on His throne for ever and ever.

SUBJECT.

First Part.

The Psalmist celebrates the glory of God as displayed in the formation of the material universe; by which lessons of instruction are conveyed to mankind.

Second Part.

He proceeds to show the still more extensive and important instruction conveyed by the Word of God.

PSALM XIX.

8. 8. 6.

A psalm of David, composed, probably, during the early part of his life, whilst engaged in pastoral pursuits.

1

THE heavens declare Jehovah's praise,¹
The lofty firmament displays
His handy-work divine;
Day unto day² doth utter speech,
And night to night doth wisdom teach;
To all His glories shine.

2

No language,³ speech, or voice is heard,
Yet throughout all the earth, their word
Of wisdom they repeat;
Lo! like a bridegroom⁴ drest, the sun
Comes forth, his heavenly course to run,
Diffusing light and heat.

3

HOW perfect is Jehovah's law!⁵
The wandering soul it doth restore,
Convert, and guide aright;
God's testimonies are most sure,
Making the simple wise and pure;
His statutes yield delight.

4

All the commandments of the Lord
Are pure, and light divine afford;
The fear⁶ of God is clean,
Imparting pleasures ever new;
The judgments of the Lord most true
And wholly right are seen.

NOTES.

¹ Ps. cxlv. 10.² *Day unto day*—i. e. "the constant succession of day and night, the glory of the sun, and the beauty of the stars, are perpetually preaching to mankind."—Dr. B.³ *No language*.—"Although the heavens are thus appointed to teach, yet it is not by articulate sounds, but they address themselves to the mind in a way no less forcible, the way of picture or representation."—BISHOP HORNE.⁴ *Bridegroom*.—This alludes to the festivities accompanying eastern marriages. The custom was for the bridegroom to come forth at night, with a number of attendants bearing lamps. Matt. xxv. 1.—F. & S.⁵ *Law*.—The word law seems designed here to express all God's revealed will: "What follows (says Bishop Horne,) is a fine encomium on the gospel, written with all the simplicity peculiar to the sacred language, and in a strain far surpassing the utmost efforts of human eloquence."⁶ *Fear*.—"The fear of God" is expressive of the religion and worship prescribed by Him. Compare Is. xxix. 13, with Matt. xv. 9.

SUBJECT.

He declares it to be of inestimable value, and productive of the most exalted pleasure ;

and concludes by praying for grace to preserve him from transgressing its precepts.

The Church implores the protection and blessing of God on behalf of her king.

5

Far more than gold¹ to be desired
 Are the commands by God inspired,
 Than honey sweeter far :
 Also, by them Thy servant's warned,
 And, in observing² them, though scorned,
 My greatest pleasures are.

6

His errors³ who hath fully seen ?
 From secret faults, Lord, make me clean,
 And let Thy servant be
 Kept back from all presumptuous sin,
 Made innocent, and pure within,
 From great transgressions free.⁴

7

The words that from my mouth depart,
 And meditation of my heart,
 Let them, most gracious Lord,
 Now, in thy sight, acceptance find,
 My strength, and my Redeemer kind,
 Whose praise I now record.

PSALM XX.

C. M.

This spirited ode is generally supposed to have been written by David at the commencement of his war with the Syrians and Ammonites.⁵ It may, with great propriety, be used for the ordination of a minister or a missionary.

1

JEHOVAH hear thee in the day⁶
 Of trouble and distress ;
 The God of Jacob⁷ be thy stay,
 Defend thy life, and bless !

NOTES.

¹ Ps. cxix. 72.

² *In observing.*— True believers find their reward in keeping the commands of God. Compare Jas. i. 25.

³ *His errors.*— It is by the attentive study of God's word that men learn their frequent deviations from the line of rectitude. And he who devotes himself to this task, and to self-examination, will, as Bishop Horne justly remarks, feel how necessary is the prayer, " Cleanse Thou me from secret faults."

⁴ Numb. xv. 30, 31.

⁵ See 2 Sam. viii.

⁶ Ps. l. 15.

⁷ *The God of Jacob,* who delivered the patriarch out of so many troubles, and who made to him, and to his seed, so many great and precious promises. See Gen. xxviii. 14, 15.

SUBJECT.		NOTES.
	<p style="text-align: center;">2</p> <p style="text-align: center;">Help from the sanctuary bring, From Zion strengthen thee ; Thy sacrifice,¹ thy offering By Him accepted be !</p>	
<p>She declares her confidence to be in God alone ; and hence is assured of success.</p>	<p style="text-align: center;">3</p> <p style="text-align: center;">Make thee thine heart's desire possess, Fulfil thy great design ! We will rejoice in thy success, Salvation shall be thine.</p>	<p>¹ <i>Thy sacrifice, &c.</i>—These are still presented by Christians to God. They present the sacrifice of a broken spirit: they present themselves a living sacrifice; and, above all, they present, by faith, the great Sacrifice, of which those under the law were only types.</p>
<p>She triumphantly contrasts the trust on which she reposes with that of her enemies.</p>	<p style="text-align: center;">4</p> <p style="text-align: center;">Whilst we Jehovah's succour crave, We lift our banners² high ; The Lord will His anointed save, From heaven attend his cry.</p> <p style="text-align: center;">5</p> <p style="text-align: center;">Some trust in horses³ trained for war, And boast their chariots' fame ; We trust the God whom we adore, And glory in His name.</p> <p style="text-align: center;">6</p> <p style="text-align: center;">They are brought down, and prostrate fall ;⁴ We rise, and stand upright : Save us, O Lord ! and, when we call, Accept us in thy sight.</p>	<p>² <i>Our banners.</i>—The meaning of this is, as Horsley observes, "We will take the field against our enemies, in full reliance on God's assistance."</p> <p>³ <i>Horses, &c.</i>—Dr. Geddes thinks that this verse indicates the time when the psalm was composed. See 2 Sam. viii. 4 & 5.—"And David took from him a thousand chariots, and seven hundred horsemen," &c.</p> <p>⁴ "Their rock is not as our Rock, our enemies themselves being judges." Deut. xxxii. 31.</p>

SUBJECT.

NOTES.

PSALM XXI.

C. M.

This psalm is generally supposed to have been written on occasion of David's victory over the Syrians and Ammonites.¹ It is evidently prophetic of the exaltation and glory of Messiah.

¹ See 2 Sam. x.

First Part.

The Church, in a strain of triumph, celebrates the resurrection, the exaltation, and the glory of her King Messiah,

1

THE King² shall in Thy strength rejoice,
In Thy salvation, Lord;
For Thou hast granted what His voice
And heart of Thee implored.³

² *The King*—i. e. "the promised Messiah."—F. & S.

2

The blessings of Thy goodness Thou
From Him dost not withhold;
And Thou hast set upon His brow⁴
A crown of purest gold.

³ "Ask of me, and I will give the heathen for thine inheritance," &c.—Ps. ii. 8. "Father, glorify Thy Son, that Thy Son also may glorify Thee." John xvii. 1.

⁴ 2 Sam. xii. 30; Rev. xiv. 14; and xix. 12.

3

He asked for life,⁵ and Thou didst give
The boon He did implore;
Granting Him length of days, to live
With Thee for evermore.

⁵ *He asked for life.*—"Who in the days of His flesh offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard in that He feared" (or, as to what he feared). See Heb. v. 7, 8.

4

Great are His glory⁶ and delight
In Thy salvation, Lord;
Honour, and majesty, and might
On Him are freely poured.

⁶ *His glory, &c.*—"We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour." Heb. ii. 9.

5

Of blessings He is made the spring;⁷
Honoured Thy face to see;
And trusting in Thy grace, the King
Unmoved shall ever be.

⁷ *The spring.*—See the marginal reading. Thus was fulfilled the promise, "In thy seed shall all the families of the earth be blessed." Genesis xii. 3.

in answer to the petitions He presented, in the day of his humiliation: and gratefully acknowledges the favour of God manifested towards Him:

and through Him communicated to all mankind.

SUBJECT.

Second Part.
The Almighty declares His purposes in reference to the enemies of Messiah, that they shall be utterly destroyed; and this in a striking manner, as a just punishment for their malice and impiety.

The Church prays for the full manifestation of Messiah's power.

First Part.

Messiah, in the depth of His sufferings, deplores the absence of His Father.

6

“**T**HY hand¹ shall find out all Thy foes,
Thy right hand fix their doom;
And, as a fiery oven glows,
Thy burning wrath consume.

7

“Jehovah shall destroy them quite,
As with devouring fire;
And Thou their fruit on earth shalt blight,
And make their seed² expire.

8

“For, evil they to Thee displayed,
Their plans were vain and base;
Therefore shall they a mark³ be made,
Thine arrows strike their face.”⁴

9

Be Thou exalted, God Most High,
In Thy own strength divine!
So shall our praise ascend the sky,
For power and grace are Thine.

PSALM XXII.

C. M.

This psalm, prophetic of the sufferings of Messiah, and of His subsequent exaltation, was probably composed by David during a season of severe persecution by Saul.

1

MY God, my God,⁵ O why hast Thou
Forsaken me? and why
Art thou so far from helping now,
Though day and night I cry?

NOTES.

¹ *Thy hand.*—
“This appears to be spoken by the Almighty. The language strikingly resembles that of other psalms relating to Messiah. See Ps. ii. xlv. lxxii. and cx.”—
F. & S.

² *Their seed.*—
“The seed and posterity of the wicked, if they continue in the ways of their forefathers, will be punished with them.”—
HORNE.

³ *A mark.*— See F. & S. How strikingly has this prophecy received its accomplishment in the punishment of the Jewish people!

⁴ *Their face.*—i. e. their punishment shall be conspicuous, and shall be known as the judgment of God.

⁵ “And about the ninth hour, Jesus cried with a loud voice, My God, my God, why hast Thou forsaken me?” Matt. xxvii. 46.

SUBJECT.

He acknowledges the rectitude of God; and pleads His covenant relationship to Israel, as a reason why He should be heard.

He describes the contempt in which He is held by His enemies; their cruel ridicule, and bitter hatred; yet encourages Himself to hope in God, by the remembrance of His miraculous birth and preservation in infancy.

He describes the number, the power, and the fierceness of His enemies; and gives a minute and pathetic account of the aggravated sufferings they inflicted on Him.

2

Yet Thou art holy, who, enthroned,¹
Art Israel's constant praise:²
Our fathers' trust was not disowned
By Thee in ancient days.

3

They to Thy throne, in trouble, ran,
And Thou didst hear their cries:³
But I'm a worm,⁴ and not a man,
Whom scornful men despise.

4

They laugh with scorn, they shake the
head,⁵
They curl the lip, and sneer;
"His trust was in the Lord, he said,
Now let his God appear."

5

But Thou art He who gave me life,⁶
And made me hope in Thee:
O leave me not a prey to strife,⁷
For none to help I see.

6

By many bulls⁸ am I beset,
By bulls of Bashan⁹ strong:
And roaring lions round me threat,
A fierce and ravening throng.

7

I am like water¹⁰ poured away,
Sundered are all my bones:
My heart dissolves with sore dismay,
It melts with constant groans.

NOTES.

¹ See F. & S.

² *Praise* — i. e. "the sole object of the praises of Thy people."—F. & S.

³ Ps. xcix. 6.

⁴ *I'm a worm*— "that is, weak and despised, and trodden under foot as a worm. 'He was despised and rejected of men.' Is. liii. 3."—Dr. B.

⁵ "And they that passed by reviled Him, wagging their heads, and saying, He trusted in God, let Him deliver him now, if He will have him; for he said, I am the Son of God." Matt. xxvii. 39-43.

⁶ Ps. lxxi. 6; Is. xlv. 3.

⁷ Heb. v. 7.

⁸ *Many bulls*.—"Horned beasts, among the ancients, were emblematical of power, and may be here descriptive of the Jewish rulers and Roman governor who conspired against Jesus."—Dr. B.

⁹ *Bashan*.—Celebrated for the size of its cattle.

¹⁰ *Like water*.—See 2 Sam. xiv. 14. "We are as water spilled on the ground, which cannot be gathered again."

SUBJECT.		NOTES.
	<p style="text-align: center;">8</p> <p>My strength is like a potsherd¹ dry, My tongue² cleaves to my jaws: And in the dust of death I lie, Hated without a cause.</p>	<p>¹ <i>Potsherd</i>.—"He compares Himself to an earthen vessel, the moisture of which is entirely consumed by the heat of the furnace."—WALFORD.</p>
<p>He renews His prayer for the presence of God, and prays that He may be delivered from the power of death and the grave.</p>	<p style="text-align: center;">9</p> <p>For dogs,³ the wicked round me glare, My hands and feet they pierce:⁴ And whilst I count my bones, they stare At me with visage fierce.</p>	<p>² <i>Tongue</i>, &c.—"Jesus, that the Scripture might be fulfilled, saith, I thirst." John xix. 28.</p> <p>³ <i>Dogs</i>.—Unclean animals, held in abhorrence by the Jews. The Roman soldiers are probably referred to.</p>
<p>Second Part. Messiah declares His purpose of making known, after His resurrection, the name and the praise of God.</p>	<p style="text-align: center;">10</p> <p>They part⁵ my garments, and by lot, My vesture they divide: O Thou, my God, forsake me not, But near my soul abide.</p>	<p>⁴ Luke xxiii. 33.</p> <p>⁵ <i>They part</i>, &c.—"Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part," &c. John xix. 23, 24.</p>
	<p style="text-align: center;">11</p> <p>Save me from man's destructive sword, From dogs my life⁶ redeem: From mouths of lions fierce, O Lord, From danger so extreme.</p>	<p>⁶ <i>My life</i>.—Eng. tr., <i>my darting</i>, "Heb. <i>mine only one</i>—i. e. the possession which is most dear, and now alone remains to me. Job ii. 4."—F. & S.</p>
	<p style="text-align: center;">12</p> <p>I TO my brethren⁷ will declare Thy name, Thy praise proclaim: All ye who fear the Lord,⁸ prepare To glorify His name.</p>	<p>⁷ Our Lord refers to this when he says, "And I have declared unto them Thy name, and will declare it." John xvii. 26. Compare also Heb. ii. 12.</p>
	<p style="text-align: center;">13</p> <p>For He hath not despised the cries The' afflicted One preferred: Nor hid⁹ His face, nor scorned his sighs, But when he cried, He heard.</p>	<p>⁸ Rom. xv. 10.</p> <p>⁹ <i>Nor hid</i>, &c.—"I am not alone, because the Father is with me." John xvi. 32.</p>

SUBJECT.	14	NOTES.
<p>He foretells the "glory which should follow" His deep humiliation, when the everlasting gospel shall be proclaimed thro'out the world to all kindreds and tribes and people; when "the Lord shall be King over the whole earth, when there shall be one Lord, and His name one."</p>	<p>Where the great congregation¹ meet, Obedient to Thy will, There shall my lips Thy praise repeat, And there my vows fulfil.</p>	<p>¹ <i>The great congregation, or the universal Christian church.</i></p>
	<p>15</p> <p>The poor² shall eat, and they shall be Supplied with richest store; And all who humbly seek for Thee Shall praise Thee evermore.</p>	<p>² <i>The poor, &c.—The blessings of the gospel are frequently compared to a sacrificial feast, to which the poor are especially invited.</i></p>
	<p>16</p> <p>All nations this³ to mind shall call, And turn unto the Lord: The tribes of men shall prostrate fall, And God shall be adored.</p>	<p>³ <i>This—i.e. "the deliverance of Messiah from the power of His enemies." — F. & S.</i></p>
<p>The benefits of the gospel to be dispensed alike to the rich and the poor, and the knowledge of this great salvation to be made known to future ages by the followers of Christ.</p>	<p>17</p> <p>For then the kingdom⁴ He shall sway, The Lord alone shall reign: His rule the heathen shall obey, And earth be blest⁵ again.</p>	<p>⁴ Ps. xlvii. 8; Obad. 21; Zech. xiv. 9.</p> <p>⁵ Ps. lxxii. 17.—"Men shall be blessed in Him."</p>
	<p>18</p> <p>The rich shall eat,⁶ in Him shall trust, And bow before His sight: And all⁷ descending to the dust, And I myself unite.</p>	<p>⁶ Ps. xlv. 12.</p>
	<p>19</p> <p>A holy seed⁸ shall serve the Lord, His offspring shall be known, That shall, through every age,⁹ record The mercies He hath shown.</p>	<p>⁷ <i>And all, &c.—i.e. "all who are in extreme want and misery, and just sinking under their calamities." — F. & S.</i></p> <p>⁸ Ps. lxxxvii. 6.</p> <p>⁹ Ps. cii. 18.</p>

SUBJECT.		NOTES.
<p>The Psalmist expresses his confidence in God's providential care ;</p> <p>and in His redeeming and preserving grace.</p> <p>Hence he is enabled to maintain his mind in perfect peace under the most trying circumstances.</p> <p>He refers his present security and happiness to the bounty and care of God ;</p> <p>and expresses his confidence that this goodness will prove eternal.</p>	<p style="text-align: center;">PSALM XXIII.</p> <p style="text-align: center;">C. M.</p> <p>There is strong reason to believe that this exquisite ode was composed by David whilst he kept his father's flocks. From the circumstance referred to in the last line of the fourth stanza, we may infer that it was written after Samuel had anointed him.¹</p> <p style="text-align: center;">1</p> <p>THE Lord,² my Shepherd, will supply My every want, I know ; He makes me in green pastures³ lie, Where quiet waters flow.</p> <p style="text-align: center;">2</p> <p>'Tis He⁴ restores me when I stray, And, for His mercy's sake, Directs my erring feet the way Of righteousness to take.</p> <p style="text-align: center;">3</p> <p>Though through the vale of death⁵ I tread, No evil will I fear ; Thy presence shall dispel my dread, Thy rod and staff⁶ shall cheer.</p> <p style="text-align: center;">4</p> <p>Thou, in the presence of the foe, My table⁷ dost appoint ; Dost make my cup to overflow, My head with oil anoint.</p> <p style="text-align: center;">5</p> <p>Goodness and mercy⁸ will preside O'er all my future days ; And in Thy house shall I abide, To sing Thine endless praise.</p>	<p>¹ See 1 Sam. x. 1.</p> <p>² " I am the good Shepherd, and know my sheep, and am known of mine." John x. 14.</p> <p>³ Green pastures, still waters, and the watchful care of the shepherd, include every thing requisite to the welfare of a flock.</p> <p>⁴ Matt. xviii. 11.</p> <p>⁵ <i>Vale of death</i>—i.e. "in regions dark and gloomy as the grave, where I am exposed to continual and extreme danger."—F. & S.</p> <p>⁶ Ezek. xx. 37 ; Micah vii. 14.</p> <p>⁷ " David here represents himself as blessed with plenty, and treated with distinguished honour, as a guest at God's table. See Luke vii. 46."—Dr. B.</p> <p>⁸ " Experience of goodness and mercy begets an assurance of their being continued to the end : for nothing can separate us from the love of Christ, if we do not separate ourselves from it."—Bp. HORNE.</p>

SUBJECT.

NOTES.

PSALM XXIV.

L. M. 6 LINES.

(The last verse paraphrased.)

"The bringing of the ark of God to Mount Zion by David,¹ gave occasion to this psalm."—BISHOP LOUTH.

¹ 1 Chron. xv.

"The ascension of our Lord into heaven is represented by the carrying of the ark up to Mount Zion."—TRAVELL.

1

THE world,² with all that it contains,
 Belongs to its Creator, God;
 Earth's lofty hills and ample plains
 He raised above the mighty flood:
 Who shall Jehovah's hill ascend,³
 Or in His holy temple bend?

² With great propriety were the Israelites reminded on this occasion that Jehovah was the God of the whole earth, although His peculiar dwelling-place was Mount Zion. Compare 1 Kings, viii. 27, and Acts vii. 49, 50.

2

Whose hands are clean,⁴ whose heart is
 pure,
 Whose soul to idols doth not cleave,⁵
 This man the blessing⁶ shall secure,
 And righteousness from God receive:
 This is the highly-favoured race
 Who seek the God of Jacob's face.

³ Ps. xv. 1.

⁴ Ps. xv. 2.

⁵ "Without these qualifications, it is utterly vain for men to expect that their prayers and services will be accepted by a holy and righteous God." F. & S.

⁶ *The blessing*—i. e. the blessing bestowed on Abraham, and promised to all his believing seed; the blessing of justification by faith, expressed in the next line by the word righteousness.

3

Lift up your heads, ye gates!⁷ Lift high,
 Ye everlasting doors, your heads!
 The King of glory now draws nigh,
 And near your sacred threshold treads!
 Who can this King of glory be?
 Jehovah,—God of Hosts!—'tis He!

⁷ The carrying up of the ark to Mount Zion was, as Bishop Horne observes, emblematical of the ascension of Messiah, and His triumphant entrance into His heavenly temple.

The Creator's dominion over the whole earth acknowledged; and the inquiry made, Who shall approach Him with acceptance?

The character of God's acceptable worshippers declared.

Entrance is demanded for the King of Glory into His temple.

SUBJECT.

The demand for entrance into His temple is repeated.

First Part.

The Psalmist expresses his confidence in God, and implores His protection and guidance.

Pleading the mercy of God, he entreats forgiveness; and encourages himself to hope for this

4

Lift up your heads, ye gates! Lift high,
Ye everlasting doors, your heads!
The King of glory now draws nigh,
And near His¹ earthly temple treads!
Who can this King of glory be?
Immanuel,—God with us;—'tis He!

PSALM XXV.

L. M.

The author of this instructive hymn, and the occasion on which it was written, are alike unknown. It is the first of the alphabetical psalms—each verse beginning with a letter in the order of the Hebrew alphabet.

1

TO Thee, O Lord, I lift my soul;²
My God, I trust alone in Thee:
Keep me from shame; my foes control,
Nor let them triumph over me.

2

Show me Thy ways, teach me Thy fear,
Direct me in Thy truth, I pray:
Thou God of my salvation, hear!
On Thee I wait throughout the day.

3

Thy tender mercies, God of truth,
Thy loving kindness call to mind:
Remember not my sins in youth,³
But let me grace and mercy find.

NOTES.

¹ See Mal. iii. 1. The residence of the ark on Mount Zion was typical also of Christ's presence in the Christian church.

² *Lift my soul.*—To lift up the soul is a phrase expressive of worship. In Ps. xxiv. 4, the true worshipper of God is described as one "who hath not lifted up his soul unto vanity," or, rather, "to idols." See also Ps. lxxxvi. 4; and cxliii. 8.

³ *Sins in youth.*—Thus Job (xlii. 26) complains "Thou makest me to possess the iniquities of my youth," *i. e.* the punishment due to them.

SUBJECT.		NOTES.
<p>blessing by the consideration of God's gracious character, and His known benevolence.</p>	<p style="text-align: center;">4</p> <p>Gracious and upright is the Lord:¹ His way to sinners He will teach; His guidance to the meek afford, Who His directing grace beseech.</p> <p style="text-align: center;">5</p> <p>On such as in His covenant stay, Mercy and truth unchanging wait: For Thy name's sake, O Lord, I pray, Pardon my sin, for it is great.²</p>	<p>¹ Ps. cxix. 68 ; Is. xxvi. 7.</p> <p>² For it is great.—“Because my iniquity admits not of extenuation or excuse, I urge, as my only plea for forgiveness, Thy known attribute of mercy.”—F. & S. See Ezek. xxxvi. 22.</p>
<p>Second Part.</p> <p>He describes the privileges of those who fear the Lord : they enjoy divine guidance, temporal prosperity, the knowledge of His will, and all the blessings of His covenant.</p>	<p style="text-align: center;">6</p> <p>WHAT man is he that fears the Lord?³ Him will he teach His ways to tread: Peace to his soul will God award, And cause his seed on earth to spread.</p> <p style="text-align: center;">7</p> <p>The secrets⁴ of His will to those Who fear His name, the Lord reveals; To them His holy covenant⁵ shows, Which from the wicked He conceals.</p>	<p>³ <i>Fears the Lord.</i>—Divine instruction and guidance are the reward of those who fear God. Compare Ps. xix. 11, and Prov. xix. 23.</p> <p>⁴ See Prov. iii. 32, “His secret is with the righteous.” This implies friendship and intimate communion. Compare also John vii. 17.</p>
<p>Under the pressure of increasing troubles, he fervently supplicates divine aid;</p>	<p style="text-align: center;">8</p> <p>Mine eyes are ever turned to Thee; Lord, pluck my feet out of the net; Turn Thou in mercy unto me, Nor mine afflicted soul forget.</p> <p style="text-align: center;">9</p> <p>The troubles of my heart increase, O bring me out of my distress! From pain and sorrow grant release, And with Thy pardoning mercy bless.</p>	<p>⁵ <i>Holy covenant.</i>—“This is the covenant that I will make with the house of Israel, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people,” &c. See Heb. viii. 10.</p>

SUBJECT.

The necessity of purity both of heart and life, in order to our worship being acceptable with the Holy One.

4

I wash¹ my hands in innocence,
And thus approach Thine altar, Lord;
Publish my loud thanksgivings thence,
And spread thy wondrous works abroad.

5

Thy habitation, and the place
Wherein Thy glory² dwells, I love:
Gather my soul not, God of grace,
With sinners, when I hence remove.

6

Mischief and bribes their hands disgrace;
I walk in mine integrity:
My foot stands in an even place;³
O Lord, I give the praise to Thee.

PSALM XXVII.

148TH.

Composed by David during a season of persecution, probably from Saul. It consists of two parts, praise being the subject of the first, and prayer of the second.

First Part.

The Psalmist expresses his confidence in the guardian care of God;

1

JEHOVAH is my light,⁴
And my salvation⁵ near;
Who shall my soul affright,
Or raise in me a fear?
While God⁶ my strength, my life sustains,
In perfect peace my soul remains.

NOTES.

¹ *I wash*, &c.—It was a custom among the Jews always to wash before prayer; the Psalmist declares his conviction that without inward purity, all outward ablutions are vain.

² *Thy glory*.—See F. & S. The allusion appears to be to the ark, the symbol of the divine presence. Compare Ps. lxxviii. 61.

³ *An even place*—i. e. "I stand securely, like one whose feet are on level ground."

⁴ *Light* is an emblem of knowledge (see Ps. cxix. 130; Matt. iv. 16); of holiness (see 1 John i. 5); and of joy (see Micah vii. 7, 8).

⁵ Exod. xv. 2; Is. xii. 2.

⁶ Ps. cxviii. 6; Rom. viii. 31.

SUBJECT.

and records his experience of the divine goodness, in a season of imminent peril.

He declares his chief delight to be in the worship of Jehovah; and expresses his desire ever to dwell in His presence.

Second Part.

He implores a continuance of the divine protection, and guidance:

2

When wicked men, with power,
Came on, and all my foes,
Impatient to devour,¹
They stumbled, fell, nor rose:
Though countless hosts beset me round,
Still shall my confidence abound.

3

One thing² have I desired,
For this to God I pray,
For evermore, untired,
Within His house to stay:
To see the beauty³ of the Lord,
Enquire His will, and hear His word.

4

In times of trouble, I,
In His pavilion,⁴ hide;
Safe in His tent I lie,
And on a rock abide:
Above my foes He lifts my head,
And I delight His praise to spread.

5

LORD, hear me when I pray,
Attend, and answer me:
Soon as I heard Thee say,
"Seek⁵ ye my face,"⁶ to Thee
My heart replied, with pleasure meek,
"Thy face, Jehovah, will I seek."

6

Put not, in wrath, away
Thy servant from Thy face;
Oft hast Thou been my stay,
Leave me not, God of grace;

NOTES.

¹ *To devour*. — "This expresses the utmost malice of his enemies, assailing him with the fury of wild beasts." — MANT. See Ps. iii. 7; xxii. 13.

² Luke x. 42; xviii. 22.

³ *Beauty*. — "By 'the beauty of the Lord,' he means the cheering countenance of God, whose presence was more conspicuously manifested in His temple." EDWARDS. See Ps. xc. 17.

⁴ *Pavilion* — *tent* — *rock*. — All these expressions are figurative, and convey an idea of the security afforded by the divine protection. See Ps. xci. 1.

⁵ Ps. cv. 4; Is. lv. 6, 7.

⁶ *Facc*. — By the *face* of God we are to understand the divine favour. Compare Job xxxiii. 26, with Ps. xxxiv. 16.

SUBJECT.		NOTES.
<p>expresses his confidence in the unchanging faithfulness of God;</p>	<p>Should both my parents¹ me forsake, The Lord my soul His care will make.</p> <p style="text-align: center;">7</p> <p>Teach² me, O Lord, Thy will, And in a plain path guide, Nor let my foes fulfil Their purposes of pride: False witnesses³ against me rise, Who breathe⁴ out cruelty and lies.</p>	<p>¹ <i>Parents.</i> — “Should all earthly dependencies fall me, the Lord would take me under His care.” — PATRICK. See Hab. iii. 17, 18. ² Ps. xxv. 4; cxliii. 8-10. ³ <i>False witnesses.</i> —“As this passage is strictly prophetic of the Messiah, much light is thrown on it by Mark xiv. 56.” — Dr. KENNICOTT. ⁴ Acts ix. 1.</p>
<p>and, from his own experience, encourages all afflicted believers to wait patiently for the Lord.</p>	<p style="text-align: center;">8</p> <p>Unless my trust had been, When threatened by their spite, Thy goodness to have seen, I should have fainted quite: Wait on the Lord;⁵ be firm thy heart, And He shall strength to thee impart.</p>	<p>⁵ Hab. ii. 3.</p>
<p>PSALM XXVIII.</p>		
<p>SEVENS. 6 LINES.</p>		
<p>This psalm was probably composed by David, when set free from the treachery of the Keilites and Ziphites.⁶</p>		
<p>The Psalmist solicits God to attend to his supplication.</p>	<p style="text-align: center;">1</p> <p>LORD, to Thee, my Rock, I cry: Be not silent⁷ to my breath; Lest, if Thou be silent, I Be like those consigned to death: Hear me, when I lift my hands, Where Thy holy temple⁸ stands.</p>	<p>⁶ 1 Sam. xxxiii. ⁷ <i>Be not silent.</i> — “To be silent, when one calls or prays, is to neglect him, and marks displeasure.” — Dr. B. ⁸ <i>Holy temple.</i> — Heb. <i>Holy oracle</i> — i. e. the holy of holies, where was the ark, from which God spoke to the people. See Numb. vii. 8, 9. The lifting up of the hands is expressive of solemn prayer. See Ps. lxxviii. 31.</p>
<p>G</p>		

SUBJECT.		NOTES.
He prays that he may not be seduced to imitate the example of the wicked :	<p style="text-align: center;">2</p> <p>Let me not¹ be drawn away, Lord, with those who practise sin ; Who with words of peace betray, Hiding mischief deep within : On them let their deeds revert, Render to them their desert.</p>	<p>¹ <i>Let me not, &c.</i> — Bishop Horsley thus renders the passage, and considers it as a prayer of the Psalmist that he may not be seduced by the enticements of the wicked.</p>
foretells the destruction of all who disregard the work of the Lord ;	<p style="text-align: center;">3</p> <p>Since they disregard² Thy works, Slight the wonders of Thy hands, Lo! for them destruction lurks, Ruin near them waiting stands : Lord, I bless Thee, and rejoice, Thou³ hast heard my praying voice.</p>	<p>² Compare Is. v. 12.</p> <p>³ See Ps. cxvi. 1.</p>
and concludes by expressing his joy and confidence in God ; and by exploring blessings on His people.	<p style="text-align: center;">4</p> <p>Lord, Thou art my strength and shield,⁴ Trusting Thee I help have found ; Hence my heart and lips shall yield Songs that shall Thy praise resound ; Save Thy people,⁵ Lord, and send Blessings on them without end.</p>	<p>⁴ See Ps. xviii. 1, 2.</p> <p>⁵ <i>Save thy people.</i> — This psalm, like many others, concludes with a prayer for the prosperity of the church of God. See Psalms xxv. li. and cxxii.</p>
<hr/>		
<p style="text-align: center;">PSALM XXIX.</p>		
<p style="text-align: center;">ELEVENS.</p>		
<p style="text-align: center;">Composed by David, on occasion of some remarkable thunder-storm.</p>		
The Psalmist calls upon the highest of created beings to adore the majesty of Jehovah, as displayed in a storm of thunder and light-	<p style="text-align: center;">1</p> <p>ASCRIBE to Jehovah, ye angels of light,⁶ Aseribe to Jehovah all glory and might ; Aseribe the praise due to his greatness alone, And bow, in your garments⁷ of light, at His throne.</p>	<p>⁶ Heb. <i>Ye sons of the mighty</i>—i. e. inhabitants of heaven. Compare Ps. lxxxix. 6.</p> <p>⁷ Heb. <i>Holy ornaments.</i>—The “holy garments for glory and for beauty,” worn by the priests, would naturally suggest this idea to the Psalmist. See Exod. xxviii. See F. & S.</p>

SUBJECT.		NOTES.
<p>ning, the effects of which are powerfully described.</p>	<p style="text-align: center;">2</p> <p>The voice of Jehovah¹ the waters controls ; His glory the thunder proclaims as it rolls : Above the dark waters² He sits, throned in light, His voice is majestic, and awful in might.</p> <p style="text-align: center;">3</p> <p>The cedars of Lebanon, lofty though grown, The voice of Jehovah has oft overthrown ; Dread flashes declare that His thunders are near, The wilderness trembles, the hinds calve with fear.</p> <p style="text-align: center;">4</p> <p>Through heaven³ the thunders His glory display, He sitteth enthroned, and the waters obey : Jehovah sits King, and though floods may increase, Gives strength⁴ to His people, and crowns them with peace.</p>	<p>¹ <i>The voice of Jehovah</i> — i. e. the thunder. See Job xxxvii. 2-5.</p> <p>² <i>Dark waters</i>— i. e. the clouds. Torrents of rain usually follow the shock of thunder-clouds. Thus Jeremiah, x. 13, "When He uttereth His voice, there is a multitude of waters in the heavens." Compare also Job xxxviii. 34. Psalm cxxxv. 7.</p> <p>³ <i>Through heaven.</i> F. & S. render this passage "Throughout His dwelling-place it (i. e. the thunder) proclaimeth His glory."</p> <p>⁴ Is. xl. 29.</p>
<p>His supreme dominion displayed in controlling the fury of the elements.</p> <p>The Psalmist adores the goodness of God, who had restored him to health and prosperity.</p>	<p style="text-align: center;">PSALM XXX.</p> <p style="text-align: center;">C. M.</p> <p>A thanksgiving ode for deliverance from sickness: composed by David, probably when the plague was stayed.⁵</p> <p style="text-align: center;">1</p> <p>LORD, I extol Thee with my voice,⁶ By Thee exalted high: No foes⁷ against me now rejoice, For Thou hast heard my cry.</p>	<p>⁵ Comp. 1 Chron. xxi. 26, with xxii. 1.</p> <p>⁶ Ps. xxxiv. 1.</p> <p>⁷ Ps. xxv. 2.</p>

SUBJECT.		NOTES.
<p>He invites all the saints to unite in praising Him who delights in mercy.</p>	<p style="text-align: center;">2</p> <p>Me from the grave¹ hast Thou restored, From death, from deep distress : Sing unto God,² ye saints, record, With thanks, His holiness.</p> <p style="text-align: center;">3</p> <p>His wrath doth but a moment last, His favours³ life delight : In weeping though the night be past, Joy⁴ comes with morning light.</p>	<p>¹ <i>Me from the grave.</i>—“ His life was nearly gone, but God had restored him.” Dr. B.</p> <p>² David here calls on the people to adore the holiness of God, displayed by His punishing sin, and to thank Him for having removed the judgment. Compare Is. liv. 7, 8.</p> <p>³ <i>His favours, &c.</i>—Dr. B. renders this passage, “ His favour continueth through life.”</p> <p>⁴ Ps. cxxvi. 5.</p> <p>⁵ Job xxix. 18.</p>
<p>He records His past experience. His prosperity and confidence.</p>	<p style="text-align: center;">4</p> <p>In my prosperity,⁵ I said, “ This always will endure ; Thou, by thy favour, Lord, hast made My mountain⁶ to stand sure.”</p> <p style="text-align: center;">5</p>	<p>⁶ <i>My mountain.</i>—The meaning of this is, that God had, by His favour, firmly established David's power.</p>
<p>His affliction and trouble.</p>	<p>But Thou didst hide thy face,⁷ and I Was troubled, till to Thee I raised my supplicating cry From death to set me free.</p> <p style="text-align: center;">6</p>	<p>⁷ <i>Thou didst hide Thy face</i>—i. e. Thou withdrewest Thy favour, and then all my prosperity vanished. See Psalm xxvii. 9.</p>
<p>His fervent prayer to be preserved from death, and restored to prosperity.</p>	<p>What profit in my blood⁸ is there, When to the pit I go ? Shall the dust praise Thee,⁹ and declare Thy truth and grace below ?</p> <p style="text-align: center;">7</p>	<p>⁸ <i>In my blood</i>—i. e. in taking away my life.</p> <p>⁹ Thus Hezekiah urged, “ The grave cannot praise Thee, Death cannot celebrate Thee.” Is. xxxviii. 19.</p>
	<p>Hear, Lord! in mercy grant me aid, Nor let me longer mourn : My flesh, in sackcloth¹⁰ long arrayed, Let gladness now adorn.</p>	<p>¹⁰ <i>In sackcloth.</i>—Compare 1 Chron. xxi. 16, “ David and the elders, clothed in sackcloth, fell upon their faces.”</p>

SUBJECT.	8	NOTES.
<p>His desire to praise God eternally.</p>	<p>That thus my tongue¹ Thy praise may sing, And Thee, my God, adore ; To Thee the grateful tribute bring Of praise for evermore.</p> <hr/> <p>PSALM XXXI.</p> <p>L. M. 6 LINES.</p> <p>Bishop Patrick thinks that this Psalm was composed by David when he escaped from Keilah.² A portion of it was recited by our Saviour on the cross.</p>	<p>¹ <i>My tongue</i>.—Heb., <i>my glory</i>.—The tongue is the glory of man, as it distinguishes him from all terrestrial beings, and is peculiarly the organ of the mind.</p> <p>² 1 Sam. xxiii.</p>
<p><i>First Part.</i></p> <p>David, who was eminently a type of Christ, in the persecutions and sufferings he endured previous to his exaltation, beseeches God to grant him deliverance, since all his reliance was placed on Him alone.</p>	<p>1</p> <p>O LORD,³ I put my trust in Thee, Let me not be ashamed,⁴ I pray ; In righteousness deliver me, And bow Thine ear to what I say : Speedily save me, and be Thou My rock⁵ and house of refuge now.</p> <p>2</p> <p>Rescue me from the net concealed, Laid by my foes, where safety seemed ; Into Thine hand,⁶ O Lord, I yield My spirit, which Thou hast redeemed : Who idols worship⁷ Thou dost hate ; I trust in God, on Him I wait.</p> <p>3</p> <p>I in Thy mercy will rejoice, Thou hast considered all my woes ; In trouble made my soul Thy choice, Nor shut me up unto my foes : My foot stands in a spacious place,⁸ Delivered by surprising grace.</p>	<p>³ Compare Ps. lxxi. 1-4.</p> <p>⁴ <i>Ashamed</i>.—David would have suffered shame had his trust in God been disappointed.</p> <p>⁵ <i>My rock</i>.—David had fled to a stronghold in a rock ; but he did not trust in it, but in Jehovah, to save him.—B. C. B.</p> <p>⁶ <i>Into Thine hand</i>, &c.—“ And when Jesus had cried with a loud voice, he said, Father, into Thy hands I commend my spirit ; and having said thus, he gave up the ghost.” See Luke xxiii. 46.</p> <p>⁷ Dr. B. renders this passage, “Thou hastest those who worship vain idols.”</p> <p>⁸ <i>A spacious place</i>.—The Psalmist here contrasts his present freedom with the straits to which he had been confined in Keilah.</p>
<p>He rejoices in past experience of divine mercy.</p>		

SUBJECT.

Second Part.

He earnestly supplicates the interposition of the Almighty to deliver him from his present troubles and persecutions, which he pathetically describes.

He again declares his confidence in God, and his resignation to the divine will: and renews his supplications that God would interpose on his behalf, and cover his enemies with shame.

Third Part.

Assured that his prayers are heard, he exults in the goodness of the Lord, which ensures

4

HAVE mercy¹ on me, Lord, I pray,
For I with trouble am consumed;
My life with grief I sigh away,
Year after year to sorrow doomed:
My strength will fail if Thou delay,
And all my bones with grief decay.

5

Reproached and scorned by all my foes,
By mine acquaintance dreaded, I,
Like a dead man, whom no one knows,
Or like a broken vessel,² lie;
Whilst they, in secret, counsel³ take,
My life their certain prey to make.

6

But I have trusted, Lord, in Thee;
Thou art my God: my times,⁴ I know,
Are in Thy hand, deliver me
From every persecuting foe:
O make Thy face⁵ on me to shine,
And save me by thy grace divine.

7

Let me not be ashamed, O Lord!
For I have called on Thee to save;
On wicked men let shame be poured,
Let them be silent in the grave,⁶
Who utter grievous things, with pride,
Against the just, whom they deride.

8

HOW great the goodness Thou hast stored
For those who fear and trust in Thee!
They to Thy secret⁷ presence, Lord,
To Thy secure pavilion⁸ flee:

NOTES.

¹ *Have mercy, &c.*—Bishop Mant observes that “the description in this part of the psalm is extremely pathetic; nor can it well fail to bring to our mind the passion of our blessed Saviour, of which, indeed, it is as correct a portrait as it is a vivid representation of extreme distress, abandonment, and persecution.”

² *A broken vessel.*—An expressive emblem of Him concerning whom we read, “He was despised, and we esteemed Him not.” Is. liii. 3.

³ *Matt. xxvii. 1.*

⁴ *My times*—i. e. “My times both of persecution and deliverance, of sorrow and joy, of life and death, are in Thy hand, and at Thy disposal.”—Dr. B.

⁵ *Thy face, &c.*—i. e. cause me to enjoy a consciousness of thy favour.

⁶ *Compare Ps. xciv. 17.*

⁷ *Ps. xci. 1.*

⁸ *Ps. xxvii. 5.*

SUBJECT.

the safety of all who confide in Him; and offers the tribute of grateful praise for his deliverance.

He concludes by exhorting all believers to love and to confide in God.

First Part.

The Psalmist declares the happiness of "the man to whom God imputes righteousness without works:" and shows, by his own experience, the advantages resulting from an humble and unreserved confession of sin to Him against whom it has been committed.

There, sheltered from the sinner's pride,
And strife of tongues, they safe abide.

9

Blest be the Lord! for he hath shown¹
Kindness to me, and heard my cries:
For I had said, (in fear,² I own,)
I'm banished from before Thine eyes:
Yet Thou didst hear my voice when I
Raised to Thy throne my earnest cry.

10

O love the Lord, all ye His saints,
Who keeps the faithful, and hath bowed
His ear once more to my complaints,
And amply recompensed the proud.³
Take courage, ye who trust the Lord,
And He will strength to you afford.

PSALM XXXII.

L. M.

Composed by David, after he had received pardon for his sin in reference to Uriah and Bathsheba.⁴

1

BLEST⁵ is the man whom God forgives,
To whom the Lord imputes not sin:
Covered⁶ his guilt, by faith he lives,
Nor guile remains his heart within.

2

Whilst I kept silence,⁷ all my bones
Waxed old,⁸ for bitterly I cried:
Thy heavy hand constrained my groans,
And summer's drought⁹ my moisture
dried.

NOTES.

¹ *Shown*, &c. — "When David consulted God, whether the inhabitants of Keilah would deliver him up, He showed him distinguished kindness in revealing to Him their intended treachery." 1 Sam. xxiii. 12.—GREEN.

² *In fear*—not in haste, as in the Bible translation. Dr. B. renders it, "in my agitation."

³ *Proud*. — This term is used here, as in several other passages, to designate wicked men generally: whence we may infer that pride is the most prominent feature of impiety; as humility is of true holiness.

⁴ 2 Sam. xii. 15.

⁵ Compare Rom. iv. 7.

⁶ *Covered*. — "So as not to be remembered against him." —F. & S.

⁷ *Kept silence* — i. e. before I confessed my sin to God.

⁸ *My bones waxed old*—i. e. my bodily frame wasted away through mental anguish.

⁹ *Summer's drought*. — This metaphor is beautiful: the Psalmist compares his wasting frame to a plant withering away by the heat of an eastern summer.

SUBJECT.		NOTES.
<p>In the enjoyment of pardon, he expresses his confidence in Divine protection.</p> <p>Second Part.</p> <p>The Almighty promises to be the guide of those who are justified by His grace :</p> <p>and warns them not to be self-willed and disobedient.</p> <p>The wide difference between the sinner and the just ;</p>	<p style="text-align: center;">3</p> <p>Then I acknowledged all my crimes, Nor longer sought my guilt to hide, My sins confessing,—and betimes Thy pardoning mercy¹ was applied.</p>	<p>¹ See 2 Sam. xii. 13.</p>
	<p style="text-align: center;">4</p> <p>For this² shall every godly soul To Thee, when Thou art near,³ apply : When floods⁴ of mighty waters roll, Surely to him they come not nigh.</p>	<p>² Compare Ps. cxxx. 4.</p> <p>³ See Is. lv. 6.</p> <p>⁴ <i>Floods</i>, &c. — This is an image frequently employed to represent great calamities. See Ps. xviii. 17 ; and lxix. 1, 2.</p>
	<p style="text-align: center;">5</p> <p>Thou, Lord, who art my hiding-place,⁵ From trouble⁶ wilt be my defence ; Wilt compass me⁷ with songs of praise, Recording Thy deliverance.</p>	<p>⁵ See Is. xxxii. 2.</p> <p>⁶ See Dr. B.'s version.</p> <p>⁷ <i>Compass me</i>—i. e. wilt surround me with those mercies which will call forth songs of praise.</p>
	<p style="text-align: center;">6</p> <p>I WILL instruct thee, and preside Over the way⁸ that thou shalt go, Mine eye⁹ shall be thy constant guide, And thou my righteous paths shalt know.</p>	<p>⁸ See Ps. xxv. 13.</p> <p>⁹ The eye, being the most expressive organ of the mind, is a suitable emblem of intelligence and wisdom ; the text, therefore, promises divine wisdom to those who desire its guidance.</p>
	<p style="text-align: center;">7</p> <p>Be not ye as the horse or mule, Whose mouths, with bit and bridle held, Refuse to obey their master's rule, Nor will approach unless compelled.¹⁰</p>	<p>¹⁰ See F. & S. version.</p>
	<p style="text-align: center;">8</p> <p>Sinners¹¹ shall many sorrows feel, But mercy¹² shall surround the just : Be glad,¹³ ye righteous, nor conceal Your joy, who make the Lord your trust.</p>	<p>¹¹ See Is. xlvi. 22.</p> <p>¹² See Ps. v. 12.</p> <p>¹³ Ph. iii. 1.</p>

SUBJECT.

NOTES.

PSALM XXXIII.

L. M. 6 LINES.

This sublime hymn of praise is generally supposed to have been composed by David, but on what occasion it is not ascertained. It celebrates the creation, and providence of God.

First Part.

The righteous are called upon to praise God with rejoicing, on account of His justice and loving kindness; and to celebrate His majesty and power, as displayed in the work of creation;

1

REJOICE,¹ ye righteous, in the Lord,
His praise² 'tis comely to record:
For every word of God is right,
And truth,³ in all His works, shines bright:
Judgment⁴ and righteousness He loves,
And the whole earth His goodness⁵ proves.

¹ Phil. iii. 1.² Ps. cxlvii. 1.³ *Truth* — i. e., faithfulness.⁴ Ps. xxxvii. 30.⁵ Ps. cxix. 64; Is. vi. 3.

2

Lo! by His word⁶ the heavens were made,
His breath their countless hosts⁷ arrayed:
He gathers ocean⁸ as a heap,
In storehouses lays up the deep;
Let all the earth the Lord adore!
Let all the nations stand in awe!

⁶ See Gen. i.⁷ Is. xl. 26.⁸ *He gathers ocean, &c.*—“And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.”—Gen. i. 9.

3

He spake,⁹—'twas done: at His command
Creation rose, and firm doth stand:
He thwarts the counsels¹⁰ of the wise,
And brings to nought what men devise:
His counsel¹¹ stands for ever sure,
His thoughts from age to age endure.

⁹ *He spake, &c.*—“And God said, Let there be light: and there was light.” Gen. i. 3.¹⁰ 1 Cor. iii. 20.¹¹ *His counsel.*—The contrast between divine and human counsels is here very striking.

4

BLEST is the nation where the Lord
Is known,¹² and reverently adored;
Chosen to be His portion,¹³ who,
From heaven, the sons of men doth view:
Fashions their hearts alike,¹⁴ and still
Marks all their actions,¹⁵ good or ill.

¹² Ps. cxlvii. 19, 20.¹³ *His portion.*—“The Lord's portion is His people.” Deut. xxxii. 9.¹⁴ Prov. xxii. 2.¹⁵ “By Him actions are weighed.” 1 Sam. ii. 3.

and the infinite wisdom with which He governs the universe.

Second Part.

The happiness of that people whose God is the Lord.

SUBJECT.		NOTES.
<p>The insecurity of those who rely on an arm of flesh, contrasted with the safety of the believer.</p>	<p style="text-align: center;">5</p> <p>No king¹ is saved by countless hosts : Vainly of strength² the mighty boasts ; Behold, the eyes of God,³ on those Who fear Him, constantly repose ; Their souls He saves, and keeps alive, And they, in times of famine,⁴ thrive.</p> <p style="text-align: center;">6</p> <p>Our waiting souls⁵ on God rely, He is our shield⁶ and helper nigh : In Him rejoicing, we proclaim Our trust has been His holy name.⁷ Lord, let Thy mercy on us be, According as we hope in Thee.</p> <hr style="width: 10%; margin: 20px auto;"/> <p style="text-align: center;">PSALM XXXIV.</p> <p style="text-align: center;">8, 8, 6.</p> <p>A thanksgiving ode of David, when he changed his behaviour before Abimelech,⁸ who drove him away, and he departed.⁹</p>	<p style="text-align: center;">5</p> <p>¹ 1 Sam. xiv. 6. ² Jer. ix. 23. ³ "The eyes of the Lord are over the righteous." 1 Pet. iii. 12. ⁴ Ps. iii. 9; Matt. vi. 33. ⁵ Is. xl. 31. ⁶ Ps. lxxxiv. 11. ⁷ <i>His holy name</i>—i. e. His mercy, truth, &c. See Exodus xxxiv. 5, 6.</p>
<p style="text-align: center;"><i>First Part.</i></p> <p>David declares his resolution to praise God constantly, and invites others to unite with him.</p> <p>For their encouragement, he records his own experience of the divine goodness.</p>	<p style="text-align: center;">1</p> <p>I WILL¹⁰ at all times bless the Lord, My mouth shall spread His praise abroad ; The humble¹¹ shall rejoice To hear me boast in Him, and cry, Come, join with me to magnify The Lord, with blended voice.</p> <p style="text-align: center;">2</p> <p>I sought the Lord, He heard me pray, And chased each anxious fear away ; For those who look on high,</p>	<p>⁸ Or Achish.—Dr. Kennicott supposes that Abimelech was the common title of the King of Gath. ⁹ 1 Sam. xxi. 13—15. ¹⁰ Ps. cxlv. 1, 2. ¹¹ <i>The humble</i>—i. e. the saints; humility, the most prominent feature in their character, being chosen to designate them.</p>

SUBJECT.		NOTES.
<p>He urges the security of the saints as a motive to others that they also may taste of God's goodness, and confide in Him.</p>	<p>Are lightened,¹ and set free from shame; The poor man calls upon His name, And all his sorrows fly.</p> <p style="text-align: center;">3</p> <p>Bchold, the angel of the Lord² Encamps around the saints, to' afford, In time of need, his aid: O taste, and see that God is kind; How blest the man whose constant mind On Him alone is stayed!</p>	<p>¹ <i>Lightened.</i> — Light is an emblem of joy and gladness. "To the upright there ariseth light in the darkness." Ps. cxii. 4.</p> <p>² <i>The angel of the Lord.</i>—The reference is either to the angel of the covenant, or to the ministration of created spirits "to those who are the heirs of salvation." See Gen. xxxii. 1, 2; 2 Kings vi. 17; Heb. i. 14.</p>
<p>Second Part.</p> <p>He invites the young especially to attend to his instructions; and directs them in the only path to real happiness: to induce them to pursue which, he contrasts the opposite conditions of the righteous and of the wicked, resulting from the different relations in which they stand to God.</p>	<p style="text-align: center;">4</p> <p>O fear³ the Lord, all ye His saints, Who bends His ear to your complaints, And all your wants supplies: Though the young lions⁴ pine for food, To those who fear the Lord, no good His bounteous hand denies.</p> <p style="text-align: center;">5</p> <p>YE children,⁵ my instruction hear, And learn the Lord your God to fear; If life⁶ you seek and ease, Your lips from speaking guile restrain, Do good,⁷ from evil paths abstain, And follow after peace.</p> <p style="text-align: center;">6</p> <p>God on the just doth fix his eye,⁸ His ears are open to the cry Of righteous men below; Against the' unjust He sets His face, The memory⁹ of them to erase, When from the earth they go.</p>	<p>³ <i>Fear</i>—i. e. reverence, or worship.</p> <p>⁴ <i>Young lions.</i>—Bishop Horsley, with some others, translate this "the rich," or "the powerful."</p> <p>⁵ <i>Children.</i>—This term may be understood either literally or figuratively.</p> <p>⁶ 1 Peter iii. 10.</p> <p>⁷ "Who is he that will harm you, if ye be followers of that which is good?" 1 Peter iii. 13.</p> <p>⁸ 1 Peter iii. 12.</p> <p>⁹ Prov. x. 7.</p>

SUBJECT.

The consolation and aid which the servants of God obtain at the throne of grace in time of trouble.

The inevitable doom of the wicked, and the certain deliverance of believers.

first Part.

David, personating the Messiah in the days of His flesh, pours out his soul to Him who was able to save him from death.

7

The righteous cry,¹ Jehovah hears ;
He heals the broken heart,² and cheers
The contrite when they call ;
They find him ever nigh to save ;
And though they many sorrows³ have,
He brings His saints through all.

8

Evil the wicked⁴ man shall slay,
And desolation bear away
Those who the righteous hate ;
But God His servants will redeem,
And none who put their trust in Him
Will He leave desolate.

PSALM XXXV.

C. M. DOUBLE.

Composed by David when fiercely persecuted by Saul, and falsely accused by Doeg ; and typical of the persecutions and sufferings of Messiah.

1

LORD, plead⁵ with those who strive
with me,
And fight with those who fight :
Take hold of shield and spear, and be
The guardian of my right :
Say to my soul, " I, even I
Will thy salvation be ;"
And let all those confounded lie,
Who long my fall to see.

NOTES.

¹ Ps. xci. 15.² Is. lxi. 1.³ John xvi. 33 ;
and Acts xiv. 22.⁴ *Evil the wicked,*
&c. — The inevitable connexion between sin and destruction is here strikingly foretold. Compare Rom. vi. 23.⁵ *Plead.* — " God's pleading consists in action, as He pleaded David's cause against Nabal, when He slew him. See 1 Sam. xxv. 39. What David here prays for, God promises to do for His people. Is. xlix. 25." — Dr. B.

SUBJECT.	2	NOTES.
<p>He foretells the destruction of all his enemies ;</p>	<p>Make them like chaff¹ blown all abroad, Slippery and dark² their way ; And let the angel of the Lord³ Chase them far hence away : Since, without cause, they digged a pit,⁴ And hid for me their snares, Destruction, through their own deceit,⁵ Shall seize them unawares.</p>	<p>¹ Compare Ps. i. 4. ² Prov. iv. 19. ³ The angel of punishment is here meant. Compare Is. xxxvii. 36. ⁴ Ps. vii. 15. ⁵ Ps. ix. 16.</p>
<p>and expresses his confidence that he shall praise God for His merciful deliverance.</p>	<p>3 Then⁶ shall my soul in God rejoice, And His salvation be The theme that tunes my heart and voice,— “ Lord who is like to Thee ? Rescuing the helpless poor from wrong, The needy and the weak From those who are for them too strong,⁷ And their destruction seek.”</p>	<p>⁶ <i>Then</i> — i. e. when God shall have delivered him from the hand of all his enemies, and from the hand of Saul. For the fulfilment of what David here promises, see Psalm xviii. ⁷ <i>Too strong</i>. — David here most probably refers to Saul.</p>
<p>Second Part. With deep feeling he describes the base treachery and ingratitude of his enemies, who sought to take away his life:</p> <p>and contrasts his own conduct towards them when they were in distress.</p>	<p>4 FALSE witnesses⁸ arose to prove Things that I did not know ; Rewarding evil for my love, My soul to overthrow : But as for me, when sick they were, I mourned, with deep concern ; Fasted and prayed ; and may my prayer⁹ To my own breast return !</p> <p>5 As one who mourns a brother kind, Or friend, did I behave ; And wept, like him who has consigned His mother to the grave :</p>	<p>⁸ <i>False witnesses</i>. — Bishop Horsley remarks that this and several succeeding verses apply more literally to Christ than to any other person. Compare Mark, xiv. 56 — “ Many bare false witness against Him, but their witness agreed not together.” ⁹ <i>And may my prayer</i>, &c. — i. e. ‘ I only desire that what I prayed might befall my enemies may be my own reward.’ — The Psalmist thus expresses himself, to show that he prayed for blessings, not curses on his enemies. See F. & S.</p>

SUBJECT.

Third Part.

He again beseeches God to interpose, and to rescue him from the malice of those who hated him without a cause :

prays that the righteous Judge of all would judge between him and his enemies :

and that all who favour his righteous cause may, with him, be filled with joy and praise.

But they, with joy, my anguish see,
Their abject souls unite
With hypocrites to mock at me,
And gnash their teeth with spite.

6

HOW long wilt Thou look on, O Lord ?
Rescue¹ my soul from death :
Then, with Thy saints,² will I record
Thy praise, with thankful breath ;
Let them not joy in my distress,
Nor leave me in their hand
Who causeless hate me,³ and oppress
The quiet⁴ in the land.

7

Lord, Thou hast seen, Thy silence break ;
O be not far from me ;
Stir up Thyself, to judgment wake,
My cause⁵ I leave with Thee ;
Judge me,⁶ O Lord, in righteousness,
Nor gratify my foes ;
But clothe with shame⁷ those who express
Their triumph in my woes.

8

Let those who favour my just cause
Be glad,⁸ and shout for joy ;
Whilst songs of praise and loud applause
To God their tongues employ :
To God, who, in His servant's peace,
Divine delight displays ;
And I will sing, and never cease,
Thy righteousness and praise.

NOTES.

¹ See Ps. xxii. 19—22.

² Ps. xxii. 25.

³ *Who causeless hate me.*—Our Lord applies this to himself, “that the word might be fulfilled that is written in their law, They hated me without a cause.” John xv. 25.

⁴ *The quiet.*—By this term the children of the God of peace are designated.

⁵ *My cause.*—Thus Jesus “committed himself to Him that judgeth righteously.” See 1 Pet. ii. 23.

⁶ Ps. vii. 8 ; xxvi. 1.

⁷ Ps. lxxi. 13.

⁸ The time is coming when those who now devote themselves to His cause who was despised and rejected of men, will be glad and shout for joy ; and will commence the song of praise which will be eternal.

SUBJECT.

NOTES.

PSALM XXXVI.

8. 8. 6.

“A Psalm of David, the servant of the Lord;” composed on some occasion of trouble, arising probably from his persecution by Saul.

1

The conduct of impious men a proof of their atheistical principles. Their wilful blindness and dishonesty to themselves.

THE wicked man's transgressions prove
That he hath not the fear¹ or love
Of God before his eyes:
Flattering² himself in his own sight,
He hates the truth that brings to light
His crimes without disguise.

¹ As the fear of God is the beginning of wisdom, so the absence of that fear is the source of all evil. See Rom. iii. 18.

² F. & S. render this passage ‘Truly he flattereth himself in his own eyes; to discover his own iniquity is hateful to him.’

2

Their falsehood, cunning, folly, and wickedness: all resulting from their want of the fear of God.

His words³ are falsehood and deceit;
He hath left off to be discreet,
And follows good no more;
Devises mischief on his bed,⁴
In ways not good persists⁵ to tread,
Nor evil doth abhor.

³ *His words*, &c. —This was eminently the character of Saul and Doeg, with other of David's persecutors. Also of Judas. See Matt. xxvi. 49.

⁴ Prov. iv. 16.

⁵ Eccl. viii. 11.

3

The perfections of the unchangeable Jehovah; which are the security of His people, against all the malice of those who have “no fear of God before their eyes.”

Thy mercy,⁶ Lord, to heaven doth rise;
Thy faithfulness above the skies;
Thy righteousness divine
Is like the lofty mountains steep;
Thy judgments⁷ are a mighty deep;
All feel Thy care benign.⁸

⁶ The contrast between the wickedness of men, and the perfections of Jehovah is striking and sublime.

⁷ Rom. xi. 33.

⁸ Matt. vi. 26.

4

The excellence of His loving kindness, displayed in His care of those who trust in Him; and in the spiritual provision made for their wants.

How excellent Thy kindness,⁹ Lord!
Beneath the shade¹⁰ Thy wings afford
The sons of men may hide;
May feast¹¹ on what Thy house bestows,
Where joy divine, in rivers, flows,
And thus be satisfied.

⁹ Ps. lxxiii. 3.

¹⁰ Ps. xci. 1; Matt. xxiii. 37.

¹¹ Ps. lxxiii. 5; cxxxii. 15.

SUBJECT.	5	NOTES.
<p>The Psalmist implores a continuance of Jehovah's loving kindness and faithfulness ;</p>	<p>For Thou of life the fountain art,¹ And, in the light² Thou dost impart, We see celestial light ; Thy loving kindness still extend To those who know Thee,³ and befriend, In faithfulness, the' upright.</p>	<p>¹ Jer. ii. 13. ² <i>Light</i>. — Light is an emblem of knowledge, (Ps. cxix. 130,) of purity, (1 John 1. 5,) and of happiness, (Ps. cxii. 4.) In each of these senses the words of the Psalmist are alike true and beautiful.</p>
<p>and foretells the certain destruction of the wicked.</p>	<p>6 Preserve me from the foot of pride, And constantly Thy servant hide From hands of wicked men ; Cast down and overthrown by Thee, The workers of iniquity Shall never rise again.</p>	<p>³ The same character is designated by the terms "<i>those who know Thee</i>," and "<i>the upright</i>," teaching us that the knowledge of God purifies the heart and life. See Jer. xxii. 16.</p>
<p>PSALM XXXVII.</p>		
<p>L. M. DOUBLE.</p>		
<p>This instructive poem appears to have been composed by David towards the close of his life ; and contains the valuable result of his long experience. It is the third of the alphabetical Psalms.</p>		
<p>First Part. The Psalmist warns the people of God not to envy the prosperity of the wicked, since it is but very transient ; and directs them to the only source of real and permanent happiness.</p>	<p>1 FRET¹ not thyself when sinners grow, Nor envy⁵ their success below : For soon, like grass,⁶ they pass away, And, like the withered herb, decay : Trust in the Lord, and practise good, Safe shalt thou dwell, supplied with food : Delight thyself in God, and He Thy heart's desire will give to Thee.</p>	<p>⁴ Prov. xxiv. 19. ⁵ Ps. lxxiii. 3. ⁶ <i>Like grass, &c.</i> — Their success is as transient and short-lived as the grass, which is so soon dried up by the sun in an eastern climate. Compare Ps. cxxxix. 6-8.</p>

SUBJECT.	2	NOTES.
<p>He enjoins the duty of acknowledging God in all our ways, and shows the consequent advantages resulting from such an acknowledgment.</p>	<p>Commit thy way¹ to God, thy trust, And He will prosper all thou dost; Will make thy righteousness appear, Thy judgment,² like the noon day, clear: Rest³ in the Lord, and, patient, wait; Fret not to see the prosperous state Of him on whom success attends, Accomplishing his wicked ends.</p>	<p>¹ <i>Thy way.</i> — By way is here meant whatever a man does, designs, or follows.—Dr. B. ² <i>Thy judgment</i> — i. e. thy rectitude. ³ <i>Rest,</i> &c. Heb. <i>Be silent to Jehovah.</i> — It signifies the act of the mind, silently, and without impatience, and waiting for God.—Dr. B.</p>
<p>Second Part.</p> <p>He shows how vain are the schemes of wicked men to injure the righteous; these being under the protection of God, who makes the wickedness of the wicked recoil on themselves.</p> <p>The advantages enjoyed by the righteous in being the</p>	<p style="text-align: center;">3</p> <p>From anger cease,⁴ nor wrath begin, Fret not thyself to practise sin: For evil doers shall be slain, While those who wait on God remain: Soon shall the wicked⁵ be no more; In vain shalt thou his place explore;⁶ The meek⁷ shall hold the land in peace, Their joys abundantly increase.</p> <p style="text-align: center;">4</p> <p>THE wicked plots against the just, Gnashes his teeth,⁸ and scorns their trust: The Lord, who sees his day⁹ draw nigh, Derides him, from his throne on high. The wicked take the sword and bow, To lay the poor and upright low; Through their own heart their sword shall pass, And broken be their bows of brass.</p> <p style="text-align: center;">5</p> <p>A little,¹⁰ to the just, is more In value than the sinner's store:</p> <p style="text-align: center;">I</p>	<p>⁴ When we indulge in anger and yield to vexation on account of the success of evil doers, we forget that they shall soon be cut off, while the saints shall be preserved. Is. lvii. 13. ⁵ Ps. lxxiii. 18–20. ⁶ Job vii. 10. ⁷ <i>The meek.</i> — “Blessed are the meek, for they shall inherit the earth.” Matt. v. 5. ⁸ Ps. xxxv. 16. ⁹ <i>His day.</i> — “Day is often used for the time of punishment.” — Dr. B. Compare Job xviii. 20; and Ps. cxxxvii. 7. ¹⁰ <i>A little,</i> &c.— Because it is obtained honestly, used temperately, and likely to be permanent. Compare Prov. x. 2; & Jer. xvii. 11.</p>

SUBJECT.

peculiar objects of God's providential care: whereas the evident marks of His displeasure are borne by the wicked.

Third Part.

The delight which the good man finds in the ways of God; and his security under the divine protection.

His benevolence, and its happy consequences.

The arms¹ of sinners God will break,
But saints his special charge will make:
He knows the just, and for them cares,
An endless heritage is theirs:²
In evil times, they feel no dread,
In days of famine,³ they are fed.

6

Sinners⁴ shall perish; God has doomed
His enemies to be consumed:
As melts⁵ the fat of lambs, so they;
Like smoke they soon consume away;
The wicked borrow, nor return,
The righteous give, with kind concern:
These, blest by God, the land retain,
And those, beneath His curse, are slain.

7

THE good man, guided⁶ by the Lord,
Finds that His ways delight afford;⁷
Though he should fall, he'll rise again,⁸
For God His servant will maintain.
I have been young, and now am old,
Yet did I never once behold
The righteous left⁹ in time of need,
Or sunk in beggary¹⁰ his seed.

8

He, ever merciful, doth lend,¹¹
And blessings on his seed descend:
Depart from evil, keep the law,
And dwell in peace for evermore:
For lo! Jehovah judgment loves,
Nor from His tempted saints removes:
Them He preserves through endless days,
But the transgressor's seed He slays.

NOTES.

¹ Arms—i. e. their power of doing mischief.

² Is. lx. 21.

³ Ps. xxxiii. 19.

⁴ Ps. lxxviii. 2.

⁵ As melts, &c.—This illustration is taken from the Levitical sacrifices; in which the fat was rapidly consumed, and the smoke arising from the flames was speedily dispersed.

⁶ Is. lviii. 11.

⁷ Ps. xix. 11.

⁸ Prov. xxiv. 16.

⁹ Left — i. e. of God. See Heb. xiii. 5.

¹⁰ In beggary, &c.—The Psalmist merely records the result of his own observation.

¹¹ Doth lend.—The promise made to the Jews, if obedient, was, "Thou shalt lend to many nations, and thou shalt not borrow." Deut. xxviii. 12.

SUBJECT.

Fourth Part.

The security and happiness of the righteous, both here and hereafter; and a further description of his character.

The Psalmist concludes by contrasting the different end of the righteous and of the wicked, in proof of the superior advantages of piety.

9

THE righteous, in the land of rest,¹
 Shall dwell, and be for ever blest:
 His mouth speaks wisdom, and his tongue
 Talketh of judgment all day long:
 The law of God is in his heart,
 None of his steps aside depart:
 In vain the wicked seeks to kill
 The just, whom God defends from ill.

10

Wait on the Lord,² keep His command,
 And He will, in the promised land,
 Greatly exalt thee; this when He
 Cuts off the wicked,³ thou shalt see.
 I've seen the wicked, great in pride,
 Like a green bay tree, spreading wide;
 But lo! I passed,⁴ and he was not;
 I sought him, but he was forgot.

11

Behold the perfect, mark the' upright,
 Observe his end, 'tis peaceful quite:
 But the transgressors⁵ shall be slain,
 Their end⁶ shall be cut off with pain:
 Lo! the salvation of the just,⁷
 In trouble, flows from God, their trust;
 The Lord will help them,⁸ and defend
 Those who alone on Him depend.⁹

NOTES.

¹ *The land of rest* — literally, Canaan. The promise, in its most important sense, includes that of which Canaan was only a type; — the “rest which remaineth for the people of God.” See Heb. iv. 9.

² Ps. xxvii. 14.

³ Ps. xcii. 9, 10.

⁴ *I passed*. — Horsley thus translates the passage — not “*he passed away*,” as in the Bible translation.

⁵ Prov. xiv. 32.

⁶ *Their end* — i. e. “They and their posterity shall be destroyed.” — Dr. HAMMOND.

⁷ Ps. iii. 8.

⁸ Is. xxxi. 5.

⁹ Ps. xxii. 4, 5.

SUBJECT.

First Part.

The Psalmist, in extreme distress, deprecates the fierce anger of God.

With deep contrition of spirit, he confesses his sins, and describes his sufferings.

Second Part.

From the consideration of the omniscience of God, he derives some consolation when neglected and forsaken by his former friends.

PSALM XXXVIII.

C. M. DOUBLE.

This deeply penitential Psalm is supposed to have been written by David, when suffering some grievous affliction, either bodily or mental, or both, after his sin in the matter of Uriah and Bathsheba.

In this Psalm, (observes Bishop Horsley,) the believer's soul, under the image of a leper, bewails her corruption, and the misery of her present condition.

1

IN wrath,¹ in hot displeasure, Lord,
 Rebuke me not, nor chide;
 Thine arrows² keen my flesh have gored,
 And I am sorely tried:
 No soundness in my flesh remains,
 So fierce Thine anger glows;
 My sins are great, and sore my pains,
 Nor health my body knows.

2

Over my head³ my sins are gone,
 Their burden⁴ was too great:
 Troubled, and greatly bowed down,
 I mourn, all day, my fate:
 Disease⁵ pervades my every part,
 Feeble, and broken sore,
 Through sad disquietude of heart,
 I daily weep and roar.

3

LORD, my desires to Thee are known,
 And Thou dost hear my sighs;
 My heart doth throb, my strength is flown,
 And light forsakes my eyes:
 Nor friend,⁶ nor lover for me cares,
 My kinsmen shun my sore;
 And those who seek my life lay snares
 Of mischief and of war.

NOTES.

¹ Ps. vi. 1; and Jer. x. 24.

² Arrows are figuratively applied to those afflictions which God sends to chastise and to humble the disobedient. Job vi. 4.

³ Ezra ix. 6.

⁴ Ps. lv. 22.

⁵ *Disease*. — Bp. Louth observes that "some persons, not sufficiently attentive to the figurative character of Hebrew poetry, have inquired under what kind of disease the poet was suffering, not less absurdly than if they were to inquire in what river he was plunged, when he describes himself overwhelped with floods of water."

⁶ *Nor friend*, &c. — Thus was our Lord forsaken in the depth of His sorrow, "Then all the disciples forsook Him and fled." Matt. xxvi. 56.

SUBJECT.

Resigned to suffering, yet hoping in divine mercy, he implores help from God.

Again, confessing his sins, he prays that he may not be forsaken, but experience divine help and deliverance.

First Part.

The Psalmist, suffering under the hand of God, resolves to maintain silence in the pre-

4

But I,¹ as a deaf man, hear not,
Am silent,² like the dumb;
In hope, resign to Thee my lot,
From God my help must come:
Hear me, O Lord! lest over me
My cruel foes rejoice;
When they my footsteps faltering see,
Then triumph swells their voice.

5

Lord, my iniquities³ I own,
Sorrow hath been my food;
Many and strong my foes are grown,
Because I follow good:⁴
Forsake⁵ me not, my God, my Lord,
Nor far from me remove:
Make haste⁶ and help to me afford,
And my salvation prove.

PSALM XXXIX.

C. M.

This expressive elegy, on the vanity of human life, was composed by David evidently in a time of great affliction; probably on the same occasion as the preceding.

1

I SAID, "I will regard my ways,
My tongue⁷ from sin restrain;
Bridle my mouth, while near me stays
The wicked, or profane."

NOTES.

¹ *But I, &c.*—"He did not render evil for evil, or railing for railing, but committed himself to Him who judgeth righteously." 1 Pet. ii. 23; and iii. 9.

² *Silent*—l. e. "He took no notice of their designs; only, in a patient and humble silence, commended himself to the care of God."—Bp. HALL.

³ 2 Sam. xii. 13; Ps. xxxii. 5; li. 3.

⁴ 1 Pet. iii. 13.

⁵ Ps. lxxi. 9.

⁶ Ps. lxx. 1.

⁷ See James iii. 2, 3; Prov. xxi. 23.

SUBJECT.		NOTES.
<p>sence of the wicked, lest, by any impatient language, he should give them an occasion to exult over him.</p>	<p style="text-align: center;">2</p> <p>With silence dumb,¹ I held my peace, And felt my sorrow stirred: Musing, I found the fire² increase, And thus my prayer preferred :</p>	<p>¹ Ps. xxxviii. 13, 14.</p> <p>² <i>The fire</i>.— He compares his inward grief to a fire: Thus the prophet says, "His word was in my heart as a burning fire," &c. Jer. xx. 9.</p>
<p>His prayer to be instructed in the vanity of the present life.</p>	<p style="text-align: center;">3</p> <p>"Lord, make me know mine end, and learn The measure of my days;³ That I my frailty may discern; How soon my life decays!</p>	<p>³ Ps. xc. 12.</p>
<p>Second Part.</p> <p>Renouncing every hope from inferior sources of consolation, he looks to God alone, and implores the pardon and removal of all the sins which had been the cause of his sufferings.</p>	<p style="text-align: center;">4</p> <p>Man is but vanity at best,⁴ He walks in a vain show; He gathers wealth,⁵ and is distressed For heirs he does not know.</p>	<p>⁴ Eccl. i. 2.</p> <p>⁵ Luke xii. 20.</p>
	<p style="text-align: center;">5</p> <p>AND now, O Lord, what wait I for? On Thee⁶ my hopes are built: Remove the sins which I deplore, And pardon all my guilt.</p>	<p>⁶ <i>On Thee</i>, &c.— To induce this state of mind was, no doubt, the purpose for which the affliction had been sent.</p>
	<p style="text-align: center;">6</p> <p>Lo! I was dumb⁷ at thy reproof, For Thou didst give the blow: Thy stroke away from me remove, Thy hand has laid me low.</p>	<p>⁷ <i>I was dumb</i>.— He did not murmur at God's dispensations, but exercised patient resignation. See Lam. iii. 39.</p>
	<p style="text-align: center;">7</p> <p>When Thou, for sin, dost chasten men, Their beauty⁸ soon decays, Like a moth-eaten robe,⁹ and then Their vanity displays.</p>	<p>⁸ <i>Beauty</i> — i. e. their health and vigour.</p> <p>⁹ <i>Moth-eaten robe</i>.— See Boothroyd's version, and compare Job xiii. 28, "And he, as a rotten thing, consumeth, and as a garment that is moth-eaten;" and Is. l. 9.</p>

SUBJECT.

He renews his petitions for restoration through divine mercy, acknowledging that this is not his rest.

8

Hear me, O Lord! regard my cry,
For I'm a stranger here;
A sojourner with Thee am I,
As all my fathers' were.

9

O spare me, Lord, that so I may
Recover strength, before,
At Thy command, I go away
From hence, and be no more."

NOTES.

¹ *My fathers.*—The patriarchs, of whom the apostle says, they confessed that they were strangers and pilgrims on the earth. Heb. xi. 13. Compare also Lev. xxv. 23.

PSALM XL.

8. 8. 6.

This thanksgiving ode is generally thought to have been composed by David, on his recovery from the diseased condition of body and mind referred to in the two preceding Psalms. It can, however, be applied to David only partially, and in a subordinate sense; Bishop Horsley states the subject of this important Psalm to be as follows:—

“Messiah, risen from the dead, returns thanks for the accomplishment of His work, and prays for its final effect.”

First Part.

Messiah records, in language well becoming His church in every age, the goodness of God in having heard Him when “He poured out His soul, in strong crying and tears, to Him who was able to save Him from death.”

1

I WAITED² on the Lord, resigned,
Who graciously to me inclined,
And heard my fervent cry:
He raised me from the horrid pit,
The miry clay,³ and set my feet
Firm on a rock on high.

2

New songs⁴ of praise my mouth employ;
Many shall see with fear and joy,
And in the Lord confide:
Blest is the man who trusts the Lord,
Nor by the false or proud is awed,
Nor such as turn aside.⁵

² Heb. *Waiting I waited.* See Luke xxii. 39–46.

³ Ps. lxi. 2.

⁴ New mercies demand new songs. See Ps. xvi. 1. The deliverance of Messiah from the power of the grave, was a new subject of praise to the infant church, as well as a ground of confidence.

⁵ Ps. cxv. 5.

SUBJECT.	3	NOTES.
<p>He adores the unsearchable goodness of God to the human race.</p>	<p>Many, O Lord, Thy wonders are, And gracious purposes,¹ that far Transcend all human thought: Vain are all efforts to declare The mercies that Thy people share, The wonders Thou hast wrought.</p>	<p>¹ <i>Gracious purposes</i>.—Horsley renders this, <i>schemes for us</i>. The reference evidently is to salvation "according to his own purpose and grace, given us in Christ before the world began." ² Tim. i. 9.</p>
<p>As the great High Priest of His people, He declares the inefficacy of sacrificial offerings, and His own willingness to become <i>the sacrifice for sin</i>.</p>	<p>4 Not sacrifice dost Thou desire,² Burnt offering Thou dost not require; Thou openest mine ear;³ And lo! I come to do Thy will, Thy gracious purpose to fulfil, With joy and filial fear.</p>	<p>² Compare Heb. x. 5-10, where the apostle applies it to the incarnation and sufferings of Christ.</p> <p>³ <i>Mine ear</i>. — "The meaning is that the truth just stated had been communicated to Messiah by the Almighty."—F. & S. Compare Is. i. 5.</p>
<p>Second Part. As the great Prophet of His people, Messiah declares that He has fully instructed them in God's method of justification.</p>	<p>5 WHERE the great congregation⁴ meet, Have I Thy righteousness⁵ complete Proclaimed, as Thou dost know: Nor, in my heart, Thy truth concealed, For Thy salvation is revealed To all Thy church below.</p>	<p>⁴ <i>The great congregation</i>—i. e. of the universal church, composed of Gentiles as well as of Jews.</p> <p>⁵ <i>Thy righteousness</i>—i. e. God's method of justifying the ungodly. See Rom. iii. 21, 22.</p>
<p>He entreats a continuance to Himself and people, of that love which he experienced in the depth of His humiliation.</p>	<p>6 Withhold not⁶ Thou Thy tender love, But let me still Thy kindness prove, And, by Thy truth, prevail: By countless evils compassed round, By sin's⁷ oppressive fetters bound, My heart began to fail.⁸</p>	<p>⁶ <i>Withhold not</i>, &c.—Messiah here prays for his body, the church, as well as for himself.</p> <p>⁷ "The Lord hath laid on Him the iniquity of us all." Is. liii. 6.</p> <p>⁸ "Then saith He unto them, My soul is exceeding sorrowful, even unto death." Matt. xxvi. 38.</p>
<p>He foretells the disgrace and ruin of His enemies;</p>	<p>7 But Thou⁹ didst haste to save me, Lord; And Thou wilt shame to them a ward¹⁰</p>	<p>⁹ See Horsley, and compare Luke xxii. 43.</p> <p>¹⁰ How literally this prophecy has been fulfilled in the</p>

SUBJECT.

and the happiness
of those who seek
the Lord.

The concluding
prayer.

The king of Israel,
in a state of deep
affliction, as a type
of the Man of Sor-
rows, pronounces a
blessing on those
who manifest to-
wards him sym-
pathy and love.

Who would my soul destroy :
They shall be driven back, and shamed,
Who wished me evil, and exclaimed
“Aha, aha!” with joy.

8

But those who seek Thee shall rejoice ;
“Let God be magnified !” their voice
And heart shall ever say :
Though poor and needy,² yet the Lord
Thinks of me ; now Thine aid afford,
My God, make no delay.

PSALM XLI.

C. M.

“David, speaking in the person of Messiah, was the author of this Psalm.”—BISHOP MANT.

“It is not improbable that it was written by David after his sickness, when Absalom conspired against him.”—DR. DELANEY.

1

BLEST is the man who bears in mind
The poor,³ and for them cares ;
Jehovah will to him be kind,
When he affliction shares.

2

Jehovah will preserve his life,
And prosper him below ;
Thou wilt not leave him to the strife
Of his vindictive foe.

3

Jehovah will support his head,
When languishing in pain ;
In sickness Thou wilt make his bed,
Or raise him up again.

K

NOTES.

degradation of the Jewish people, their history, since their rejection of Messiah, will make evident.

¹ *Let God be magnified*, for having wrought deliverance for Messiah, and for His people through Him.

² *Though poor and needy*. — Our Lord here identifies Himself with His suffering Church, as He afterwards did. See Acts ix. 4.

³ *The poor* — or ‘the afflicted.’ — “This and the two following verses relate to those who kindly sympathized with the Psalmist in his sufferings.”—F. & S.

Dr. Mason Good thinks that in the early part of this Psalm, David refers to the kindness of Barzillai, and assures him that he shall not be forsaken in his old age. ² Sam. xvii. 28, 29.

SUBJECT.

He implores the mercy of God, and complains of the malice and cruelty, the deceit and treachery, of his enemies.

He adverts to the baseness of a former friend, by whom he had been betrayed, and again supplicates divine mercy, feeling assured that God had not left him a prey to his enemies.

4

I, Lord, Thy healing mercy seek,
Burdened with sin,¹ I pray :
Mine enemies against me speak,
“ When will he die ? ” they say.

5

Or if they come to visit me,²
Their words are false, though fair ;
Their hearts collect iniquity,
Which they abroad declare :

6

They whisper thoughts of hatefulness,
Whilst they my hurt devise ;
“ Some heavy crime³ doth on him press,
And he no more shall rise.”

7

Yea, he⁴ with whom I oft did eat,
Partaking friendship’s meal,
Against me now, with base deceit,
Hath lifted up his heel.⁵

8

But Thou, O Lord, Thy mercy show,
And raise me up, I pray ;
Thou favourest me still, I know,
For I am not their prey.

9

In uprightness, O God of grace,
Uphold me,⁶ I implore ;
And suffer me⁷ before Thy face
To dwell for evermore.

NOTES.

¹ Bishop Horsley renders this passage, “ Surely, I bear blame before Thee.”

² *Visit.*—“ Many of the Jews who visited our Lord, visited Him with insidious designs.”—HORSLEY. Compare Luke xx. 20.

³ *Heavy crime.*—Horsley renders it, *Some cursed thing*, and explains it to be “ the crime which they supposed to be the cause of the divine judgment upon him.”

⁴ *He.*—David here refers to Ahithophel, the type of Judas Iscariot. Our Lord applies to Himself the words of the Psalmist, John xiii. 18.

⁵ *Lifted up his heel*—i. e. has acted treacherously. —“ The figure is taken from wrestlers, who endeavour to supplant each other with their feet.”—ROSENMULLER.

⁶ Ps. xciv. 18.

⁷ *Suffer me*, &c.—“ Enable me to frequent the courts of Thy house.”—F. & S.

SUBJECT.

10

Blest be Jehovah,¹ Israel's Lord,
By all the tribes of men!
His glorious praise be spread abroad
Through every age, Amen!

NOTES.

¹ "This doxology closes the first of the five books into which the Psalms are divided in the Hebrew."—F. & S.

PSALM XLII.

L. M.

"This Psalm was probably composed by David, when he was driven by Absalom from Jerusalem."—DR. WELLS. This and the following Psalm form but one poem.

first Part.

The Psalmist pathetically laments his absence from the courts of the Lord's house; his grief being embittered by the cruel and impious taunts of his enemies.

1

AS pants the hart² for water brooks,
So pants my soul, O God, for Thee;
For Thee it thirsts, to Thee it looks,
And longs the living God to see.

² *The hart*.—David was at this time in the borders of Lebanon; the imagery of the text was probably suggested to him by seeing the deer resorting to the fountains of Lebanon.

2

Far from Thy sacred courts, my tears³
Have been my food, by night and day;
Whilst constantly, with bitter sneers,
"Where is thy God?"⁴ the scoffers say.

³ *My tears*, &c.—"He means that his grief at his forced absence from the house of God was so great, that he was obliged to vent it by tears continually."—DR. WELLS.

3

I call to mind my God,⁵ and cry
When shall I tread the sacred way⁶
To Zion, praising God most High,
With crowds who keep Thy holy day?

⁴ 2 Sam. xvi. 7, 8.

⁵ *My God*.—The passage is thus rendered by Michaelis. The suggestion arose from the taunts of his enemies.

4

Oh! why art thou cast down, my soul?
And why to sad disquiet yield?
Let hope in God thy fears control,
And praise thy Saviour,⁷ strength and shield.

⁶ See F. & S. version.

⁷ *Thy Saviour*.—Bishop Horsley renders this "the preserver of thy person, and thy God."

He expresses his intense desire again to unite in the worship of the sanctuary; and encourages his soul still to hope and to confide in God his Saviour.

SUBJECT.	5	NOTES.
<p>Second Part. In the depth of his trouble, the recollection of God's omnipresence affords him encouragement, and animates him to implore, by earnest supplication, a speedy deliverance out of all his afflictions.</p>	<p>MY God, although dejected now, I think of Thee, to check my fear, From Jordan's land, from Hermon's brow, And Mizar's hill,¹ for Thou art near.</p>	<p>¹ Mizar's hill.— The word Mizar signifies little.</p>
	<p>6 Deep calls² to deep, repeating loud The noise of thundering waterfalls: Whilst o'er me roll the billows proud, On Thee my sinking spirit calls:</p>	<p>² Deep calls, &c.— “The Psalmist compares his afflictions to mighty waters by which he is surrounded. Compare Ps. xxxii. 6. The deeps on either side of him are described as agitated by torrents of water descending into them in the form of water-spouts, and the roaring of these last are poetically represented as the voices of the angry seas calling upon each other to join in overwhelming him.”— F. & S.</p>
	<p>7 “Oh! may³ the Lord command, by day, His loving kindness, and His song By night, encourage me to pray To him who doth my life prolong!”</p>	
	<p>8 I cry to God, my Rock,⁴ and say, “Oh! why hast Thou forgotten me? Why go I mourning all the day The' oppression of the enemy?”</p>	<p>³ Oh! may, &c.— “This is the substance of the Psalmist's daily prayer.”— F. & S. ⁴ Ps. xviii. 2.</p>
	<p>9 Keen as a sword within my bones Are the reproaches which I hear, Whilst every day, in scornful tones, “Where is thy God?”⁵ the scoffers sneer.</p>	<p>⁵ Micah vii. 10.</p>
	<p>10 Oh! why art thou cast down, my soul? And why to sad disquiet yield? Let hope in God thy fears control, And praise thy Saviour, strength and shield.</p>	

SUBJECT.

NOTES.

PSALM XLIII.

L. M.

Composed at the same time as the preceding Psalm, of which it originally formed a part.

1

JUDGE me, O God! my cause maintain
 Against the' ungodly¹ and unjust:
 Why doth my soul oppressed remain,
 Cast off by Thee, my strength and trust?

2

Thy light and truth² to me reveal;
 Oh! lead me by Thy gracious hand,
 And bring me to Thy holy hill,
 To where Thy tabernacles stand:

3

Then to the altar will I go,
 Of God, the source of all my joy;³
 Praise⁴ from my grateful lips shall flow,
 And all my noblest powers employ.

4

Oh! why art thou cast down, my soul?
 And why to sad disquiet yield?
 Let hope in God thy fears control,
 And praise thy Saviour,⁵ strength and
 shield.

The Psalmist prays that God would plead his cause with his enemies; and direct him to His holy habitation, that he may there record the praise of his great Deliverer.

He encourages his soul still to hope and to confide in God his Saviour.

¹ David here refers to Absalom, and those who had joined with him in his rebellion.

² *Thy light and truth, &c.*—"Thy favour, to illuminate my face with joy; thy faithfulness to Thy word and promises, on which Thou hast authorized me to depend." — WALFORD.

³ See F. & S. version.

⁴ See 2 Sam. xxii.

⁵ *Thy Saviour.*—F. & S. render this "The salvation to which I look, and my God."—See also Ps. xlii.

SUBJECT.		NOTES.
<p><i>first part.</i></p> <p>The Church offers solemn praise to God for His interpositions on her behalf in former days; and beseeches Him again to exert His almighty arm in her deliverance; expressing all her confidence to be in Him alone.</p>	<p style="text-align: center;">PSALM XLIV.</p> <p style="text-align: center;">C. M.</p> <p>“The author and occasion of this Psalm are unknown. The mournful strain which pervades it, evidently shows that it was composed on some occasion of great national distress; and it has been thought to have been written by Hezekiah, on occasion of Rabshakeh’s blasphemous message.”—BISHOP MANT.</p> <p style="text-align: center;">1</p> <p>LORD, we have heard our fathers¹ tell What works by Thee were wrought; How Thou the heathen² didst expel, And them³ to Canaan brought.</p> <p style="text-align: center;">2</p> <p>Not by their sword, or by their bow, Did they obtain the land:⁴ But by the favour⁵ Thou didst show, The might of Thy right hand.</p> <p style="text-align: center;">3</p> <p>Thou art my King,⁶ O God! command Jacob’s deliverance⁷ now: Then shall our foes no more withstand, Before Thee all must bow.</p> <p style="text-align: center;">4</p> <p>I will not boast my bow or sword, For Thou alone canst save; In God we boast, His praise record, ’Twas He the victory gave.</p>	<p>¹ Deut. vi. 7, and 20.</p> <p>² <i>The heathen</i>—i. e. the Canaanites.</p> <p>³ <i>Them</i>—i. e. the Israelites.</p> <p>⁴ <i>The land.</i>—The promised land of Canaan.</p> <p>⁵ Deut. iv. 37.</p> <p>⁶ <i>Thou art my king.</i>—The Psalmist’s idea is, Thou who didst deliver my fathers art also my king.</p> <p>⁷ <i>Jacob’s deliverance</i>—i. e. the deliverance of Jacob’s seed, or God’s chosen people.</p>

SUBJECT.	5	NOTES.
<p>Second Part. In a deeply pathetic strain, she mourns the absence of her God; describes the persecution to which she is subjected, and the misery she endures.</p>	<p>BUT Thou¹ hast rejected, and put us to shame; Thou goest not forth with our armies to fight; Thou makest² us fly from the foes we o'ercame: Our enemies spoil us with savage delight.³</p>	<p>¹ Ps. lx. 1.</p> <p>² Deut. xxviii. 25.</p> <p>³ Lev. xxvi. 17. These calamities had been distinctly foretold by Moses, as the punishment of their disobedience.</p>
<p>She solemnly appeals to God as to her sincere attachment and steadfast adherence to His covenant, and her freedom from conformity to the idolaters by whom she was surrounded; and repeats her earnest supplications for deliverance.</p>	<p>6</p> <p>Thy servants are given, like sheep, to be slain; Are scattered with heathens, for nothing are sold;⁴ Reproach and derision⁵ we daily sustain, A by-word are made, and are left unconsolated.</p>	<p>⁴ <i>Are sold.</i>—"God is said to sell his people when He delivers them into their enemies' hands, as out of His own possession. So Deut. xxxii. 30; & Is. lii. 3."—Dr. B.</p> <p>⁵ Jer. xxiv. 9.</p>
	<p>7</p> <p>Confusion is ever before us, and shame; The voice of blasphemers we constantly hear: Yet, Lord, we have never forgotten Thy name, But still to Thy covenant firmly adhere.</p>	
	<p>8</p> <p>Our heart hath not turned,⁶ or gone back from our God; Our steps have not swerved, or declined from Thy way; Though driven with dragons⁷ to make our abode, Where Death spreads his shadow our souls to dismay.</p>	<p>⁶ Ps. cxix. 51 and 157.</p> <p>⁷ <i>Dragons.</i>—This refers, probably, to the state of God's servants, driven from their abodes by persecution, and obliged to dwell in the wilderness surrounded by wild beasts. See Mal. i. 3.</p>
	<p>9</p> <p>Oh! had we forgotten the name of our God, Or stretched out our hands to an idol abhorred, Would He not have searched out the path that we trod? For known are the thoughts of the heart to the Lord.</p>	

SUBJECT.	10	NOTES.
	<p>Behold! for Thy sake, we are constantly slain, Accounted as sheep for the slaughter¹ sent forth:— Awake, O Jehovah! nor silent remain ; Arise, nor forsake us for ever in wrath.</p> <p style="text-align: center;">11</p> <p>Oh! why dost Thou hide from Thy servants Thy face? And why our oppression and woe disregard? We cry, from the dust of the earth, for Thy grace ; Arise, and redeem us from bondage so hard!</p> <hr style="width: 10%; margin: 20px auto;"/> <p style="text-align: center;">PSALM XLV.</p> <p style="text-align: center;">c. M.</p> <p>A sacred ode, composed probably on occasion of Solomon's marriage with Pharaoh's daughter. " This Psalm is prophetic of the future triumphs of Messiah's kingdom. It also describes, in glowing language, borrowed from the manners of an eastern court, the nuptial festival of the king. The bride is a type of the Church of Christ. See Rev. xix."—F. & S.</p>	<p>¹ <i>As sheep for the slaughter.</i> — See Rom. viii. 36, where the apostle quotes this passage as applicable to the fierce persecutions to which the followers of Christ were exposed.</p>
<p><i>First Part.</i> The Psalmist, in a rapture of divine inspiration, celebrates the glory of King Messiah, as displayed in the</p>	<p style="text-align: center;">1</p> <p>MY heart a goodly theme indites,² I celebrate the King; And, as a ready penman³ writes, My tongue shall freely sing.</p>	<p>² See F. & S.</p> <p>³ <i>Ready penman</i> — i. e. "A writer prepared & ready, by a perfect knowledge of the subject he undertakes to treat."—Bishop HORSLEY.</p>

SUBJECT.	2	NOTES.
<p>beauty of His moral character, His gracious speech, and supreme blessedness.</p>	<p>Fairer¹ than all the sons of men, Grace² on Thy lips is poured: For evermore shalt Thou remain The blessed of the Lord.</p>	<p>¹ <i>Fairer</i>, &c.—Moral beauty is here referred to: it was displayed by Messiah in His loving righteousness and hating wickedness. See verse 7. ² <i>Grace</i>, &c.—“This refers to the divine power of Messiah’s teaching, and to the extraordinary effect produced on His hearers. Compare Luke iv. 22, and John vii. 46.”—F. & S.</p>
<p>He invokes His almighty power, to be exerted in the cause of Christian virtue, and for the destruction of its determined enemies.</p>	<p>3 Most mighty! gird Thee on Thy sword,³ In majesty descend, Meekness and truth to spread abroad, And righteousness to’ extend.</p>	<p>³ <i>Thy sword</i>.—The sword which Messiah is here exhorted to gird on, is “the sword of the Spirit, which is the Word of God.” Comp. Eph. vi. 17.</p>
	<p>4 Terrors⁴ from Thy right hand shall dart, To bring the nations low: Sharp are Thine arrows in the heart Of every stubborn foe.</p>	<p>⁴ <i>Terrors</i>.—See Boothroyd. “Messiah, by His Word, displaying the sins of men, the purity of God should dart terrors into their consciences, as it did in the case of Felix.” Acts xxiv. 25.</p>
<p>He declares the eternal duration of Messiah’s kingdom; the perfect rectitude of His government; and His divine happiness in consequence.</p>	<p>5 Thy throne,⁵ O God, is evermore, Thy sceptre wholly right; All wickedness dost Thou abhor, In righteousness delight.</p>	<p>⁵ <i>Thy throne</i>, &c. “But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom.”—Heb. i. 8.</p>
	<p>6 Hence God, Thy God, on Thee doth pour The oil of joy⁶ divine: Thy garments are perfumed all o’er With fragrance wholly Thine.</p>	<p>⁶ <i>The oil of joy</i>.—It was “for the joy that was set before Him that he endured the cross, despising the shame.” Heb. xii. 2.</p>
<p>The honour paid to Him on occasion of His holy union with His church.</p>	<p>7 Kings’ daughters⁷ form Thy glorious train; At Thy right hand⁸ is seen, In gold of Ophir,⁹ meet to reign, Thy holy bride, the Queen.</p>	<p>⁷ <i>Matt.</i> xxv. 1; <i>Rev.</i> xxi. 24. ⁸ <i>At Thy right hand</i>.—The place of dignity and honour. ⁹ <i>Ophir</i>.—Generally supposed to be Sofala, on the S.E. coast of Africa.</p>

SUBJECT.

Second Part.

The bride is exhorted to mortify all un sanctified affections, and to yield to her Lord her undivided heart.

The riches, honour, and power which shall result to her from the accession of the Gentile nations.

Third Part.

God the Father promises that the kingdom of Messiah shall be perpetuated throughout all ages; and that all nations shall record His praise.

8

HEARKEN, O daughter, bend thine ear,
Consider, and forget
Thy father's house,¹ thy kindred dear,
On whom thy heart was set.

9

So shall the King, with great desire,
Upon thy beauty² gaze:
He is thy Lord, and doth require
Thy worship, love, and praise.

10

Lo! Tyre's daughter³ at thy feet
Her costly gifts shall lay;
The rich⁴ thy favour shall entreat,
And nations homage pay.

11

All glorious is the Queen within,
Her robes⁵ with gold are wrought;
She, with her virgins,⁶ to the King,
Rejoicing, shall be brought.

12

TO fill their father's vacant place,
Children⁷ shalt Thou obtain:
And these shall be a princely race,⁸
In all the earth to reign.

13

Through every future age, Thy name
Shall be remembered well;
And nations join Thy praise and fame
For evermore to tell.

NOTES.

¹ *Forget thy father's house.* — Thus, when God made a covenant with Abraham, He commanded him, "Get thee out of thy country, and from thy kindred, and from thy father's house." Gen. xii.

² *Thy beauty* — i. e. the beauty of holiness. "Christ loved the church, and gave Himself for it, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing." Eph. v. 25.

³ The daughter of Tyre represents the most influential of the Gentile nations. Mark iii. 8.

⁴ Is. lx. 3.

⁵ Is. lxi. 10.

⁶ Matt. xxv. 1.

⁷ *Children.* — "The whole Christian race is the fruit of this mystical union of Christ with His church." — F. & S.

⁸ Christians alone possess real dignity now, and will eventually possess all power. They compose that kingdom spoken of by Daniel, (ii. 44.) "which shall never be destroyed." "Ye are a royal priesthood," says the apostle, 1 Peter ii. 9.

SUBJECT.

NOTES.

PSALM XLVI.

L. M. DOUBLE.

Dr. M. Good is of opinion that this Psalm was written to commemorate the victory obtained by Jehoshaphat over the Moabites and Ammonites.¹

1

GOD is our refuge,² ever near;
Our strength, our help when troubles
rise,

Hence, though the earth³ be moved, no fear
Shall in our steadfast hearts arise :
Though mountains, plunged beneath the
seas,

Make ocean's troubled waters roar ;
Though tremblings every mountain seize,
As dash the waves against the shore.

2

A river flows, whose gentle streams
Make glad the city⁴ of our God ;
Jehovah, in her midst, redeems

And helps his people with His rod:⁵
The heathen raged;⁶ the thrones were
moved ;

He spake,—earth melted at his voice ;
The Lord of hosts our refuge proved,
In Jacob's God our souls rejoice.

3

Come,⁷ and behold what works the Lord,
To desolate the earth, hath wrought !
He breaks the bow,⁸ the spear, the sword,
The chariot burns, and brings to nought :

The church militant, though threatened on every side by her enemies, exults in the protection of the Almighty.

The security of the city in which God dwells.

The vanity of all the attempts made for her destruction.

Men are invited to contemplate the wonders wrought by God on behalf of His people.

¹ 2 Chron. xx.

² Ps. lxxi. 7, 8.

³ *Though the earth, &c.*—⁴ In this passage, earthquakes and storms, attended by inroads of the sea, represent the violence and might of an invading army.—F. & S.

⁴ Jerusalem, watered by a gently-flowing stream, diffusing fertility in its course, is here contrasted with the tempestuous ocean, whose agitated waves threaten destruction.

⁵ *His rod.*—The emblem of Almighty power. Ps. cx. 2.

⁶ *The heathen raged.*—⁴ What was figuratively expressed above is now stated.—Dr. B.

⁷ Ps. lxxvi. 5.

⁸ Bishop Louth observes that this imagery is used to express complete victory, and the perfect establishment of peace.

SUBJECT.

The supreme dominion of God asserted by Himself.

All nations are called upon to rejoice at the triumphant resurrection and supreme exaltation of Messiah;

and to offer the sacrifice of universal and heartfelt praise to Him who "is King over the whole earth."

His universal dominion as "Prince of the kings of the earth;" and His especial regard for His peculiar people.

"Be still,¹ and know that I am God;
Let earth exalt my name, and fear!"
The Lord of hosts is our abode,
And Jacob's God our refuge near.²

PSALM XLVII.

L. M. 6 LINES.

This spirited ode appears to have been composed when David brought up the ark from the house of Obed-edom to Mount Zion.³

"The Christian church recognises, under these images, the ascension of her Lord and Saviour into heaven."—BISHOP MANT.

1

O ALL ye people, clap your hands,⁴
Shout unto God with joyful strains!
Reverence⁵ the Lord most high demands,
King over all the earth He reigns:
'Tis He our enemies subdues,
And our inheritance⁶ doth choose.

2

God, with a shout, ascends⁷ on high,
Jehovah with a trumpet's sound:
To praise our God your tongues apply,
The praises of our King resound:
O'er all the earth our God is King;
His praise with understanding sing.

3

God rules the heathen: on His throne
Of holiness our God doth sit:
His sway assembled princes own,
To Abraham's God the tribes submit:
God shields the land:⁸ our foes are awed;
Greatly exalted is the Lord.

NOTES.

¹ "Stand ye still, and see the salvation of the Lord."
2 Chron. xx. 17.

² Deut. xxxiii. 27.

³ 1 Chron. xv. 25
—28.

⁴ Clapping the hands and shouting are expressions of unusual joy.

⁵ See F. & S.

⁶ *Our inheritance.*
—"I go to prepare a place for you."
John xiv. 3. See also 1 Pet. i. 4.

⁷ *God ascends*—i. e. "in the ark, the symbol of His presence. When it was carried by some Levites, others blew the trumpets, and others joined in singing praises."—Dr. B.

⁸ "This appears to refer particularly to the promise that God would guard the land, when the Israelites were assembled at Jerusalem to keep their public festivals. (Exod. xxxiv. 24.) But the Psalmist probably had also in view the general protection afforded by the Almighty to His chosen people."—F. & S.

SUBJECT.

NOTES.

PSALM XLVIII.

L. M.

The occasion on which this spirited Psalm was written is not known with certainty; it was evidently designed to commemorate the defeat of the combined forces of the heathen kings who had advanced against Jerusalem.

1

GREAT is the Lord, and great His
praise

Within the city¹ where He dwells:
His holiness He there displays,
And Zion's² beauty all excels.

2

There, in the city of our King,³
God for a refuge⁴ is made known:
The kings,⁵ against her gathering,
Saw, were amazed, and overthrown.

3

Fear seized upon them there, and pain
Like hers who travail sore performs:
Their scattered forces strewed the plain,
Like ships of Tarshish dashed by storms.

4

What we have heard of Zion⁶ told,
The city of our God below,
Our eyes are favoured to behold;
God will establish her,⁷ we know.

5

Oft on Thy loving kindness,⁸ Lord,
Amidst Thy temple, we have thought;
Far as Thy name is spread abroad,
Thy praise shall all mankind be taught.

The church celebrates the majesty and holiness of God, as displayed in His earthly courts; and His power in securing His people, and destroying their enemies.

His faithfulness in fulfilling the promises made to Zion.

Meditating on the love of God, she foretells that all shall know His name, and declare His praise;

¹ *The city*—i. e. Jerusalem, the type of the Christian church. See Heb. xii. 22.

² Ps. l. 2; Lam. ii. 15.

³ Jer. viii. 19.

⁴ Ps. xlv. 1.

⁵ 2 Chron. xx. 1. Kings and rulers have often united against the Christian church, but she has realized the promise, "No weapon that is formed against thee shall prosper." Is. liv. 17.

⁶ Ps. xlv. 1; lxxxvii. 5; Is. ii. 1.

⁷ Ps. lxxxvii. 5; Daniel ii. 44.

⁸ The loving-kindness of God, displayed in the gift of His Son, is the theme of the church's praise, and by the knowledge of this, all the earth will be filled with His glory.

SUBJECT.	6	NOTES.
<p>and exults in the consciousness of her security under the divine protection.</p> <p><i>First Part.</i></p> <p>The Psalmist invites all men to attend to his lessons of instruction, involving the most important interests of all.</p>	<p>Zion, rejoice! to grant thee aid, His righteous arm thy God doth raise: Daughters of Judah!¹ see displayed His judgments,² and record His praise.</p> <p>7</p> <p>Walk about Zion; count her towers; Her palaces, her bulwarks see! This God, for evermore, is ours, And, unto death, our Guide will be.³</p> <hr/> <p>PSALM XLIX.</p> <p>C. M. DOUBLE.</p> <p>The time and occasion on which this instructive Psalm was written are not ascertained. Calmet refers it to the period of the captivity in Babylon.</p> <p>May not the judgment brought upon the haughty Nebuchadnezzar, whose history affords a most striking illustration of the sentiments contained in this Psalm, have suggested them to its inspired author? (Compare the last verse of this Psalm with Daniel iv. 33.)</p> <p>1</p> <p>HEAR this,⁴ ye people; and attend All in the world who dwell: To low and high⁵ my words I send, To rich and poor as well: My mouth shall wisdom's words repeat, And understanding bring; In parables, with music sweet, My sayings dark I sing.</p>	<p>¹ <i>Daughters of Judah</i>—i. e. "all the smaller cities of Judea."—Bishop WILSON.</p> <p>² <i>His judgments</i>—displayed in the destruction of Zion's enemies.</p> <p>³ Is. lviii. 11.</p> <p>⁴ <i>This</i>—i. e. the instruction contained in the following verses.</p> <p>⁵ <i>To low and high, &c.</i>—All classes are specified, one great object of the Psalmist being to teach the rich not to rely on wealth, and the poor to be content without it.</p>

SUBJECT.	2	NOTES.
<p>He shows how vain, in the day of trouble, and in the hour of death, is the confidence of the wealthy worldling.</p>	<p>Why should I fear the evil day¹ When sinners close me round?² They who on worldly treasures stay, And boast their stores abound, None can to God a ransom give, (Too costly³ it would be,) To cause his brother still to live, And not corruption see.</p>	<p>¹ <i>The evil day</i>, &c. — i. e. Why should I fear the day when wealthy and powerful men lay snares for me? ² F. & S. render this, "When the wickedness of my supplanters hemmeth me in." ³ <i>Too costly</i>. — This redemption cannot be accomplished "with corruptible things, as silver and gold." 1 Peter i. 18.</p>
<p>The same fate awaits the worldly wise, and the fool; though they fondly anticipate a continuance of happiness below.</p>	<p>3 He sees the wise⁴ have no reprieve, But like the foolish die; To others their possessions leave, And in the grave they lie: Though secret hopes their minds engage, Their houses⁵ shall remain, Their dwelling place, through every age, And lands their names retain.⁶</p>	<p>⁴ <i>The wise</i>. — "Those who are possessed of the greatest worldly wisdom." — F. & S. ⁵ Ps. x. 6; Dan. iv. 30. ⁶ 2 Sam. xviii. 18.</p>
<p>Second Part.</p> <p>Notwithstanding the vanity of their sinful course, it is persevered in by their posterity, regardless of the shame which will overwhelm them in the morning of the resurrection.</p>	<p>4 BUT man, in honour,⁷ cannot stay; He, like the beasts, must die: And yet, the folly⁸ of their way Guides their posterity: Like sheep, they to the grave are borne, Death makes them all his prize; And, in the resurrection morn,⁹ The just shall o'er them rise.</p>	<p>⁷ <i>In honour</i> — i. e. possessing the riches and honours of this world. ⁸ Luke xii. 20.</p>
<p>The Psalmist expresses his confidence that God will raise him from the dead, and receive</p>	<p>5 Their beauty quickly shall consume, When in the grave they lie; But God will raise me from the tomb, And welcome me on high.</p>	<p>⁹ <i>The resurrection morn</i>. — This is evidently referred to in the text, when "those who sleep in the dust of the earth shall awake," the just "to everlasting life," and the wicked "to shame and everlasting contempt." Dan. xii. 2.</p>

SUBJECT.

him to eternal glory; and hence infers the excessive folly of worldly men, who sacrifice the interests of eternity to those of time.

First Part.

The Almighty is represented as descending on Mount Zion, as formerly on Mount Sinai, in terrible majesty to judge His people.

He summons them to His presence;

Fear not, though one in riches grow,
Or though his house increase;
For naked¹ he from earth must go,
And all his glory cease.

6

Though while he lived, he blest² his soul,
(And men will give thee praise
When thou dost seek, without control,
Enjoyment³ all thy days,)
Sent to the grave, his fathers' place,
No light⁴ shall cheer his eye:—
Man,⁵ though in honour, void of grace,
Is like the beasts that die.

PSALM L.

L. M. DOUBLE.

The time and occasion on which this sublime Psalm was composed are not ascertained. It consists of two parts; in the former a devout but ignorant worshipper is reprov'd; in the latter, a wicked pretender to devotion.

1

THE mighty God, Jehovah speaks,⁶
The ear of all on earth He seeks:
From Zion, (where he dwells enshrined,)
Perfect in beauty,⁷ God hath shined:
Jehovah comes;⁸—He speaks aloud,
Shrouded in tempest, fire and cloud;
He calls all heaven and earth to see
God judge His people rightcously.

2

“Gather my saints,”⁹ Jehovah cries,
“Bound unto me by sacrifice:”

NOTES.

¹ Compare Job i. 21; and 1 Tim. vi. 7.

² *Blest*—i. e. congratulated himself on his good fortune. Compare Luke xii. 19.

³ See F. & S.

⁴ *No light*.—“Cast ye the unprofitable servant into outer darkness.” Matt. xxv. 30.

⁵ *Man*—who attends only to the concerns of this life, regardless of that which is to come.

⁶ *Speaks*.—F. & S. translate this in the present tense.

⁷ “The city which men call the perfection of beauty.” Lam. ii. 15.

⁸ *Jehovah comes*.—This description of the appearance of the Almighty Judge is taken from that of His appearance on Mount Sinai. See Exod. xix.

⁹ *My saints*.—The Jewish nation, professing the true religion, were a holy people to the Lord their God. Deut. xiv. 2. Compare Heb. ix. 18-20.

SUBJECT.

angels witness the solemnity.

God declares that He does not reprove them for the neglect of ceremonial observances, since these cannot be objects of desire to Him who is the Creator of all: and tells them that the spiritual sacrifices of prayer and praise are those which He approves.

Second Part.

The Almighty Judge severely reprove the hypocrisy of those who, "while they profess that they know God, in works deny Him."

(The heavens¹ His righteousness shall own,
For God Himself is Judge alone :)
"Hear, O My people, hear, whilst I
Against thee, Israel, testify;
For I am God, thy God, and thou
Only before My throne must bow.

3

Not for the want of sacrifice,²
Will I reprove thee, or chastise:
I ask no bullock at thy hand,
Nor he-goat from thy fold demand:
My hand with life the forest fills,
The cattle on a thousand hills
Are Mine, with all the mountain fowl,
And beasts that through the forest prowl.

4

If hungry, would I ask of thine,³
When earth⁴ and all its wealth are Mine?
Can I the flesh of bulls require?
To drink the blood of goats desire?
Offer to God thanksgiving,—pay
Thy vows to the Most High; and pray,
In trouble;⁵ I will own thy claim,
And thou shalt glorify⁶ My name."

5

BUT of the wicked God demands,
"Wherefore⁷ dost thou of my commands
Or covenant speak? for, lo! thy soul
Abhors instruction and control.⁸
The thief obtains thy glad consent,
Thou lovest the adulterer's tent:
Evil and fraud thy mouth defile:
Thy mother's son⁹ dost thou revile.

NOTES.

¹ *The heavens*—i. e. "the angels assembled to witness the dealings of God with His people."—F. & S.

² Thus, in Hosea vi. 6, God says, "I desired mercy, and not sacrifice;" by which we are to understand that the latter, although commanded by God, has no value in His esteem apart from moral excellence. See 1 Sam. xv. 22.

³ Compare Acts xvii. 24, 25.

⁴ Ps. xxiv. 1; 1 Cor. x. 26.

⁵ Ps. cvii. 6.

⁶ *Shalt glorify*—i. e. "Shalt have cause for glorifying me."—F. & S.

⁷ Compare Is. i. 11-15.

⁸ Prov. v. 12, 13.

⁹ *Thy mother's son*.—"To understand the force of this expression, it must be borne in mind that polygamy was allowed among the Israelites.—Those who were born to the same father were all brethren, but a yet more intimate relationship existed between those who had the same mother as well as the same father."—F. & S.

SUBJECT.

He calls on them to consider and to repent, before "His mercy is clean gone for ever;" and declares the worship which is acceptable to God.

first part.

David, under a deep conviction of sin, earnestly appeals to the mercy of God, as the only ground on which he could encourage the hope of pardon.

He confesses the aggravated character of his transgressions, and acknowledging that God

6

All this, in silence, shall I see?¹
 Thinkest thou God is like to thee?
 Before thine eyes thy crimes I set;²
 Consider, ye who God forget,³
 Lest I in pieces tear My foes,⁴
 Then none to save can interpose:—
 Who offers praise, exalteth Me;
 The just shall My salvation see."

PSALM LI.

L. M.

Composed by David, after Nathan the prophet had reproved him for his sin in reference to Bathsheba and Uriah.⁵ It is, as Bishop Horne justly says, "a perfect model of penitential devotion."

1

HAVE mercy,⁶ gracious God, on me,
 According to Thy tender love:
 Thy countless mercies are my plea,
 Blot out my sins,⁷ my guilt remove.

2

Wash⁸ my iniquities away,
 Cleanse me from every sinful stain;
 For I confess⁹ my sins, and they
 Ever before my face remain.

3

Against Thee only¹⁰ did I sin,
 And do this evil in Thy sight:
 So that, did judgment now begin,
 Thou wouldst be clear, Thy sentence
 right.¹¹

NOTES.

¹ Dr. Boothroyd renders this interrogatively, and observes, "God appeals to the reason and conscience of such sinners whether it is proper that He should give them occasion to think that He was like them, and approved their conduct."

² Ps. xc. 8.

³ Ps. ix. 17.

⁴ Ps. vii. 2.

⁵ 2 Sam. xii.

⁶ Exod. xxxiv. 6.

⁷ Is. xliiii. 25; xliv. 22.

⁸ *Wash—cleansc, &c.*—The frequent repetition of the Psalmist's prayers shows the intensity of his desire for pardon.

⁹ *Confess.*—"And David said, I have sinned against the Lord." ² Sam. xii. 13; see also Ps. xxii. 5.

¹⁰ *Against Thee only.*—"The heinousness of my guilt consists, *most especially*, in my having acted in open defiance of the sacred laws of my merciful and almighty benefactor."—F. & S.

¹¹ Romans iii. 4.

SUBJECT.

would be just in his condemnation, he deploras the deep depravity of his nature.

He beseeches God not only for pardon, but also for inward purity, that so he may be restored to the enjoyment of those pure and sacred pleasures of which, in consequence of his sin, he had been deprived.

Second Part.

He vows to improve the mercy and grace of God, by making known to others that divine goodness by which he has been spared and recovered; and to consecrate his life to show forth the praise of God, who is ever "nigh unto

4

Behold, I was conceived in sin,
Was born depraved,¹ a child of wo!
But Thou desirest truth² within,
And wisdom³ there wilt make me
know.⁴

5

Purge me with hyssop,⁵ make me clean,
Wash me,⁶ till I be white as snow;
Gladness impart, and peace serene,
That joy⁷ my broken bones may know.

6

Thy face⁸ hide from the sins I hate,
Blot my transgressions from Thy view;
Within me a clean heart create,⁹
A steadfast¹⁰ mind in me renew.

7

Cast me not from Thy presence, Lord,¹¹
Nor take Thy Spirit quite from me;
Let holy joy be now restored,
Uphold me by Thy Spirit free.¹²

8

TRANSGRESSORS then I'll teach Thy
ways,¹³
Sinners shall learn to fear Thy name;
Saved from the guilt of blood, Thy praise
And righteousness¹⁴ will I proclaim.

9

Lord, open¹⁵ Thou my lips to sing,
My mouth shall then Thy praise recite:
Burnt offerings I to Thee would bring,
If these afforded Thee delight.¹⁶

NOTES.

¹ Eph. ii. 3.
² Truth — i. e. sincerity or uprightness.—Dr. B.

³ Wisdom — i. e. holiness.—F. & S. See Job xxviii. 28.

⁴ Know — i. e. approve.—F. & S. As in Ps. i. 6.

⁵ Hyssop.—“Hyssop was used in the purifying of a leper (Levit. xiv. 6, 7). The Psalmist adopts this language when praying that he may be cleansed from his moral defilement.”—F. & S.

⁶ Is. i. 15–18.

⁷ That Joy, &c.—i. e. “that I who, under a sense of guilt, am broken-hearted, may receive comfort.”—F. & S.

⁸ Ps. xc. 8; Jer. xvi. 17.

⁹ Acts xv. 9.

¹⁰ Steadfast.—See F. & S.

¹¹ Bishop Horne justly observes that banishment from God's presence is the most deplorable effect of sin.

¹² “Where the Spirit of the Lord is, there is liberty.” 2 Cor. iii. 17.

¹³ Thy ways—i. e. “of mercy which I have, in my own person, experienced. See Ps. cxxx. 4 and 7.”—F. & S.

¹⁴ Righteousness—i. e. Thy method of justifying the ungodly, — not by works, but by grace. See Rom. iv. 5–8; and x. 3.

¹⁵ Open—i. e. “enable me to raise the voice of praise and thanksgiving, to which my lips have hitherto been closed, by my conviction of my guilt, and despair of pardon.”—F. & S.

¹⁶ Ps. xl. 6; Hosea vi. 6; Mic. vi. 7, 8.

SUBJECT.

them that are of a broken heart, and saveth such as be of a contrite spirit."

Concluding prayer for the prosperity of God's people.

The Psalmist, in an animated apostrophe, reproves the presumption and falsehood of the powerful foe who gloried in his impiety.

He predicts his utter destruction:

10

O may I now, in sacrifice,
Present to Thee my God on high,
The offering Thou wilt not despise,
A broken heart,¹ a contrite sigh.

11

In Thy good pleasure,² Zion bless;
Jerusalem with walls defend;
Offerings of praise and righteousness
Shall then to Thee, well pleased,
ascend.

PSALM LII.

L. M.

Composed by David on occasion of his persecution by Doeg, the Edomite, as related 1 Sam. xxii.

1

WHY boast³ in mischief, mighty man?
I on Eternal goodness lean.
Thy tongue contrives what ill it can;
So smooth, yet like a razor keen.

2

Thou lovest evil more than good;
What falsehoods from thy lips have
sprung?
Thou lovest words⁴ that lead to blood
And death, O thou deceitful tongue!

3

God will both utterly destroy,⁵
And take thee hence away in wrath;
Pluck thee from thine abode of joy,
And from the living cast thee forth.

NOTES.

¹ Ps. cxlvii. 3.
Is. lxvi. 2.

² "The preceding verses contain a penitential psalm of David. The last two verses appear to have been added during the captivity."—F. & S.

³ *Why boast*—i. e. "Why do you presumptuously anticipate success in your wicked designs against me, from whom the favour of God is never for an instant withdrawn?"—F. & S.

⁴ 1 Sam. xxii. 9 and 22.

⁵ Such will be the fate of all the persecutors of God's people.

SUBJECT.		NOTES.
foretells the salutary effect which this shall produce on the minds of God's people :	<p style="text-align: center;">4</p> <p>The righteous shall, with reverence,¹ say, " Behold the man who scorned to trust In God, but riches made his stay, Strengthening himself by deeds unjust!"</p>	<p>¹ <i>With reverence.</i> —" In the punishment of this wicked man, they find additional reason to reverence God." F. & S.</p>
and expresses his own assurance of prosperity through the divine mercy.	<p style="text-align: center;">5</p> <p>Like a green olive,² I shall thrive, Trusting the mercy of my God; The song of praise shall then revive,³ Among the saints, in Thine abode.</p>	<p>² Ps. xcii. 13, 14 ; Romans xi. 17.</p> <p>³ "David expresses his confidence that, though now banished, he should one day be restored."—Dr. B.</p>
<hr style="width: 20%; margin: auto;"/>		
<p>PSALM LIII.</p>		
<p>L. M.</p>		
<p>This Psalm appears to have been composed towards the close of the captivity in Babylon. With some trifling variations, it is the same as Ps. xiv.</p>		
The Psalmist describes the atheistical and corrupt principles of unbelievers, and their consequently corrupt practice.	<p style="text-align: center;">1</p> <p>THE fool,⁴ within his heart, hath said, " There is no God for me to dread." Corrupt they are; their works are base, And none⁵ the paths of goodness trace.</p>	<p>⁴ <i>The fool.</i> — "Folly is a term employed, in Hebrew, to express the greatest possible degree of guilt."—F. & S.</p> <p>⁵ Rom. iii. 10.</p>
The universally depraved condition of mankind in the sight of the infinitely pure and holy God.	<p style="text-align: center;">2</p> <p>God looked⁶ from heaven on men below, To see if any sought to know Their God;—but all have backward run, None doeth good, not even one.</p>	<p>⁶ <i>God looked.</i>—The Psalmist probably alludes to Gen. vi. 12 : " And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth."—Compare also Rom. iii. 10–13.</p>
The Almighty is represented as declaring the certainty of approaching judgment, when the oppressors of	<p style="text-align: center;">3</p> <p>But shall there not a reckoning be⁷ With those who work iniquity? Who, as their bread, My saints devour, Nor call on God, nor dread His power?</p>	<p>⁷ F. & S. render this, " Shall not cognizance be taken of the workers of iniquity?" and observe that this interrogative is, in Hebrew, the strongest mode of asserting that such will be the case.</p>

SUBJECT.		NOTES.
His people shall receive the due reward of their iniquities.	<p style="text-align: center;">4</p> <p>Then shall the fearless greatly fear; Scattered shall all thy foes¹ appear; And all who now thy hurt devise Be shamed, for God shall them despise.</p>	<p>¹ <i>Thy foes</i>—i. e. the foes of Jerusalem, the type of the Christian church.</p>
The Psalmist prays for the appearance of the great Deliverer.	<p style="text-align: center;">5</p> <p>Oh, that from Zion's² hallowed dome, Israel's Salvation now would come! When God His captives³ back shall bring, Jacob shall joy, and Israel sing.</p>	<p>² <i>From Zion</i>.—“There shall come out of Zion the Deliverer, who shall turn away ungodliness from Jacob.” Rom. xi. 26.</p> <p>³ Is. lii. 8.</p>
<hr/> <p>PSALM LIV.</p>		
<p>7, 6, 8.</p>		
<p>“A Psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?”⁴</p>		
David earnestly supplicates the protection of God against his impious foes.	<p style="text-align: center;">1</p> <p>SAVE me by Thy name,⁵ O Lord! And judge⁶ me by Thy might: Let my prayer, my every word Find favour in Thy sight: Strangers⁷ proud against me rise, Oppressing tyrants seek my life, Set not God⁸ before their eyes, But take delight in strife.</p>	<p>⁴ 1 Sam. xxiii. 19.</p> <p>⁵ See Exod. xxxiii. 5-7; Ps. xx. 1; Prov. xviii. 10.</p> <p>⁶ Ps. xliii. 1, 2; <i>judge</i>—i. e. do me justice.</p> <p>⁷ <i>Strangers</i>.—“The Ziphites, though David's countrymen, acted the part of strangers, in seeking to deliver him up to his unjust and cruel enemy.”—Bishop HORNE.</p>
Confiding in the Almighty, he foretells their doom;	<p style="text-align: center;">2</p> <p>God, my helper,⁹ is with those Who strive my life to save; He brings evil on my foes,¹⁰ And sends them to the grave:</p>	<p>⁸ <i>Set not God, &c.</i>—“They have cast off all regard for His presence and authority, and all fear of His judgments.”—POOLE. Ps. xxxvi. 1.</p> <p>⁹ 1 Chron. xii. 18; Ps. cxviii. 6, 7, & 13.</p> <p>¹⁰ 1 Samuel xxiii. 27.</p>

SUBJECT.

and determines to show forth the praise of his great Deliverer.

first Part.

The King of Israel, an exile from Zion, pours forth his soul to Him who is able to save; describing the cruel and oppressive conduct of his enemies, and the distress they caused him.

Second Part.

He prays that God would bring to nought the counsels of those who disturbed the peace of the holy city;

I will sacrifice to Thee,
And praise Thy name,¹ for it is good:²
Saved from all distress, I see
My every foe subdued.

PSALM LV.

L. M. DOUBLE.

Composed by David during the rebellion of Absalom.³

1

GIVE ear, O God, unto my prayer,⁴
Nor from my supplication hide;⁵
Attend whilst I my woes declare,
And my complaint to Thee confide:
The voice of enemies⁶ I hear,
The' oppression of the wicked feel;
With charges false and insincere
Their wrath and hatred they reveal.

2

My heart⁷ within is sore distressed,
Terrors of death upon me fall;
By fear and trembling I'm oppressed,
And horror broodeth over all:
Oh! that I had the dove's swift wing!
Then would I fly away⁸ and rest:
The desert peace to me should bring,
Nor furious storms my soul molest.

3

DESTROY⁹ their counsels, Lord; divide
Their tongues; for violence and wrong
I, in the city, have descried;
By day and night the walls they throng:

NOTES.

¹ Ps. lii. 9.

² Ps. xcii. 1; cxlvii. 1.

³ 2 Sam. xv.

⁴ Ps. v. 1.

⁵ Ps. xxviii. 1.

⁶ *The voice of enemies*—of those who complained that he neglected the administration of justice, and the public welfare. 2 Sam. xv. 3, 4.

⁷ *My heart, &c.*—The language of David on this occasion, readily suggests the language of David's Lord, when in far deeper trouble, "My soul is exceeding sorrowful, even unto death." Matt. xxvi. 38.

⁸ *Fly away*—i. e. "I should prefer the most dreary solitude to the habitations of these my persecutors."—F. & S.

⁹ *Destroy, &c.*—"And David said, O Lord, I pray Thee, turn the counsel of Ahithophel into foolishness." 2 Sam. xv. 31. Compare also xvii. 1 to 14.

SUBJECT.

and complains bitterly of the traitor who sought his destruction : whose treachery was aggravated by former familiarity and friendship.

Third Part.

In the spirit of prophecy, he foretells their doom, and his deliverance, in answer to fervent and persevering prayer ; and expresses his confidence in the guardian care of the Almighty ;

Mischief and sorrow¹ both are there ;
And wickedness triumphant reigns ;
Guile and deceit lurk every where ;
Her streets are foul with guilty stains.

4

'Twas not an enemy² reproached ;
This I could patiently endure ;
Had he who hated me approached,
I could have hid myself secure :
But, it was thou, my friend, my guide,
With whom the path of life I trod ;
We took sweet counsel side by side,
Ascending to the house of God.

5

DEATH suddenly shall seize them all,
They to the grave alive³ shall go ;
But, as for me, on God I call,
And He will rescue me, I know :
Evening, and morning, and at noon,⁴
I pray, and He will hear my cries ;
Redeem my soul from danger soon,
Though multitudes against me rise.⁵

6

God, who for ever doth remain,
Will hear me, and afflict my foes ;
Because no changes⁶ they sustain,
They fear not God, but still oppose :
Against the peaceable they rise ;
Their covenant break ;⁷ and though
their words
Are soft, yet war their hearts devise ;
Their words destroy like naked swords.

NOTES.

¹ *Mischief and sorrow.*—These, by a hold personification, are represented as holding possession of the city.

² *Not an enemy.*—David was betrayed by his friend and counsellor ; Christ by his disciple. As the traitors were alike in guilt, so also in punishment. "When Ahithophel saw that his counsel was not followed, he arose and hanged himself." — And "Judas, when he saw that he was condemned, went and hanged himself." Matt. xxvii. 5.

³ *Alive.* — The Psalmist here foretells that his enemies shall be destroyed by some remarkable judgment of God, and evidently has reference to Korah, Dathan, and Abiram. See Num. xvi. 29.

⁴ It appears to have been the practice of the pious Jews to pray to God three times daily. See Daniel vi. 10.

⁵ See F. & S. version.

⁶ *No changes* — i. e. "reverses ; everything had, as yet, succeeded to their wish."—Dr. B.

⁷ *Covenant*—i. e. the oath of fealty to their rightful sovereign.

SUBJECT.

and concludes by exhorting the people of God, under all their troubles, to confide in Him who saves the just, and who overthrows the wicked.

first Part.

David, suffering from the oppression of his enemies, implores the divine mercy.

He encourages himself by calling to mind the promises made to him by God.

7

Cast on the Lord thy every care,¹
 And He will surely thee sustain;
 He guards the just,² He hears their prayer,
 And safe for ever they remain:
 But Thou, ere half their days³ be past,
 The men who love deceit and blood,
 Into the pit of death wilt cast;⁴—
 But I will trust in Thee, my God.

PSALM LVI.

c. M.

Composed by David, when he was among the Philistines of Gath.⁵

1

BE merciful,⁶ O God, to me,
 For man would fain destroy :
 Daily against me fighting, he
 Oppression doth employ.

2

My foes would daily me devour,
 Many against me rise;⁷
 But when I dread their wrath and power,
 To Thee my spirit flies.

3

The words⁸ of God my spirit cheer;
 In God I put my trust;
 Nor will I yield to slavish fear
 Of man, the child of dust.

N

NOTES.

¹ 1 Peter v. 7.² Ps. xxxvii. 23, 24.³ *Their days*—i. e. the days of the blood-thirsty and deceitful.—F. & S. Ps. lix. 12, 13; Job xv. 32.⁴ Numb. xvi. 29.⁵ 1 Sam. xxvii. 1-7.⁶ Ps. xxxi. 9. "These words," says Bishop Horne, "are applicable to the circumstances of David, pursued by his enemies: of Christ, persecuted by the Jews; of the church, afflicted in the world; and of the soul, encompassed by enemies."⁷ Ps. iii. 1.⁸ *The words*, &c.—David here refers to the promises of God that he should be king of Israel. See 1 Sam. xvi. 1; xxiii. 17.

SUBJECT.		NOTES.
	<p style="text-align: center;">4</p> <p>They wrest my words¹ from day to day, Together meet for strife; They hide themselves, they mark my way, And wait to take my life.</p>	<p>¹ <i>They wrest my words.</i> — In like manner our divine Saviour was persecuted by his foes. See Matt. xxii. 15.</p>
<p>Second Part. He foretells the destruction of his enemies;</p>	<p style="text-align: center;">5</p> <p>SHALL they escape,² from vengeance free? In wrath destroy them, Lord: My wanderings³ all are known to Thee, My tears dost Thou record.</p>	<p>² <i>Shall they escape?</i> — “The meaning is, that they assuredly will not escape, because of their wickedness.”—F. & S.</p> <p>³ <i>My wanderings.</i> — David here refers to the fugitive life he was compelled to lead, in order to shun the hatred of Saul.</p>
<p>and repeats his expression of confidence in the God of truth,</p>	<p style="text-align: center;">6</p> <p>Soon as I raise to Thee my cry,⁴ My foes shall back be driven; For God, on whom my hopes rely, His word⁵ to me hath given.</p>	<p>⁴ Exod. xvii. 9–11.</p> <p>⁵ 1 Sam. xvi. 1.</p>
	<p style="text-align: center;">7</p> <p>Trusting in God,⁶ His word I praise, No arm of flesh I fear;⁷ Thy vows are on me,⁸ God of grace, My grateful praises hear.</p>	<p>⁶ Jer. xvii. 7.</p> <p>⁷ Is. xxxi. 3.</p> <p>⁸ Ps. lxxvi. 13, 14. The meaning is, “I am bound by vows to Thee.”—Bp. MANT.</p>
<p>Encouraged by his past experience of divine goodness, he prays that he may be preserved unto the end.</p>	<p style="text-align: center;">8</p> <p>My soul⁹ from death didst Thou preserve; O guide my footsteps right, And keep my feet,¹⁰ nor let me swerve, But walk with God in light.¹¹</p>	<p>⁹ Ps. lxxxvi. 13.</p> <p>¹⁰ 1 Sam. ii. 9.</p> <p>¹¹ 1 John i. 7.</p>

SUBJECT.

NOTES.

PSALM LVII.

L. M. 6 LINES.

Composed by David, "when he fled from Saul in the cave."¹¹ 1 Sam. xxiv.

1

BE merciful,² O God, to me,
 Be merciful, I trust in Thee;
 Yea, to the shade³ Thy wings supply,
 Till all my woes be past, I fly:⁴
 On God, the Most High God, I call,
 Who for my good performeth all.⁵

² Ps. lxi. 16.³ Ps. lxxiii. 7.⁴ Is. xxvi. 20.

⁵ *Performeth all*—
 i. e. all that he has
 promised on my be-
 half.

2

Mercy and truth⁶ from heaven He sends,
 My life from scornful foes defends;
 From lions fierce, for such I find
 The sons of men, of fiery mind;⁷
 Whose teeth⁸ are spears, and arrows keen,
 Their tongue a sword that stabs unseen.

⁶ *Mercy and truth*
 —i. e. "God, by
 His deliverance of
 me, manifests His
 loving kindness,
 and the truth of
 His promises."—
 TRAVELL.

⁷ *Fiery mind*—
 Heb. *flaming sons*
of men—i. e. men
 of a ferocious dis-
 position. — See
 F. & S.

⁸ *Whose teeth, &c.*
 —"This expression
 appears to be sug-
 gested by the men-
 tion of lions in the
 early part of the
 verse."—F. & S.

⁹ Micah vii. 2.

3

Be Thou exalted far above
 The heavens and earth, O God of love!
 Though for my steps their net was thrown,⁹
 Though greatly I was bowed down,
 Though for my feet they digged a pit,
 Themselves are fallen into it.

¹⁰ Ps. cviii. 1.

4

Fixed is my heart,¹⁰ O God, to raise
 Early to Thee the song of praise:
 For, lo! Thy truth and mercy¹¹ rise
 Beyond the clouds, beyond the skies:
 Be Thou exalted far above
 The heavens and earth, O God of love!

¹¹ *Truth & mercy,*
 &c. — i. e. they
 extend throughout
 the universe. See
 Ps. xxxv. 5; cviii.
 4.

The Psalmist, in a
 plaintive strain, im-
 plores the mercy of
 God to deliver him
 from his enemies.

In the sure pro-
 spect of divine aid,
 he is enabled to tri-
 umph, and offers to
 God the sacrifice of
 praise and thank-
 giving.

SUBJECT.

NOTES.

PSALM LVIII.

L. M. 6 LINES.

This Psalm, which contains a severe reproof to unjust judges, and a prediction of their ruin, was probably composed when Saul condemned the priests to be slain.¹

The Psalmist, in terms of great severity, reproves unjust judges and magistrates.

The mischief resulting from their perverse and obstinate attachment to injustice.

He prays that their wicked designs may be frustrated;

1

DO ye with righteousness decide,²
Ye sons of men? Is truth your guide?
Nay,—for your hearts, with evil rife,
Spread through the land debate and strife.
The wicked, from the womb,³ do err,
Stray from the birth, and lies prefer.

2

The serpent's poison they diffuse;
Like the deaf adder,⁴ they refuse
To hear the charmer's accents still,
Although he charm with perfect skill.
Lord, break their teeth, destroy their
power,
Nor let the lions fierce devour.

3

Let them, like waters,⁵ melt away:
Their arrows⁶ cause to go astray:
Make them like snails⁷ which melt; like
one
Still-born, who never sees the sun:
Before their pots can feel the fire,
Disperse the thorns⁸ with tempests dire.

¹ Sam. xxii.² Deut. xvi. 18-20;
Eccl. iii. 16.³ *From the womb*
—i. e. from the earliest period of their lives. Compare Ps. li. 5.—F. & S.⁴ *Deaf adder.*—
“A serpent differing from serpents in general, which, like other creatures, may be charmed & tamed; and on this account an apt similitude of a tongue submitting to no control. Compare James iii. 7, 8.”—F. & S.⁵ *Like waters*—
i. e. “utterly relaxed and enfeebled.”—F. & S.⁶ See Dr. Boothroyd.⁷ *Like snails.*—
“Allusion is here made to the slimy track which the snail leaves behind it.”—F. & S.⁸ *The thorns.*—
“The custom of lighting fires in the open air, in eastern countries, seems to have led to this remarkable proverb.”—F. & S.

SUBJECT.		NOTES.
<p>that so the just may be instructed and confirmed in faith, by observing the righteous judgments of God.</p> <p><i>first Part.</i></p> <p>David, suffering persecution from wicked men, beseeches God to deliver him from the power of his enemies, whose causeless and bitter malice he describes.</p>	<p style="text-align: center;">4</p> <p>Gladly the just their fate shall see, Bathed in their blood¹ his feet shall be: And men shall say, "In truth, the Lord Doth to the righteous grant reward; Truly, the Lord is God alone, His judgments thro' the earth are known."</p> <hr style="width: 10%; margin: 20px auto;"/> <p style="text-align: center;">PSALM LIX.</p> <p style="text-align: center;">S. M.</p> <p>"This Psalm is said to have been composed on occasion of David's escape, when Saul sent, and they watched the house to kill him.² David, in these, as in many other circumstances of his life, may be considered as the representative of the Messiah." —Bishop HORNE.</p> <p style="text-align: center;">1</p> <p>DELIVER me,³ O Lord, From men of blood and strife; Defend me from their threatening sword, Who thirst to take my life.</p> <p style="text-align: center;">2</p> <p>For, lo! they lie in wait, The mighty⁴ all combine; Not for my crimes⁵ they show their hate, Or any sin of mine.</p> <p style="text-align: center;">3</p> <p>O Lord of hosts, the God Of Israel, now awake, Visit the nations with Thy rod, And void their treachery make.</p>	<p>¹ <i>Bathed in their blood, &c.</i>—"The similitude is taken from fierce battles, in which the effusion of blood is so great as to moisten the feet of the victors in the conflict." —WALFORD.</p> <p>² 1 Sam. xlx. 11-18.</p> <p>³ "In these words we hear the voice of David when the voice of a prisoner in his own house; the voice of Christ, when surrounded by his merciless enemies; the voice of the church when under bondage to the world; and the voice of the Christian, when under temptation and affliction." — Bishop HORNE.</p> <p>⁴ <i>The mighty</i>—i. e. "Saul and his courtiers."—Dr. B.</p> <p>⁵ <i>Not for my crimes.</i>—David was guilty of no offence against Saul; but his piety, and the success with which God had blessed him, aroused the enmity of this wicked king. Thus our Lord "did no sin;" yet "He was numbered with the transgressors."</p>

SUBJECT.		NOTES.
<p>He foretells their destruction; and his own exaltation through the power and goodness of God.</p>	<p style="text-align: center;">4</p> <p>At night,¹ like dogs unclean, They round the city stray; Their lips are polished swords, and keen, For "Who can hear?" they say.</p> <p style="text-align: center;">5</p> <p>But Thou, O God the Lord, The heathen wilt deride:² His strength to me will God afford, Secure shall I abide.</p> <p style="text-align: center;">6</p> <p>The mercy of my God Shall still before me go: Beneath me all my foes be trod, For He will help bestow.</p>	<p>¹ <i>At night.</i> — "The image is that of a mischievous beast, returning at a stated season for a sly purpose." — HORSLEY. Compare Ps. xxii. 16.</p> <p>² <i>Deride.</i> — "These very expressions are used in Ps. li. 4, to denote the futility of all the counsels entered into by Jew and Gentile against Messiah and His church." — Bishop HORNE.</p> <p>³ <i>Slay them not.</i> — "Jerome rightly conceives that this passage alludes to the punishment of the Jewish nation, dispersed, but not extinguished." — HORSLEY.</p> <p>⁴ <i>Forg t</i> — "the awful lesson which their punishment was intended to impress." — F. & S.</p> <p>⁵ <i>Crimes.</i> — Heb. <i>Sin of their mouth.</i> — Horsley thinks that this refers to the awful imprecation of the Jews, "His blood be on us, and on our children!"</p> <p>⁶ <i>Consume them.</i> — This prediction was accomplished in the total subversion of Jerusalem by Titus." — Bp. HORNE.</p> <p>⁷ <i>That men.</i> — The dispersion of God's ancient people is a most striking proof offered to the whole world, of the power and government of Jehovah.</p>
<p style="text-align: center;">Second Part.</p> <p>He predicts their dispersion and ruin, as a striking example of the righteous judgment of God, conveying instruction to all mankind.</p>	<p style="text-align: center;">7</p> <p>SLAY them not,³ righteous Lord, Lest men forget⁴ the blow: Scatter them by Thy power abroad, And lay the impious low.</p> <p style="text-align: center;">8</p> <p>Let them, for all the crimes⁵ Their mouth and lips disperse, Be taken in their pride betimes, Who love to lie and curse.</p> <p style="text-align: center;">9</p> <p>Consume them⁶ in Thy wrath, That men⁷ may know and own That Thou dost rule through all the earth, That Thou art God alone.</p>	

SUBJECT.		NOTES.
<p>In the confidence of faith, he offers to God the sacrifice of thanksgiving and praise.</p> <p><i>first Part.</i></p> <p>The Psalmist deplores the anger of God manifested towards His people, and the consequent disorder which prevailed amongst them.</p>	<p>10</p> <p>Though they at night repeat, Like hungry dogs,¹ their cry, Let them stray up and down for meat, Yet gather no supply.</p>	<p>¹ <i>Hungry dogs.</i>—The messengers of Saul are here more immediately referred to: they surrounded David's house in the evening, and watched anxiously for their prey.</p> <p>² <i>I will sing, &c.</i>—The close of this Psalm bears a striking resemblance to that of Ps. xxii., which is so manifestly prophetic of Messiah's sufferings and triumph. See also Ps. lxi. 30 to end.</p> <p>³ Ps. xxxv. 28.</p>
	<p>11</p> <p>But I will sing² Thy power, Aloud Thy grace declare, For Thou hast been my strength, my tower, From trouble and despair.</p>	
	<p>12</p> <p>To Thee, my strength, to Thee, My song shall ever rise,³ For God is my defence, and He Who help in need supplies.</p>	
<hr/>		
<p>PSALM LX.</p>		
<p>C. M.</p>		
<p>This Psalm appears to have been composed by David shortly after his accession to the throne of Israel, and whilst engaged in dangerous wars with the surrounding states. The triumph of David over his enemies is typical of the triumph of Messiah.</p>		
	<p>1</p> <p>LORD, Thou hast cast us off;⁴ displeased; Return, Thy grace reveal! With trembling all the land is seized; Do Thou its breaches heal.</p>	<p>⁴ The unsuccessful war carried on by Saul against the Philistines, and the subsequent civil war amongst the twelve tribes, appear to be here alluded to.</p>
	<p>2</p> <p>Thou to Thy people, Lord, hast shown Hard things; to them hast sent, And made them drink (before unknown) Wine⁵ of astonishment.</p>	

SUBJECT.	3	NOTES.
<p>Encouraged by the fact that God had provided for them a banner round which they could unite, he prays the Almighty to interpose for their deliverance.</p>	<p>Yet hast Thou given a banner,¹ Lord, To all Thy name who fear, Spread, in the cause of truth, abroad, And round it we appear.</p> <p>4</p> <p>That Thy beloved may be saved, Hear, and with Thy right hand, Impart the blessings we have craved, And rescue Israel's land.</p>	<p>¹ <i>A banner.</i> — As David's banner was a rallying point for the scattered Israelites, so it is foretold of Christ, "the root of Jesse which shall stand for an ensign of the people," that "to it shall the Gentiles seek." Is. xi. 10.</p>
<p>Second Part.</p> <p>Animated by the promises of God, the King of Zion foretells the dominion he should obtain, not only over the descendants of Israel, but also over the Gentile nations.</p>	<p>5</p> <p>GOD, by His holiness,² hath sworn, And I shall hence prevail; Through Shechem be, in triumph, borne, And measure³ Succoth's vale.</p> <p>6</p> <p>Gilead is mine, Manasseh mine; Ephraim my head⁴ defends; From Judah,⁵ by the word divine, The Lawgiver descends.</p>	<p>² <i>By His holiness</i> —i. e. "sworn by Himself that He will maintain the cause of David."—F. & S.</p> <p>³ <i>Measure</i>—"for the purpose of distributing it amongst my followers."—F. & S.</p> <p>⁴ <i>My head</i>—i. e. guards my person. Compare 1 Sam. xxviii. 2.</p> <p>⁵ <i>From Judah.</i>—"The sceptre shall not depart from Judah, nor a lawgiver, until Shiloh be come," &c. Gen. xlix. 10.</p>
<p>Foreseeing the great difficulties to be surmounted, he implores divine guidance and help;</p>	<p>7</p> <p>Moab, enslaved, shall wash my feet; On Edom I will tread;⁷ To proud Philistia's warlike seat My triumph⁸ soon shall spread.</p> <p>8</p> <p>To Edom who will be my guide, Its city⁹ strong to' obtain? Lord, wilt not Thou, our God, preside Over our hosts again?</p>	<p>⁶ This was the work of slaves.</p> <p>⁷ <i>Tread.</i> — See Bishop Horne, and compare Joshua x. 24; and 1 Cor. xv. 25.</p> <p>⁸ See parallel passage in Ps. cviii. 9.</p> <p>⁹ Bozrah, the capital of Edom, deemed impregnable. See Obad. 3. Bp. Horne remarks that Christ's triumph is set forth under the striking image of a king of Israel returning from the reduction of Idumea—"Who is this that cometh from Edom, with died garments from Bozrah?" Is. lxxiii. 1.</p>

SUBJECT.

and renouncing all confidence in the arm of flesh, foretells the certainty of his success.

The King of Israel, in a state of exile, humiliation, and trouble, pours out his soul to God for deliverance.

He expresses his desire to abide for ever in the presence of God, as his only place of security ;

9

From trouble give us help,¹ for vain
The help of man,² we know:
Through God shall we the victory gain,
And tread down³ every foe.

PSALM LXI.

7. 6. 8.

Written by David during the rebellion of Absalom.

1

HEAR my cry, O God! attend
My prayer, my trouble see:
From the land's⁴ remotest end,
O'erwhelmed, I cry to Thee:
Lead me to the rock⁵ too high
For me to gain without Thy power;
Thou hast been a shelter nigh,
From all my foes a tower.

2

In Thy tabernacle⁶ I
For ever will abide;
To Thy wings for covert fly,
And in Thy power confide:
Thou, O God, my vows hast heard,
And I the heritage may claim,
Promised in Thy holy word⁷
To those who fear Thy name.

NOTES.

¹ *Help*—or *Salvation*.

² Is. xxxi. 3.

³ Is. lxiii. 3.

⁴ *The land*—i. e. the holy land. David was, at the time, on the other side of Jordan.

⁵ *The rock too high*.—"So lofty that I cannot reach the summit of it without Thine assistance. David adopts this language to express the difficulties he had to encounter in returning to Mount Zion."—F. & S.

⁶ *Thy tabernacle*.—That this was the object of David's desire, during his exile, is evident from his language to Zadok. 2 Sam. xv. 25. See also Ps. xlii. 1, 2.

⁷ Ps. xxxvii. 29.

SUBJECT.

and concludes by declaring his assurance that God will prolong his life on earth, and throughout eternity.

First Part.

The King of Israel declares his sole confidence to be in God.

He expostulates with his malicious enemies.

3

Lord, Thy servant's life¹ wilt Thou
Prolong for evermore ;
He before Thy face shall bow,
And endlessly adore :
Truth and mercy² now prepare,
To keep him safe from every storm ;
So Thy praise will I declare,
And all my vows perform.

PSALM LXII.

8. 6.

Bishop Patrick is of opinion that this Psalm was composed by David when he had overcome the fears excited by the rebellion of Absalom, but before he was fully restored to his kingdom.

1

TRULY in God do I confide,³
From Him salvation flows ;
He is my rock,⁴ my refuge tried ;
He my salvation ; I abide
Unmoved by all my foes.

2

How long will ye, with mischief, all
Assault a man betrayed ?
As though⁵ he were a bowing wall,
Or tottering fence prepared to fall,
With none to grant him aid ?

NOTES.

¹ *Life*—i. e. "in his posterity, and especially in the person of Messiah." See Dr. B. David may also refer to his immortality hereafter.

² Ps. lxxxv. 10.

³ Ps. xxxiii. 20.

⁴ Ps. xviii. 2.

⁵ *As though*, &c. —i. e. "with the utmost violence, and in a confident expectation of at once overthrowing him." — F. & S. Comp. Is. xxx. 13.

SUBJECT.		NOTES.
<p>He describes their baseness and treachery;</p> <p>and encourages himself still to confide in divine protection.</p>	<p style="text-align: center;">3</p> <p>Only to cast him from his height¹ Of glory they conspire; In fraud and falsehood they delight; And, blessings though their mouths recite, Their hearts a curse desire.</p> <p style="text-align: center;">4</p> <p>My soul,² in God alone confide, From Him expecting aid; He is my rock, my refuge tried; He my salvation; I abide Unmoved beneath His shade.</p>	<p style="text-align: center;">3</p> <p>¹ <i>His height.</i> — The object of David's enemies was to deprive him of his crown. It was on the charge that "He made Himself a king," that our Lord was condemned. See John xix. 12.</p> <p>² <i>My soul.</i>—Compare 1st verse. Bp. Mant observes that this repetition is very beautiful and impressive.</p>
<p style="text-align: center;">Second Part.</p> <p>The Psalmist, from his own experience, exhorts men to trust in God, rather than to rely on an arm of flesh; and warns them not to trust in oppression; or to yield to the love of money.</p>	<p style="text-align: center;">5</p> <p>TRUST Him at all times;³ to Him cry; Let God your refuge be; For men of low degree or high, Alike are vain, a specious lie, More light than vanity.⁴</p> <p style="text-align: center;">6</p> <p>O, trust not in oppression⁵ vain, From robbery depart; And if you stores of treasure gain, If riches fast increase,⁶ abstain From giving them your heart.</p>	<p style="text-align: center;">5</p> <p>³ <i>At all times</i>—whether in prosperity or in adversity.</p> <p>⁴ Is. xl. 17.</p> <p>⁵ <i>In oppression</i>—i.e. "in wealth gotten by oppression."—F. & S.</p> <p>⁶ 1 Tim. vi. 17.</p>
<p>He concludes by declaring that all power belongs to God; and that it is ever revealed in connexion with mercy.</p>	<p style="text-align: center;">7</p> <p>Once hath God spoken, twice⁷ made known, To Him belongs all might: Also by Thee is mercy shown, And all mankind Thy truth shall own, Who judgest all aright.</p>	<p style="text-align: center;">7</p> <p>⁷ <i>Twice.</i>—"This is the Hebrew method of expressing that a thing has been repeatedly done. In the present instance, the repetition is intended to mark the solemnity and importance of the precept delivered."—F. & S.</p>

SUBJECT.

The Psalmist, at a distance from Zion, expresses his intense desire to enjoy the ordinances of God's house.

Conscious of his interest in the divine favour, and of its supreme value, he resolves to spend his life in the sacred exercises of prayer and praise.

NOTES.

PSALM LXIII.

L. M. 6 LINES.

"In this Psalm the royal prophet, an exile in the wilderness, expresses most elegantly the sentiments of tenderness and love."
—BISHOP LOUTH. Bishop Horne observes that "the whole Psalm is applicable to the circumstances of Christ in the flesh, and to those of His people in the world."

1

O GOD, Thou art my God; and I
With early¹ zeal will seek Thy face;
My longing soul for Thee doth cry,
Here, in a dry and thirsty place;
Thy power and glory² to behold,
As in the sanctuary of old.

¹ *Early*. — "The meaning is that the Psalmist addresses himself to God with earnestness and alacrity."—F. & S. Compare Jer. vii. 13, 25.

² *Thy power and glory* — i. e. "the ark of Thy might, and the symbol of Thy divine presence."—F. & S.

³ *Life*. — The greatest of earthly blessings. Compare Job ii. 4.

2

Dearer than life³ I feel Thy love,
Hence shall my lips Thy praise proclaim;
Through life, I'll bless my God above,
And lift⁴ my hands up in Thy name;
My soul, thus satisfied,⁵ shall tell
Thy praise, and joy my song shall swell.

⁴ 1 Tim. ii. 8.

⁵ Jer. xxxi. 14.

3

Thee I remember on my bed,
And meditate on Thee by night;⁶
And safe beneath Thy wings⁷ outspread,
In Thy protecting care delight:
My soul pursues hard after Thee,
And Thy right hand⁸ upholdeth me.

⁶ Ps. lxxvii. 6.

⁷ Ps. xxxvi. 7.

⁸ Ps. xxxvii. 24.

SUBJECT.

He predicts the overthrow of his enemies; and the consequent triumph of God's people.

David, in the person of Messiah, prays to be delivered from His enemies, whose cruel hatred and slanderous malice he describes.

Their daring impiety, deep cunning, and unwearied zeal.

4

But those who seek my soul to slay,
Low on the earth shall soon be found,
Slain by the sword, the foxes' prey;¹
Whilst I the praise of God resound:
His saints² shall glory and adore,
When liars,³ silenced, speak no more.

PSALM LXIV.

S. 7.

Composed, probably, by David, during the persecution by Saul.⁴ Bishop Horsley styles it, "A prayer of the Messiah, with particular allusion to His ill treatment from the Jews, and their destined punishment."

1

HEAR my voice,⁵ O God, while praying,
Save my life from dreadful foes;
Hide⁶ me from the plots they're laying,
All their wicked schemes oppose:
Who their tongues like swords⁷ are
whetting,
All whose words are arrows keen;
Who the perfect⁸ man besetting,
Shoot him suddenly, unseen.

2

Bold they are in evil doing,
Privily⁹ their snares they lay:
Though an impious course pursuing,
"Who shall see our deeds?"¹⁰ they say:
Searching,¹¹ evil to discover,
Wicked diligence they show;
Fraud and guile their purpose cover;
Who their inward thoughts¹² can know?

NOTES.

¹ *The foxes' prey* —i. e. "they shall be denied the rites of sepulture, and their carcasses shall be devoured by wild beasts. The animal here expressly named is the jackal, the fox of Palestine."—F. & S.

² The restoration of David would be a matter of joy to all God's people.

³ *Liars.* — Those who, having sworn allegiance to their sovereign, had violated their oath.

⁴ 1 Sam. xix.

⁵ Ps. lv. l. 2.

⁶ Is. xxxii. 2.

⁷ Prov. xii. 18.

⁸ *Perfect.* — "David thus calls himself, because he was perfectly innocent of what they laid to his charge." — Bp. PATRICK.

⁹ 1 Sam. xxiii. 19-23; Matt. xxvi. 3, 4.

¹⁰ Ezek. viii. 12.

¹¹ 1 Sam. xxii. 7-10; Matt. xxvi. 59.

¹² Is. xxix. 15.

SUBJECT.

He foretells their sudden and irremediable ruin; the fear it will produce in the minds of all men; and the joy it will impart to the righteous.

The Church unites in ascribing praise to Jehovah, the hearer of prayer, for having pardoned her sins; and shows the great privilege of those who are permitted to worship God in his earthly courts.

3

God with arrows¹ them pursuing,
Suddenly shall wound and slay;
So their tongue shall prove their ruin,
All who see shall flee away:
Men shall fear when they are told it,
Mark God's doings, hear His voice;
Gladly shall the just behold it,
All the upright shall rejoice.

NOTES.

¹ *Arrows*.—This may be prophetic of Saul's death; "he was sore wounded of the archers." (1 Sam. xxxi. 3.) But its most important fulfilment is to be found in the destruction of Messiah's enemies; an event calculated to draw the attention of all mankind, and to impart to them instruction.

PSALM LXV.

L. M. 6 LINES.

"This Psalm contains a thanksgiving to God for having 'sent a gracious rain upon His inheritance.' The land had been previously suffering from the effects of a long-continued drought,² a visitation of providence upon it, for the manifold sins of its inhabitants."—F. & S.

² 2 Sam. xxi. 1.

1

PRAISE waits³ in Zion, Lord, on Thee,
There shall our vows accomplished be;
O Thou,⁴ that hearest prayer sincere,
To Thee shall all mankind draw near;
Our sins prevailed;⁵ we mourned their sway:
And Thou hast purged them all away.

³ *Praise waits*, &c.—"As a servant, to do what Thou commandest."—Dr. B.

⁴ *O Thou* — i. e. "because Thou hast proved Thyself a hearer of prayer, all men," &c.—F. & S.

⁵ Prov. xxviii. 13.

2

Blest are the chosen men⁶ whom Thou
Dost cause within Thy courts to bow:
Thy holy temple doth supply⁷
Good that alone can satisfy:
By wondrous works⁸ of mercy there
Thou answerest Thy people's prayer.

⁶ Ps. lxxxiv. 4.

⁷ Jer. xxxi. 12–14.

⁸ See F. & S., who render it, "Wonderfully in mercy dost Thou answer us."

SUBJECT.

She declares God to be the sole object of trust, and magnifies His power as displayed in creation and in providence ;

and commemorates especially the goodness of Him who gives "rain from heaven, and fruitful seasons, filling our hearts with food and gladness ;"—thus "giving us all things richly to enjoy."

First Part.

God's anointed king, re-established on his throne, calls upon all nations to unite with Him in songs of praise.

3

The confidence art Thou of all,¹
On earth or sea, who on Thee call ;
Who, by Thy strength, the mountains vast,
(Girded with power) hast settled fast :
Whose voice can still the raging seas,²
The people's tumult loud appease.³

4

Thou visitest the earth with rain,⁴
To raise for man supplies of grain :
Dost on the ridges waters shower,
The furrows settle by Thy power ;
Soften, with copious showers, the soil,
To bless the anxious sower's toil.

5

Thy goodness crowns the ripening year,⁵
Thy paths⁶ drop fatness far and near :
The pastures of the desert wide,
The hills rejoice on every side ;
Abundant crops the valleys bring ;
They shout for joy, they also sing.

PSALM LXVI.

SEVENS. 6 LINES.

This thanksgiving ode is generally thought to have been composed by David on his return to Jerusalem, after he had quelled the rebellion of Absalom.

1

MAKE a joyful noise to God,⁷
Sound His glorious praise abroad :⁸
Say, "How terrible art Thou!"⁹
All Thy foes to Thee shall bow :

NOTES.

¹ Ps. xxii. 27.

² Ps. lxxxix. 9.

³ Ps. ii. 1-4.

⁴ Deut. xi. 11, 12 ; Is. xxvii. 3 ; Ps. cxlv. 16. Bp. Horne considers this as typical of God's gracious visitation of His Church by the Spirit. Compare Ezek. xxxiv. 26.

⁵ Ps. ciii. 4.

⁶ *Thy paths.* — "God is here represented as distributing blessings wherever he goes. *Paths* denote God's operations in nature, giving rain in due season, and the returns of spring, seed-time, and harvest."—Dr. B.

⁷ Ps. c. i.

⁸ Is. xliii. 12.

⁹ The terrors of God's justice were displayed in the destruction of David's enemies ; but the destruction of those who crucified the Son of David, was so signal a display of divine justice, that it was calculated to make all earth adore.

SUBJECT.

The wonderful interpositions of Jehovah, in former times, on behalf of His people, are referred to as a ground of warning to His enemies, and of encouragement to His saints.

Second Part.

The Psalmist reviews the trials through which God had brought His people :

resolves to fulfil his vows, by offering the sacrifices of prayer and praise ;

All the earth shall worship Thee,
Sing Thy praise, Thy glory see."

2

Come, behold the works of God!
Fearful is Jehovah's rod:
Lo! the sea,¹ at His command,
Dried, and was as solid land;
Jordan² parted at His voice,
There³ did we in Him rejoice.

3

Clothed with power,⁴ He ever reigns,
Views the nations, and restrains.
Bless our God, ye people, raise
Loud your voice to speak His praise!
Who our souls doth keep and guide,
Nor permits our steps to slide.

4

THOU hast proved us, Lord, and tried⁵
Even as silver's purified:
Thou didst cast us in the net,⁶
Thou with troubles didst beset;
We through fire and water⁷ passed,
Yet are brought to peace at last.

5

I will now attend Thy house,⁸
There perform my solemn vows;
Those my lips, in trouble, made,
Faithfully shall now be paid;
Prayer, like incense,⁹ shall arise,
Through the' atoning sacrifice.¹⁰

NOTES.

¹ *The sea* — i. e. the Red Sea. Compare Exod. xiv. 21; and xv. 19.

² Josh. iii. 14-16.

³ *There* — i. e. "upon that occasion."—HORSELEY.

⁴ *Clothed with power.* — "This verse contains an inference from the preceding. God being the same, and ruling for ever, let not any dare, like Egypt, to provoke again his wrath."—Dr. B.

⁵ *Tried, &c.* — by affliction. This is the fire by which God tries and purifies His people. 1 Pet. i. 7.

⁶ *Net.*—God had permitted their enemies to ensnare them.

⁷ *Through fire and water, &c.*— "This is a proverbial expression, signifying extreme danger." — F. & S. Is. xliii. 2.

⁸ Deut. xii. 11.

⁹ Lev. ii. 1, 2; and Rev. viii. 3.

¹⁰ The sacrifices offered by David were typical of that one sacrifice offered by Christ, through which believers find acceptance with God.

SUBJECT.

he invites all who revere God to hear what the Lord had done for him :

and infers, from the gracious acceptance of his prayer, that he had been sincere before God.

The Church implores the mercy and favour of God, in order that the knowledge of Jehovah may be universally diffused, and the Kingdom of Messiah be universally established :

6

Ye who fear the Lord,¹ come see
What His grace hath done for me:
Up to Him my cry I raised,
Him extolled, His goodness praised,
Conscious,² if my soul preferred
Sin, my prayer would not be heard.

7

But the Lord *hath* bent his ear,
*Hath*³ approved my prayer sincere:
God, who heard me in distress,
Gratefully my soul shall bless;
Who my prayer did never spurn,
Nor from me His mercy turn.

PSALM LXVII.

SEVENS.

"A hymn for the feast of Tabernacles, prophetic of a general conversion of the world to the worship of God."—BISHOP HORSLEY. Calmet is of opinion that this Psalm was composed after the return from Babylon, and that the occasion was the restoration of fertility to the soil, after the long period of drought and scarceness recorded by Haggai.⁴

1

GOD,⁵ in mercy, cause His face
Graciously on us to shine!
Make Thy way,⁶ Thy saving grace,
Known through earth by power divine.

2

Let the people praise Thee, Lord!
Thee let all the people bless!
Nations sound their joys abroad,
Ruled,⁷ by Thee, in righteousness.

P

NOTES.

¹ Mal. iii. 16.

² *Conscious*, &c.—“He means that if, while praying, the love of iniquity had been indulged, God would not have listened to him; for He heareth not sinners, (John ix. 31,) nor hypocrites, (Job xxvii. 8, 9.)”—Dr. B.

³ Ps. cxvi. 1.

⁴ See Hag. i. 10, 11; and ii. 17-19.

⁵ Compare Numb. vi. 24, 25.

⁶ *Thy way*, &c.—i. e. thy salvation, by the promised Messiah. The petition was partially fulfilled on the day of Pentecost. (See Acts ii.) Its full accomplishment is still the daily prayer of the Church.

⁷ Ps. lxxii. 2, 3.

SUBJECT.

that so there may be "glory to God in the highest, and on earth peace."

In the exercise of faith, she predicts this glorious result.

first Part.

As the ark is being placed on the shoulders of the Levites, in order to its removal to Mount Zion, the singers raise their voices in praise to God, for His tender compassion towards those in distress,

3

Let the people praise Thee, Lord!
All the people join to sing!¹
Earth,² (Thy blessing on her poured,) Then a rich increase shall bring.

4

God on us will blessings pour,
Our own God His people bless:
Then shall all the earth adore,
All mankind His name confess.

PSALM LXVIII.

L. M. DOUBLE.

"This beautiful, sublime, and comprehensive, but very difficult Psalm, seems evidently to have been composed on that festive and joyful occasion, the removal of the ark to Mount Zion.³ In its mystical sense, which is authorized by St. Paul,⁴ it is, according to Vitringa, the ascension of Christ into heaven, and His session at the right hand of the Father, and the effects thereof, namely, the gathering together and preservation of the Church, and the destruction of His own and the Church's adversaries."

"Dr. Chandler has made a very ingenious division of this Psalm into five parts, founded on the supposition of its being performed at the removal of the ark."—BISHOP HORNE.

The division made by Dr. C. is observed in the following version.

1

LET God arise⁵ and scatter those
Who hate Him, and disperse His foes!
Like smoke, let them be driven away;
As wax beneath the scorching ray
Dissolves,—so let the wicked⁶ fall
Before Jehovah, Lord of all!
But let the just in God rejoice
Exceedingly, with heart and voice!

NOTES.

¹ Ps. c. 1; cxvii.

² When the reign of Christ is established fully "there shall be no more curse." The physical earth shall bring forth abundantly; and the hearts of men, no longer bearing "thorns and thistles," shall abound in the fruits of the Spirit, "in all goodness, and righteousness, & truth." Amen! See Ezek. xxxvi. 25 to end.

³ See 2 Sam. iv.

⁴ Eph. iv. 8.

⁵ "And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee." Numb. x. 35.

⁶ *The wicked*—i.e. "the idolatrous enemies of the Israelites."—F. & S.

SUBJECT.

and for His goodness and justice displayed in His conduct to Israel.

Second Part.

As the procession towards Mount Zion commences, they advert, with great propriety, to the occasion when God went before His people in the wilderness, provided for their wants, subdued their enemies, and clothed His servants with their spoil.

Third Part.

Approaching near to Zion, they exult, in the boldest strain of poetry, in its superiority over the

2

Sing unto God! Jehovah praise!
 A highway¹ in the desert raise!
 A judge of widows in distress,
 A father of the fatherless,
 Is God, in His most holy dome:
 He brings the weary wanderers home;²
 He frees the captives, breaks their bands;
 But rebels pine in thirsty lands.

3

WHEN, marching³ through the desert wide,
 O God, Thy people Thou didst guide,
 Earth trembled,⁴—Sinai shook,—the sky
 Dropped⁵ at the' approach of God Most High,
 Thou, Lord, didst send a plenteous rain,⁶
 To cheer Thine heritage again:
 Enclosed⁷ with food Thy people dwelt,
 And there the poor Thy goodness felt.

4

The Lord Jehovah gave the word;⁸
 'Twas published by the hosts that heard:
 Kings, with their armies flee, and they
 Who stayed at home⁹ divide the prey:
 They shine,¹⁰ like doves' wings, silvery bright,
 And tinged with gold; or as the height
 Of Salmon, covered o'er with snow,
 When God the scattered kings¹¹ brought low.

5

IS Bashan's hill the favoured place?¹²
 Will God its lofty summit grace?
 Ye lofty hills, why envy ye
 The hill where God desires to be?¹³

NOTES.

¹ A highway. — F. & S. render this passage, "Raise a highway for Him who rideth through the desert." Compare Is. xl. 3; Matt. iii. 3.

² "In this verse reference is made to the forlorn condition of the Israelites in Egypt, and to their ungrateful and rebellious conduct while proceeding to the promised land." — F. & S. Compare Ps. cvii. 32-36.

³ Ps. cxiv; Judges v. 4, 5.

⁴ Ps. lxxvii. 18.

⁵ Dropped — i. e. "the clouds poured out water." Ps. lxxvii. 18.

⁶ Rain. — "This refers to the manna, which God is figuratively said to rain down." Exod. xvi. 4." — Dr. B.

⁷ See Bp. HORNE, and compare Exod. xvi. 13; and Numb. xi. 31. The supply of quails is referred to.

⁸ The word — i. e. "the promise of victory, which was immediately fulfilled." — F. & S.

⁹ Who stayed at home — i. e. the women.

¹⁰ They shine — i. e. in the spoils of the enemy.

¹¹ Kings — of Canaan. See Numb. xxi. 1-3; Josh. x.

¹² See Bp. HORNE.

¹³ Ps. cxxxii. 13.

SUBJECT.

surrounding mountains, inasmuch as God had chosen it for His peculiar abode.

Fourth Part.

The procession having ascended Mount Zion, and the Levites having deposited their sacred burden in the place assigned for it, the congregation renew their praise to God who deigns to dwell with men, who daily loads them with benefits, and who had promised to destroy all the enemies of His people.

Fifth Part.

The sacrifices having been offered, and the people being about to return home, they raise a song of joy and triumph, because the great work of transferring the ark to Mount Zion had been so happily

Here will the Lord for ever dwell!¹
Not countless chariots² guard so well:
Jehovah dwells on Zion now,
As once on Sinai's awful brow.³

6

THOU hast ascended⁴ up on high,
And captive led captivity;
Accepted gifts for men, that thus,
(Though rebels,) God might dwell with us;
The God of our salvation bless,
His daily benefits confess:
The Lord our God alone can save
From death,⁵ and from the yawning grave.

7

But God will surely wound the head⁶
Of those who sinful courses tread,
The Lord hath said, "My arm of might
Shall bring,⁷ as once from Bashan's height,
Or from the depths of Egypt's sea,
My people, crowned with victory:
Then, bathed in blood⁸ shall be their feet,
And dogs⁹ their slaughtered foes shall eat."

8

THY goes forth to Thine abode,¹⁰
Thy sanctuary, were seen, O God!
The singers went before,¹¹ and they
Who instruments of music play
Followed, enclosed by virgin bands,
With sacred timbrels in their hands;
"Bless ye the Lord our God," they sing,
"Ye who from Israel's fountain spring!"¹²

NOTES.

¹ Ps. cxxxii. 14.² See F. & S. and compare Deut. xx. 1-4; 2 Kings ii. 12.³ Deut. xxxiii. 2.⁴ *Ascended*, &c.—See Eph. iv. 8, where the Apostle Paul applies this to the ascension of Christ to the right hand of the Father, and to his receiving the Holy Ghost, "the gift of God," to communicate to His church. Compare Luke xxiv. 49, with Acts iii. 33.⁵ *From death*—with which their enemies had threatened them.⁶ *The head*.—They who follow the serpent's example, shall share his punishment. Gen. iii. 15.⁷ *Shall bring*.—"I will bring thee, O Israel, back in triumph now from the battle, as I did heretofore from your conflict with Og, King of Bashan, and from the passage of the Red Sea."—F. & S.⁸ Ps. lviii. 10.⁹ Ps. lxiii. 10.¹⁰ *To thine abode*.—The presence of God with the ark on Mount Zion, was a pledge of success and victory to the Israelites.—"A like pledge of her future enlargement and exaltation, was the ascension of her Lord and Head, to the Christian church."—Bishop HORNE.¹¹ 2 Sam. vi. 5 & 15.¹² Is. xlvi. 1.

SUBJECT.	9	NOTES.
<p>accomplished; they rejoice in the unity God had thus wrought amongst them; and pray that the nations may be brought to renounce their idolatry, and to worship Jehovah on His "holy hill of Zion."</p>	<p>There little Benjamin¹ is seen, And Judah's princes there convene; With those of Zebulun, and those Who Naphtali's chief strength compose: Their happy union strength has brought: Confirm, O God, what Thou hast wrought: Then,² at thy temple, we shall see The kings presenting gifts to Thee.</p>	<p>¹ <i>Benjamin</i> and <i>Judah</i> were the tribes nearest to the city of <i>David</i>; <i>Zebulun</i> and <i>Naphtali</i> were the most remote. Mention is made of these four tribes to show the uniformity of the whole nation, since the ceremony was attended by all the tribes, far and near.</p> <p>² <i>Then</i>. — Thus when the church of Christ is <i>one</i>, we may expect the conversion of the world. See <i>John xvii. 21</i>.</p>
<p>Animated by the spirit of prophecy, they call upon all nations to sound His praise.</p>	<p>10</p> <p>Rebuke the monster³ wont to hide Among the reeds of Egypt's tide; The crowds of mighty men who bow To bulls and calves, and, prostrate, vow: Make all submit, make all adore, And scatter those who joy in war; Till princes come from Egypt's shores,⁴ And Ethiopia⁵ God implores.</p>	<p>³ <i>Rebuke the monster, or the wild beast of the reeds</i>. — F. & S. By which, "we are to understand the Egyptian power, described by its emblem, the crocodile, living among the reeds of the Nile." — <i>Bishop HORNE</i>. The bulls and calves refer also to the worship paid by the Egyptians to <i>Apis</i> and <i>Osiris</i>.</p>
	<p>11</p> <p>Sing praise, ye kingdoms of the earth,⁶ Sing praise to God who gave you birth: To Him who rides⁷ the heavens on high, Whose voice of thunder⁸ shakes the sky: Ascribe ye strength⁹ to God alone, Whose glory is to Israel shown: God, who is dreadful to His foes,¹⁰ But who, on Israel,¹¹ strength bestows.</p>	<p>⁴ <i>Is. xix. 18 & 25; xlv. 14.</i></p> <p>⁵ <i>Zeph. iii. 10; Acts vii. 27.</i></p> <p>⁶ <i>Romans xv. 10, 11; Rev. xv. 4.</i></p> <p>⁷ <i>Ps. xviii. 10.</i></p> <p>⁸ <i>Ps. xxix.</i></p> <p>⁹ <i>Rev. xix. 6.</i></p> <p>¹⁰ See verse 1.</p> <p>¹¹ <i>Deut. xxxiii. 29.</i></p>

SUBJECT.

First Part.

Messiah, in the depth of His humiliation, pours forth His soul in strong crying and tears to Him who is able to save Him from death.

From the false charges of His enemies He appeals to God, and prays that none of His disciples may be offended in consequence of His sufferings.

He declares his zeal for the prosperity of God's holy temple; and laments "the contradiction of

NOTES.

PSALM LXIX.

L. M. DOUBLE.

"This Psalm, though written by David, is doubtless prophetic of our Redeemer."—BISHOP MANT.

The rebellion of Absalom was, probably, the occasion on which it was composed.

I

SAVE me, O God! the waters¹ threat
My soul;—I sink in yielding mire!²
With deepest waters am beset,
The overwhelming floods rise higher.
Wearied³ with cries, my throat is dry;
Mine eyes fail while for God I look:
My foes are countless; therefore I
Restored⁴ the wealth I never took.

2

My folly, Lord,⁵ to Thee is known,
No sin can be concealed from Thee:
Let none that fear Thee be o'erthrown⁶
For my sake, or confounded be:
'Tis for Thy sake I suffer scorn,
Shame veils my face, and I become
A stranger to my brethren born,
An alien from my mother's home.

3

Zeal⁷ for Thine house doth eat me up,
And the reproach⁸ of those who scorn
Thy name, hath been my bitter cup;
With tears and fastings I am worn:

¹ *Waters.* — This image is frequently employed to describe great calamities. Compare Ps. xviii. 16; Is. xliii. 2.

² Ps. xl. 2; Jer. xxxviii. 6.

³ Heb. v. 7.

⁴ *Restored, &c.* — "A proverbial expression, signifying I have been accountable for the crimes of others." — HORSLEY.

⁵ *My folly, Lord, &c.* — i. e. "Thou knowest whether I am really guilty of the charges brought against me by my enemies. By this appeal the Psalmist means to assert his innocence." — F. & S.

⁶ Thus our Lord prayed for Peter, that his faith might not fail. Luke xxii. 32.

⁷ *Zeal.* — "And His disciples remembered that it was written, The zeal of Thine house hath eaten me up." John ii. 17.

⁸ "For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached Thee, fell on me." Rom. xv. 3.

SUBJECT.

sinners against Himself," resulting from that zeal.

Second Part.

He renews His fervent supplications to God, pleading His mercy and His truth, and prays that He may be delivered from the power of wicked men, of death, and of the grave.

He foretells the utter ruin which should overwhelm His enemies, by the righteous judgments of God, in consequence of their having rejected His Messiah, and that "righteousness which is of God by faith."

To weep in sackcloth is my fate;
 A proverb to the' ungodly throng;
 While those who sit' within the gate,
 And drunkards, make my woes their song.

4

BUT as for me, my prayer shall rise,
 In an accepted time to Thee:
 O God, in mercy hear my cries,
 And, in Thy truth,² deliver me:
 Save from the mire, nor let me sink,
 From waters deep, from hostile spite,
 From the dark deep's impending brink,
 Nor let the pit enclose me quite.

5

Hear me,³ O Lord, Thy love and grace
 Are good; in mercy turn to me;
 Nor from Thy servant hide Thy face,
 In trouble, hear me speedily:
 Draw near,⁴ redeem me, check my foes,
 Thou my reproach hast known, and
 shame:
 My heart is broken; full of woes,
 I look for comforters in vain.

6

Gall,⁵ for my meat, their hands prepare,
 And vinegar, my thirst to slake:
 Their table⁶ shall become a snare,
 Their wealth a trap, their loins shall
 shake,
 Their eyes be darkened, and Thy wrath,
 And indignation on them seize;
 Their home be desolate,⁷ henceforth,
 And none possess their tents in ease.

NOTES.

¹ *Who sit*, &c.—The gate of the city being the place where justice was administered, the persons here spoken of are judges and magistrates. See 2 Sam. xv. 2; and Dan. ii. 49. The Roman authorities, and the chief priests united with the lowest of the rabble to mock our Lord.
² Messiah here prays that "the sufferings due to the sins of the world may not finally overwhelm Him; but that the morning of His resurrection may at length succeed the night of His passion."—Bp. HORNE.

³ This repetition of His entreaties suggests the solemn period when, "being in an agony, He prayed more earnestly." Luke xxi. 44.

⁴ The favourable answer to this prayer enabled our Lord, when forsaken by all, to say, "Yet I am not alone, because the Father is with me." John xvi. 32.

⁵ "They gave Him vinegar to drink, mingled with gall." Matt. xxvii. 34.

⁶ "This seems to refer peculiarly to the judgments which should fall on the Jews for their sins, and especially for their unbelief, and rejection of our Lord. This has been strikingly fulfilled."—Dr. B. Compare Romans xi. 9, 10.

⁷ See Acts i. 20, where Peter applies these words to the traitor Judas.

SUBJECT.	7	NOTES.
<p><i>Third Part.</i></p> <p>In anticipation of His resurrection, He declares His resolution to show forth the praise of God;</p> <p>and concludes by calling on the whole creation to swell the song of thanksgiving and praise.</p>	<p>For lo! they vex whom Thou hast scourged;¹ Their tongues,² whom Thou hast wounded, grieve; Their countless crimes shall not be purged, Nor they Thy righteousness receive.³ But, from the book of life erased, They to the just shall not draw nigh; Whilst I, distressed and poor, am raised,⁴ By Thy salvation, Lord, on high.</p>	<p>¹ Is. liii. 5.</p> <p>² <i>Their tongues.</i>—The allusion here appears to be to the manner in which our Lord was mocked, previous to His crucifixion." See Matt. xxvii. 29.</p> <p>³ Rom. ix. 31-33.</p> <p>⁴ Christ, raised from the dead by the glory of the Father, had all power given to Him in heaven and on earth.</p>
	<p style="text-align: center;">8</p> <p>I'LL praise my God, nor ever cease,⁵ (The song of praise my lips adorns;) This offering more my God shall please Than ox or steer, with hoofs and horns: The humble gladly this shall see; Your heart shall live⁶ that seek the Lord; For God regards the poor man's plea,⁷ Nor shall his prisoners be abhorred.</p>	<p>⁵ "Here, as in the 22nd, and many other Psalms, the scene changes from sorrow to joy; from a state of suffering to one of triumph; from the passion to the resurrection."—Bp. HORNE.</p> <p>⁶ <i>Live</i>—or revive.—F. & S.</p> <p>⁷ Ps. xxxiv. 6.</p> <p>⁸ Dr. Boothroyd thinks it probable that the remainder of this Psalm was added by one of the prophets during the captivity in Babylon.</p>
	<p style="text-align: center;">9</p> <p>Let heaven⁸ and earth resound His praise, The seas, and all that in them live; For God will Zion⁹ save, and raise Judah's fair cities, and will give His people a possession there; Their seed shall fill the promised land; And all who love His name shall share The blessings of His bounteous hand.</p>	<p>⁹ <i>Zion</i>.—"As the Psalm is delivered in the person of the Messiah, we must interpret these expressions not of Zion "the mountain which might be touched," but of the Zion which is spiritual and invisible."—WALFORD. Compare Heb. xii. 22; Rev. xiv. 1.</p>

SUBJECT.

NOTES.

PSALM LXX.

S. M.

Composed, probably, by David, during the rebellion of Absalom. It is the same as Ps. xl. 13 to end; and as it is styled "A Psalm of David to bring to remembrance," it is probable that, on the present season of distress, he repeated the petitions he had presented on a former occasion.

1

MAKE haste to help me, Lord!¹
 Make haste, my foes control:
 Let them be shamed,² and overawed,
 That persecute my soul.

¹ Ps. xl. 13.² Ps. cix. 29.

2

Turn back, and scatter far
 Those who desire my hurt;
 All those who cry "Aha! Aha!"³
 And give them their desert.

³ *Aha!* — an expression of supreme contempt and scorn. See Mark xv. 29.

3

Let those who seek Thy face⁴
 Gladly in Thee confide,
 And sing, with all who taste Thy grace,
 "Let God be magnified!"⁵

⁴ Ps. v. 11.⁵ Ps. xxxv. 27.

4

Needy and poor,⁶ to Thee
 For speedy aid I pray;
 My help and my deliverer be,
 O Lord,⁷ make no delay.

⁶ Ps. xl. 17; lxix. 29; cix. 22.

⁷ Dan. ix. 19.

Q

The King of Israel, in a state of distress and humiliation, as a type of "the man of sorrows," beseeches God to succour him; to disperse his enemies;

and to cause those who trust in Jehovah to rejoice in the assurance of His favour and protection.

SUBJECT.

NOTES.

PSALM LXXI.

SEVENS. DOUBLE.

Bishop Horne and many others consider that this Psalm was composed by David during the rebellion of Absalom; which was a severe trial to him in his declining years.

first Part.

David, in great affliction, expresses his confidence in God, and implores His promised aid and protection.

He pleads the former goodness of God; and that his present apparent desertion was misinterpreted by his enemies.

Oppressed by the infirmities of age, he pathetically implores a continuance of God's favour and presence.

1

LORD, I put my trust in Thee,¹
 Let me not confounded² be:
 Save me in Thy righteousness,
 Bend Thine ear to my distress;
 Be my rock of refuge,³ where,
 Constantly, I may repair;
 Safety let Thy word⁴ impart,
 Thou my rock and fortress art.

2

O my God, deliver me,
 Set me from the wicked free;
 Thou, my hope, my trust on earth,
 Hast sustained me from my birth:⁵
 I a fearful sign⁶ appear,
 Yet art Thou my refuge near;
 Let Thine honour and Thy praise
 Fill my mouth through future days.

3

When, through age, my powers decay,
 Cast me not, O God, away:
 Slandrous foes against me rise,
 Evil counsels they devise:
 "God hath left him now,"⁷ they say,
 "Persecute and take your prey:"
 O, my God, remove not far,⁸
 Haste, and make my soul Thy care.

¹ Ps. xvi. 1.

² *Confounded* — i. e. let not my expectations be disappointed.

³ *Rock of refuge*.— See F. & S. and Dr. B.'s versions.

⁴ *Thy word*.— Instead of "Thou hast given commandment to save me," — F. & S. — read "Give commandment to save me."

⁵ Ps. xxii. 9.

⁶ *A fearful sign*.— F. & S. render it, "a portentous sign;" and note, "Many are willing to persuade themselves that my trials proceed directly from God's wrath; and are intended to warn them against a like course of conduct." See 2 Sam. xvi. 8. Thus Simeon foretold that our Lord should "be for a sign which should be spoken against." Luke ii. 34.

⁷ Ps. iii. 2.⁸ Ps. xxii. 11.

SUBJECT.

Second Part.

Strengthened, by waiting on God in prayer, he foretells the destruction of his enemies, and declares his resolution to hope in God, and to praise Him.

Encouraged by the review of God's providence towards him through life, he again prays that he may not be deserted in old age, but that his life may be prolonged, for the glory of God, and the good of future generations.

He declares his determination to "bless the Lord at all times," for His righteousness dis-

4

THOU wilt shame,¹ confound, destroy
 All who now my soul-annoy:
 I will hope for evermore,
 Praise Thee louder than before;
 Thy salvation,² all the day,
 Truth and mercy will display;
 In the strength of God express³
 Nothing but His righteousness.

5

Thou hast taught me from my youth,
 I have long proclaimed Thy truth;
 Now, that I am old and grey,⁴
 Lord, forsake me not, I pray;
 Till, to every age,⁵ I tell
 Power with God alone doth dwell;
 Spread Thy righteousness abroad;
 Who is like to Thee, O Lord?

6

Thou hast shown⁶ me, oft before,
 Many troubles,⁷ great and sore;
 Once again Thy mercy show,
 Raise me from the depths of woe;
 Spread my greatness far and wide,
 Comfort me on every side:
 Let me, with Thy holy throng,
 Make Thy faithfulness my song.

7

Loud my tongue Thy praise shall tell,⁸
 Holy One of Israel!
 Greatly shall my lips rejoice,
 When to Thee I raise my voice,

NOTES.

¹ *Thou wilt shame.*—This prophecy was strikingly fulfilled, both in reference to the enemies of David, and to those of Messiah. Compare Ps. xxxv. 26; xl. 14.

² Ps. xl. 9, 10.

³ Is. l. 7.

⁴ Is. xlvi. 4.

⁵ *Till, to every age.* "He wishes to live, to instruct the present race and all posterity, in the righteous & mighty deeds of Jehovah."—Dr. B.

⁶ *Shown* — i. e. "made to experience."—F. & S.

⁷ Few men have ever been called to undergo greater trials than David. It was from *experience* that he was led to say, "Many are the afflictions of the righteous." Ps. xxxiv. 19. Compare Hosea vi. 1, 2.

⁸ "The truth of God, in accomplishing His promises, by the redemption of our souls, and the confusion of our spiritual enemies, is a subject which demands a never-ceasing tribute of gratitude and love, of praise & thanksgiving." — Bishop HORNE.

SUBJECT.

played in the deliverance of His servant.

First Part.

David prays that Solomon's throne may be established in righteousness.

From the prosperity and peace resulting from his wise and righteous government, he describes prophetically the blessings of Messiah's kingdom ;

Make Thy righteousness my song,
This recording all day long ;
Since the foes who sought my hurt,
Sink in shame, their just desert.

PSALM LXXII.

C. M.

This Psalm appears to have been composed by David when, at the close of life, he had set Solomon on the throne of Israel. "Then," says Calmet, "transported with joy and gratitude, he addressed this Psalm to God, in which he prays Him to pour out His blessings on the young king and the people. He then, wrapped up in a divine enthusiasm, ascends to a higher subject ; and sings the glory of Messiah, and the magnificence of His reign."

1

GIVE to the king² Thy judgments, Lord,
Thy righteousness bestow,
To judge Thy people, and award
Right to Thy poor below.

2

The mountains³ righteousness shall bring,
The little hills yield peace ;
The poor be guarded by their King,
The fierce oppressor cease.

3

Long as the sun and moon remain,⁴
He shall be feared alone ;
Like showers⁵ shall He descend, like rain
On grass but newly mown.

NOTES.

¹ Sink in shame—i. e. their impious schemes against the Lord's Anointed end in disappointment and disgrace.

² The prayer here presented on behalf of Solomon bears a striking resemblance to the prophecy respecting Messiah, as recorded, Is. xi. 1-5.

³ The mountains. "It was usual to place persons upon eminences for the purpose of conveying intelligence, or proclaiming good tidings. Compare Is. lii. 7, 8 ; and xl. 9."—F. & S.

⁴ "And of His kingdom there shall be no end." Luke i. 33.

⁵ 2 Sam. xxiii. 4 ; Hosea vi. 3.

SUBJECT.

the security and happiness of His subjects; and the unbounded extent of His dominion.

Second Part.

The benevolence and righteousness of Messiah's administration, displayed especially in His regard for the poor. The endless duration of His kingdom foretold; and the character of the offerings His subjects shall present.

Under the figure of outward national prosperity is foretold the spiritual prosperity of His kingdom; the vast numbers of those who should be born in "the city of God;" until His dominion be universal.

4

Then shall the righteous thrive,¹ and be
With peace and plenty crowned;
His kingdom² stretch from sea to sea,
To earth's remotest bound.

5

His rule the desert tribes³ shall own,
His foes shall lick the dust;⁴
All kings shall bow before His throne,
All nations serve and trust.

6

FOR He shall hear the poor man's plea,⁵
Maintain the needy's⁶ right;
Their souls redeemed by Him shall be,
And precious in His sight.⁷

7

Long shall He live,⁸ and men shall send,
From Sheba,⁹ gifts of gold;
For Him shall ceaseless prayer¹⁰ ascend,
His praise be daily told.

8

The mountain tops¹¹ shall wave with corn,
Like Lebanon's¹² tall head;
The crowds within the city born¹³
Like grass on earth shall spread.

9

Long as the sun shall light afford,
His name shall be confessed;¹⁴
Men shall be blest¹⁵ in Him their Lord,
All nations call Him blest.

NOTES.

¹ Mal. iv. 2.

² Compare Zech. ix. 9, 10; Ps. ii. 8; xxii. 27, 28.

³ *Desert tribes*—those who from their predatory habits were most unlikely to submit to the sceptre of righteousness.

⁴ *Lick the dust*.—"This denotes prostration before Him, as is the Eastern custom."—Dr. B.

⁵ Ps. cii. 17.

⁶ *Needy*.—"Such have ever formed the chief part of the church of God."—Dr. B.

⁷ Ps. xlix. 9; cxvi. 15.

⁸ See Ps. xxi. 4; Is. liii. 10; & Heb. vii. 3.

⁹ *Sheba*—a part of Arabia Felix.

¹⁰ *Prayer*.—"for His success, the establishment and extension of His kingdom."—Dr. B.

¹¹ *Mountain tops*—i.e. "in situations where corn is least to be expected."—F. & S.

¹² *Like Lebanon's*, &c.—i. e. "like the trees planted on Lebanon. This implies that the corn will be lofty and luxuriant."—F. & S.

¹³ Ps. lxxxvii. 5.

¹⁴ Ps. xlv. 17.

¹⁵ *Men shall be blest*, &c.—This was the original promise made to Abraham, and fulfilled in "his seed, which is Christ." Compare Gen. xxii. 18, with Gal. iii. 8, 16.

SUBJECT.

Jehovah is to be praised eternally "for His unspeakable gift."

First Part.

The Psalmist declares his conviction of the goodness of God to His people, notwithstanding he had been tempted, in a moment of unbelief, to think otherwise, when he saw the prosperity of the wicked; whose daring impiety and presumption, nourished by their worldly affluence, he describes.

10

For ever blest be Israel's Lord,
Who wonders works for men!¹
His glorious name² be spread abroad
Through all the earth, Amen!³

PSALM LXXIII.

L. M. 6 LINES.

This interesting and instructive Psalm is thought to have been composed by Asaph,⁴ the seer, on occasion of the destruction of Sennacherib's army.⁵

1

TRULY to Israel⁶ God is kind,
The pure in heart His goodness find:
But ah! my feet⁷ almost had tripped,
My steps, alas! had nearly slipped;
For I was envious when I saw
The wicked prospering more and more.

2

Firm is their strength till death⁸ draws near,
They feel no plague, no trouble fear:
Like costly chains,⁹ or garments, they
Their pride and violence display:
Their eyes stand out with fat,¹⁰ and more
Than heart could wish they have in store.

3

Corrupt they are, their words profane,
They breathe oppression and disdain;
Against the heavens their mouth doth talk,¹¹
Their tongues through earth, unbridled,
walk.¹²

NOTES.

¹ Rev. xv. 4; Is. vi. 3.

² This prayer will be fulfilled when the gospel is universally established.

³ "The second Hebrew division of the Psalms ends with this doxology."—F. & S.

⁴ 2 Chron. xxix. 30.

⁵ 2 Kings xix.

⁶ *To Israel*—i. e. to the people of God—or the pure in heart.

⁷ *My feet*.—"He here figuratively states that his conviction of the great truth contained in verse 1, had been, for a moment, shaken."—F. & S.

⁸ *Till*.—F. & S. render this, *until their death*, not *in their death*, as in the common version.

⁹ Compare Prov. i. 9, and Cant. iv. 9.

¹⁰ "This is a metaphorical allusion to the rich collars or chains worn about the necks of great personages."—Dr. B.

¹¹ *Fat*.—"The sacred writers employ this term to signify a body pampered to excess by luxury and self-indulgence." Compare Ps. xvii. 10; Job xv. 27.—F. & S.

¹² *Talk*.—"They blaspheme the God of heaven, and calumniate His servants on earth."—GREEN.

¹³ *Walk*—"literally *march*—like plunderers attacking everybody they meet."—Dr. B.

SUBJECT.

"How doth Jehovah know?"¹ they cry;
 "Can knowledge dwell with God Most
 High?"

4

He contrasts the prosperity of these sinners with his own multiplied afflictions.

Lo! these, the' ungodly, live in peace,²
 Prosper on earth, and still increase!
 Surely, I've cleansed my heart in vain,
 And washed my hands from every stain;³
 For all day long am I oppressed,
 And every morning sore distressed.

Second Part.

Greatly perplexed, yet anxious not to ensnare, by his doubts, any of his believing brethren, he seeks, in the temple of God, divine instruction, and discovers, by the light of faith, the terrible danger in which the wicked stand, and the vanity of those pleasures which had made him envious.

5

HAD I, in words, my grief declared,
 Thy children, Lord, I might have snared,⁴
 Therefore, I studied, to discern
 What was too difficult to learn,
 Till to the house of God⁵ I went,
 And saw revealed their punishment.

6

Surely, in slippery paths they're placed,
 Thence to destruction's pit they haste;
 To sudden desolation doomed,⁶
 With terrors utterly consumed,
 How all their pleasures, like a dream,⁷
 When Thou dost wake to judgment, seem!

7

He confesses and deplors his folly in having been thus misled and ensnared; and having hitherto been "kept by the power of God," rejoices in

Thus was my heart with grief oppressed,
 Pricked in my reins,⁸ I had not rest;
 So had my foolishness increased,
 Before Thee, I was like a beast,⁹
 Still, Lord, I ever near Thee stand,
 Thou holdest me by my right hand.

NOTES.

¹ Ps. xciv. 7.

² *Live in peace.*—When temporal rewards and punishments were the obvious sanctions of the law, the prosperity of the wicked caused great perplexity to the godly, by suggesting doubts respecting the equity of the divine administration. See Jer. xi. 1, 2. The argument between Job and his friends is a further illustration of this truth.

³ Ps. xxvi. 6.

⁴ *Snared.*— "I should have betrayed the cause of religion, and supported their impiety."—Dr. B.

⁵ *The house of God.*—And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up unto the House of the Lord, and spread it before the Lord." Is. xxxvii. 14.

⁶ Is. xxxvii. 36.

⁷ *Like a dream.*—i. e. "As a pleasing dream vanishes instantly on awaking, so the pleasures of these men will vanish when God shall effect His righteous judgment."—WALFORD.

⁸ *My reins.*—i. e. in my heart. See Ps. vii. 9.

⁹ *Like a beast.*—"I deserved to be put on a level with irrational creatures, for having hastily taken so erroneous and unjust a view of Thy dealings."—F. & S. Compare Ps. xcii. 6.

SUBJECT.

the assurance that Jehovah will be his guide even until death, and his present and eternal portion.

He declares the fearful end of idolators; and his own highest good.

first Part.

The Church supplicates God on behalf of Zion, and bewails her desolation by impious foes.

8

Me, by Thy counsel,¹ Thou wilt guide,
And bring to glory, sanctified:
To whom in heaven do I aspire
But Thee? or whom on earth desire?
My heart may fail, my strength depart,
But Thou my strength and portion art.²

9

For lo! they perish³ who remove
Far off from Thee, and idols love:
But, to draw near,⁴ my God, to Thee,
Is good, the highest good to me:
I put my trust in God the Lord,
And live to spread His works abroad.

PSALM LXXIV.

L. M. DOUBLE.

“This, which is the second of the Psalms by Asaph, was probably occasioned by the desolation of Jerusalem, the temple, and the neighbouring country of Judea, by Nebuchadnezzar.”—Bishop MANT.

1

LORD, why for evermore reject,⁵
In wrath, Thy sheep,⁶ once loved so well?
Thy purchased heritage respect,
Mount Zion,⁷ where Thou long didst
dwell.
Haste⁸ to the desolations war
Within Thy sacred courts hath made;
Thine enemies amidst them roar,⁹
And boast their ensigns¹⁰ there displayed.

NOTES.

¹ *Thy counsel.*—“God’s counsels, contained in His word, are the believer’s guide to eternal life, and his song in the house of his pilgrimage.”

² Ps. xvi. 5; Lam. iii. 24.

³ *They perish.*—Such was the case with Sennacherib and his host. (See Is. xxxvii. 36 to end.)

⁴ “Nearness to God is my felicity. This is a fine contrast with the preceding verse.”—Dr. B.

⁵ Lam. v. 20 & 22.

⁶ Ps. xc. 7.

⁷ Ps. lxxxviii. 68; lxxxvii. 2.

⁸ *Haste.*—This implies that God had withdrawn His presence.

⁹ *Roar*—as wild beasts. Compare Lam. ii. 7.

¹⁰ *Ensigns*—the signals of victory.

SUBJECT.	2	NOTES.
<p>She describes their profane and sacrilegious conduct ;</p>	<p>Like men¹ with axes they appear, Who come to fell a forest rude ; Thus Zion's² fretted work, so dear, With axe and hammer they have hewed : Thy sanctuary³ is burnt with fire, Thy dwelling place, Thy people's joy ; Our utter ruin they conspire,⁴ And all Thy synagogues⁵ destroy.</p>	<p>¹ F. & S. render this, "They appear like men bringing up axes against a tangled forest." ² Jer. iii. 12-23. ³ 2 Kings xxv. 9. ⁴ Ps. lxxxiii. 4. ⁵ <i>Synagogues</i>—or places of assembly for worship.</p>
<p>and, mourning the absence of any divine communication as to the period of her calamities, beseeches God to interpose on her behalf.</p>	<p style="text-align: center;">3</p> <p>We see no sign,⁶ nor learn by dream, Or prophet, when shall end our shame. How long, O Lord, shall foes blaspheme ? For ever shall they scorn Thy name ? Why, why withdrawest Thou Thy hand ?⁷ Thy right hand why withholdest Thou ? For Zion's sake, for Judah's land, O pluck it⁸ from thy bosom now !</p>	<p>⁶ <i>No sign</i>—i. e. no token usually given by our God of approaching deliverance.—F. & S. Compare Lam. ii. 9. This state of things had been foretold by Amos, viii. 11. ⁷ Lam. ii. 3. ⁸ <i>Pluck it</i>—i. e. exert Thy mighty power to save us.</p>
<p style="text-align: center;">Second Part.</p> <p>The Church calls to mind God's mighty works on behalf of His people in times past, especially in delivering them from Pharaoh and the Egyptians ; adverts to His power and goodness displayed in the world of nature ; and hence takes encouragement to implore God to consider her distress, and not to forsake her.</p>	<p style="text-align: center;">4</p> <p>FOR God,⁹ our King of old, is He Who wrought salvation for our sake ; Thou by Thy strength didst part the sea,¹⁰ And there the heads of dragons break :¹¹ Leviathan by Thee was crushed, And desert tribes¹² with food¹³ supplied ; At thy command the fountains gushed¹⁴ From rocks,—or mighty streams were dried.¹⁵</p> <p style="text-align: center;">5</p> <p>Thine is the day, the night is Thine, The sun with light hast Thou arrayed ; The bounds of earth didst Thou assign, Summer and winter Thou hast made.</p>	<p>⁹ <i>For God, &c.</i>—i. e. Notwithstanding God's refusal now to interfere on our behalf, He is the same God who rescued us on former occasions. ¹⁰ <i>The sea</i>—the Red Sea. Compare Is. li. 9, 10. ¹¹ <i>Heads of dragons—Leviathan</i>—i. e. Pharaoh and his army. ¹² <i>Desert tribes</i>—i. e. "the wild Arabs on the border of the Red Sea."—F. & S. ¹³ <i>Food</i>.—"This term is used figuratively for the spoils of the Egyptians." F. & S. ¹⁴ Exodus xvii. 6. ¹⁵ Josh. iii. 15, 16.</p>

SUBJECT.

She pleads the covenant made with the father of the faithful; and repeats her earnest entreaties, urged by the increasing fury of her foes.

The King of Zion unites with the Church in offering the sacrifice of thanksgiving to God, and declares the rectitude of his government.

He adverts to the disorganized state of God's heritage previous to his administration.

Consider, Lord, their impious scorn,
The foolish¹ have blasphemed thy name;
Leave not Thy turtle dove² forlorn,
Nor Thine afflicted poor disclaim.

6

Respect Thy covenant,³ for the' abodes
Of cruelty the dark world fill;
Forsake not those oppression goads,
But let the needy praise⁴ Thee still.
Arise, O God! plead Thine own cause;
Consider Thy reproachful foes;
Their voice amidst Thy temple roars,
Louder their impious tumult grows.

PSALM LXXV.

148TH.

This Psalm appears to have been composed by Asaph, the friend of David, shortly after his accession to the throne of Israel.

1

FOR Thee, O God most high,
Our thanks we now prepare;
For that Thy name is nigh,⁵
Thy wondrous works declare;
When I the congregation sway,⁶
My rectitude will I display.

2

The land,⁷ and those contained
Within it, were dissolved;
Its pillars⁸ I sustained,
To judge by truth resolved:
Fools against foolishness I warn,
To sinners cry, Lift not the horn.

NOTES.

¹ *The foolish*—i. e. the wicked, or idolaters. Compare Ps. liii. 1.

² *Turtle dove*—i. e. Thy church, in danger of being devoured by her enemies.

³ *Thy covenant*—i. e., the covenant made with Abraham, by which the land of Canaan was given to him, with the promise that in his seed should all the families of the earth be blessed. See Gen. xv. & xvii.

⁴ *Praise* — i. e. have cause to praise the mercy of God displayed in their deliverance.

⁵ Ps. xli. 1.

⁶ David, ruling righteously, was a type of Him who is the king of righteousness and the king of peace.

⁷ *The land, &c.*—“In the latter part of Saul's reign, and during the war between David and the house of Saul, the country must have suffered greatly. By supporting and enforcing the law, David re-established order.”—Dr. B.

⁸ *Its pillars*—i. e. those fundamental laws which are essential to the existence and well-being of society.

SUBJECT.

He urges submission to his authority from the fact that his exaltation was by divine appointment; and warns the wicked not to provoke the anger of the Almighty, lest they bring upon themselves His fearful judgments.

He declares His determination to praise God, and to persevere in the path of rectitude.

The Church, exulting in the tokens of God's presence, ascribes to Him her deliverance from imminent danger.

3

Lift not your horn¹ on high,
Nor with a stiff neck speak;
Not from the east² did I,
Or west, promotion seek,
Or from the south,—for God alone
The Judge, casts down, or gives the throne.

4

Lo! in His hand the Lord
Holds forth a cup;³ the wine⁴
Is red, and when out-poured,
(Mingled by wrath divine,)
All wicked men will God constrain
The very dregs thereof to drain.

5

But I, for evermore,
Thy wonders will declare;
Will Jacob's God adore,⁵
And make His praise my care;
Cut off⁶ from wicked men the horn,
But raise the just above their scorn.

PSALM LXXVI.

L. M. 6 LINES.

"This spirited composition is evidently a hymn of thanksgiving and triumph on occasion of some great deliverance; probably on the miraculous destruction of the Assyrian army under Sennacherib."—BISHOP MANT.

1

IN Judah⁷ God the Lord is known,
His name in Israel is great;
His tabernacles Salem⁸ own,
His dwelling place is Zion's gate:

NOTES.

¹ *Horn* — the emblem of power. See Ps. xviii. 2.

² *The east, &c.*—i. e. "From no quarter can merely human support and assistance avail."—F. & S.

³ Ps. xi. 6; Is. li. 17.

⁴ *The wine.* — "The stunning effects of God's judgments are here compared to those of an intoxicating draught."—F. & S. See Ps. lx. 3; Is. li. 21.

⁵ *Adore*—to worship God in sincerity is the best preparation for the discharge of our duties to men.

⁶ *Cut off the horn*—i. e. destroy their power to do mischief.

⁷ Ps. cxlvii. 19.

⁸ *Salem* — i. e. Jerusalem. The meaning of Salem is *peace*. "This name was probably given because here peace was to be made by the blood of the cross."—Dr. B.

SUBJECT.		NOTES.
<p>By a beautiful apostrophe of Mount Zion, she celebrates the honour conferred on her by God, in the destruction of His people's enemies.</p>	<p>'Twas there against our foes¹ He warred, And brake the arrows, shield, and sword.</p> <p style="text-align: center;">2</p> <p>Zion!² thou art more glorious far Than all the mountains famed for prey, Spoiled the stout-hearted warriors are, The men of valour prostrate lay : At Thy rebuke, O God, Thy breath, Both horse and horseman sleep in death.</p>	<p>1 2 Kings, xix. 35.</p> <p>2 <i>Zion</i>, secure in the protection of God, was far more glorious than the most exalted of earthly kingdoms, which from their rapacity are justly described as mountains of prey.</p>
<p>The reverence due to Jehovah in consequence of this display of divine power ;</p>	<p style="text-align: center;">3</p> <p>Thou,³ even Thou, our fear dost claim, And who before Thy wrath can stand? Sentence from heaven⁴ didst Thou proclaim, Earth feared, and still was every land, When Jacob's God to judgment rose, To save the meek, and quell their foes.</p>	<p>3 Jer. x. 6, 7.</p> <p>4 <i>Sentence from heaven</i>, &c.—“ God is represented as first pronouncing the sentence on His enemies, and then arising to execute it.”—Dr. B.</p>
<p>especially in overruling the wickedness of men, and causing it to promote His own glory.</p>	<p style="text-align: center;">4</p> <p>The wrath⁵ of man shall swell Thy praise ; The rest wilt Thou restrain, O Lord ! Fulfil your vows, your offerings raise To Him who ought to be adored : He brings the pride of princes low ; The kings of earth His terrors know.</p>	<p>5 <i>The wrath</i>, &c.—The crucifixion of our Lord, “ by wicked hands,” bringing “ glory to God in the highest, on earth peace, and good will to men,” is the most illustrious example of this truth.</p>
<p>PSALM LXXVII.</p>		
<p>L. M. 6 LINES.</p>		
<p>This elegant composition of Asaph is generally supposed to have been written during the captivity in Babylon.</p>		
<p>first Part.</p> <p>The Psalmist records his experience when, over-</p>	<p style="text-align: center;">1</p> <p>I CRIED to God, my voice He heard,⁶ My prayer to Him in grief preferred :</p>	<p>6 Ps. cxvi. 1.</p>

SUBJECT.		NOTES.
<p>whelmed with grief on account of the apparently forsaken condition of the Church, he poured out his soul to God on her behalf.</p>	<p>All night my hands¹ stretched out² I kept, My soul no comfort would accept; I thought of God,³ yet trouble felt; Complained, yet found my spirit melt.</p>	<p>¹ <i>My hands.</i>—See F. & S. ² <i>Stretched out</i>—i. e. in prayer for divine assistance, as Moses did; Exod. xvii. 11. ³ Job xxiii. 15, 16. ⁴ Job vii. 13–15.</p>
	<p style="text-align: center;">2</p> <p>Thou holdest,⁴ Lord, mine eyes awake, Nor I, through grief, my silence break: The days of old⁵ I call to mind, The ancient years when God was kind; Commune with my own heart by night,⁶ And thus my soul to search incite.</p>	<p>⁵ Is. li. 9. ⁶ See Horsley's version.</p>
<p>The perplexing doubts with which he was harassed respecting the mercy and truth of God.</p>	<p style="text-align: center;">3</p> <p>Will God cast off for evermore,⁷ His favour never to restore? For ever hath His mercy flown, His word of promise been o'erthrown!⁸ Hath God forgotten to be kind?⁹ His tender love, in wrath, confined?</p>	<p>⁷ Ps. lxxiv. 1; Lam. iii. 31, 32. ⁸ Numb. xiv. 34. ⁹ Is. xlix. 15.</p>
<p>Second Part. His faith having been renewed by meditation and by prayer, he calls to mind God's past interpositions on behalf of His people; especially that great deliverance, wrought for them, when, by a series of the most astonishing miracles, He brought them "out of the land of Egypt, out of the house of bondage," thus encouraging</p>	<p style="text-align: center;">4</p> <p>THEN I exclaimed, Though great my grief,¹⁰ God's mighty arm can bring relief: I'll call to mind His works of old,¹¹ The wonders Israel did behold; Will muse on all Thy works so vast, And talk of all Thy doings past,¹²</p>	<p>¹⁰ <i>My grief.</i> See Dr B. ¹¹ Chron. xvi. 12. ¹² Exod. xv. 6.</p>
	<p style="text-align: center;">5</p> <p>Thy way is holy,¹³ Lord, we know; Who is so great a God as Thou?¹⁴ Thy wondrous works hast Thou made known, Thy strength amongst the people shown;</p>	<p>¹³ <i>Holy.</i> — See F. & S. — "The meaning is, the methods of Thy providence are just and holy."—Bishop PATRICK. ¹⁴ Exod. xv. 11.</p>

SUBJECT.		NOTES.
himself to hope for deliverance under present distress.	<p>Thine arm the sons of Jacob saved, And Joseph's¹ offspring, when enslaved.</p>	<p>¹ <i>Sons of Jacob and Joseph.</i>—"The reason of Joseph's being coupled with Jacob is, that as the Israelites derived their birth from Jacob, so they were sustained by Joseph in Egypt, who became a second parent to them."—WALFORD.</p>
	6	
	<p>The waters saw Thee, God of might! The waters² saw Thee with affright: Troubled³ was then the mighty main, The clouds poured out abundant rain; Thy lightnings⁴ flashed, Thy thunders roared, Earth shook and trembled, overawed.</p>	<p>² Hab. iii. 8. ³ Exod. xv. 8.</p>
	7	<p>⁴ <i>Lightnings.</i>—Hence it appears that the passage of the Red Sea was attended by a thunder-storm. This explains that sublime passage, Exodus xiv. 24.</p>
	<p>Thou⁵ through the sea Thy way didst keep, Thy path was through the mighty deep: Thy footsteps⁶ were to all unknown, Thy goodness was to Israel shown, Guiding thy flock, by Moses' hand,⁷ And Aaron's, safe to Canaan's land.</p>	<p>⁵ <i>Thou, &c.</i>—God's presence at the passage of the Red Sea was manifested by the miracle. He then wrought for their deliverance."—F. & S. Hab. iii. 15.</p>
	—————	
	PSALM LXXVIII.	
	L. M.	
	<p>"An instructive Psalm of Asaph." Composed probably to commemorate the decisive victory obtained by Abijah, king of Judah, over Jeroboam, king of Israel.⁸</p>	<p>⁶ <i>Thy footsteps, &c.</i>—No traces were left behind. The Egyptians, attempting to follow, were drowned.</p>
<i>First Part.</i>	1	<p>⁷ Is. lxiii. 12. ⁸ 2 Chron. xiii.</p>
<p>The Psalmist invites the attention of all to his instructive discourse; and enjoins the duty of making known to children the wonderful works of God, in order that, warned by the example of their fathers, the young may be taught to</p>	<p>GIVE ear, ye people, to my speech, Incline your ears to what I teach: My mouth instruction shall unfold,⁹ And wisdom draw from things of old:¹⁰</p>	<p>⁹ See Dr. Boothroyd's version. ¹⁰ <i>Things of old</i>—i. e. the historical facts recorded in this Psalm. "All these things happened unto them for ensamples; and they are written for our admonition, on whom the ends of the world are come." 1 Cor. x. 11.</p>
	2	
	<p>What we have heard our sires reveal, We from our sons will not conceal; That future ages may be taught The wondrous works the Lord hath wrought.</p>	

SUBJECT.

place their hope
and confidence in
God.

Second Part.

He adverts to the mighty display of God's power on behalf of His people, in delivering them from the Egyptian yoke; in guiding them through the desert; and there providing miraculously for their wants. Yet, notwithstanding this,

3

Our fathers¹ thus did he command,
To make their children understand;
That children yet unborn might know,
And to their seed His wonders show:

4

That they their hope in God might set,
And not the works of God forget;
But His commandments practise well,
Nor, like their stubborn sires,² rebel;

5

Who set not right their heart,—whose mind
Not steadfastly on God reclined;
Like Ephraim's sons,³ who, armed with
bows,
Turned back⁴ in battle from their foes:

6

God's covenant⁵ they cast aside,
Refused to make His laws their guide;
His mighty works remembered not,
The wonders He had wrought forgot.

7

THESSE to their fathers were revealed⁶
In Egypt's land, and Zoan's field:
He clave the sea,⁷ they passed the deep,
The waters stood up like a heap:⁸

8

He led them by a cloud all day,⁹
By night the fire marked out their way:
Rocks, in the wilderness, He clave,¹⁰
And drink, as from the ocean, gave:

NOTES.

¹ *Our fathers*.—
“ This refers to the
injunction recorded
Deut. iv. 9, 10.”—
Dr. B. See also
Exod. xiii. 8.

² *Their stubborn
sires*.—“ These are
often mentioned as
a stubborn and per-
verse race. Exod.
xxxii. 9; Deut.
xxi. 27.”—Dr. B.

³ *Ephraim's sons*.
— The ten tribes
are here refer-
red to, of which
Ephraim was the
head.

⁴ ² Chron. xiii.
15–17.

⁵ *God's covenant*,
&c. — They wor-
shipped the two
calves in Dan and
Bethel, and thus
turned to idolatry.
1 Kings, xii. 26–33.

⁶ See Exodus vii.
and following chap-
ters.

⁷ Exod. xiv. 21.

⁸ Exod. xv. 8.

⁹ Exod. xiii. 21,
22.

¹⁰ Exod. xvii. 6;
Numb. xx. 11.

SUBJECT.		NOTES.
they distrusted and rebelled against Him.	<p style="text-align: center;">9</p> <p>Streams from the rock¹ He caused to burst, Like rivers, to allay their thirst: Yet, His commands still more they broke, And dared the Most High to provoke :²</p>	<p>¹ Compare 1 Cor. x. 4. "They drank of that spiritual rock which followed them, and that rock was Christ,"—<i>i. e.</i> a type of Christ.</p> <p>² Deut. ix. 22.</p>
	<p style="text-align: center;">10</p> <p>They tempted³ God, and caused His ire, By asking meat for their desire : Yea, against God they spake, and cried, " Can God a table here provide ?</p>	
	<p style="text-align: center;">11</p> <p>He smote the rock, the waters gushed, The overflowing stream forth rushed,— Bread can He give, and flesh provide, That Israel may be satisfied ?"</p>	
Third Part. The displeasure of God in consequence of "their manners in the wilderness."	<p style="text-align: center;">12</p> <p>THE Lord their murmurings heard with ire,⁴ Towards Jacob glowed the kindling fire ; Because in God they would not place Their trust, nor in His saving grace :</p>	<p>⁴ Numbers xi.</p> <p>⁵ <i>Manna</i>.— This miraculous supply ought to have inspired them with confidence. Compare Exod. xvi. 13–15 with John vi. 49–51.</p>
	<p style="text-align: center;">13</p> <p>Though to the clouds His word was given, And opened were the doors of heaven ; Though manna⁵ God rained down for bread, With corn of heaven his people fed ;</p>	
	<p style="text-align: center;">14</p> <p>The food of angels⁶ man did eat, And to the full He sent them meat ; He made the east wind⁷ blow, and brought A strong south wind,⁸ with plenty fraught ;</p>	

SUBJECT.		NOTES.
<p>The Almighty answers their request in anger; sends them an abundant supply of flesh; accompanied with the tokens of His fierce displeasure.</p>	<p style="text-align: center;">15</p> <p>With showers of flesh He strewed the land, With feathered fowls like ocean's sand; He let them fall upon the ground Amidst their camp, their tents around;</p>	
	<p style="text-align: center;">16</p> <p>So they did eat,¹ and well were filled, In wrath He gave them what they willed: Scarce had their lust been satisfied,² (Their teeth did still the food divide,)</p>	<p>¹ Numbers xi. 20.</p> <p>² See Dr. Boothroyd.</p>
<p><i>fourth part.</i></p> <p>In consequence of their repeated acts of disobedience, they were condemned to wander in the wilderness, where, by their rebellion, insincerity, and insincerity, God "was grieved with this generation;" and although He frequently displayed His anger, yet His compassion towards them prevailed.</p>	<p style="text-align: center;">17</p> <p>When wrath from God against them flew,³ Smote down their chosen men, and slew:— They, for all this,⁴ to sin did cleave, Nor would His wondrous works believe.</p>	<p>³ Numb. xi. 33.</p> <p>⁴ See Numb. xiv. xvi. xvii.</p>
	<p style="text-align: center;">18</p> <p>HENCE, God in vanity⁵ consumed Their days, their years to trouble doomed: They sought Him⁶ when they felt His rod, Returned, and early cried to God:</p>	<p>⁵ <i>In vanity.</i>—They were sentenced to wander forty years in the wilderness, and there to die, under the mark of God's displeasure. See Josh. v. 6.</p> <p>⁶ Hosea v. 15.</p>
	<p style="text-align: center;">19</p> <p>'Twas then their Rock they called to mind, The High God, their Redeemer kind: But flattery⁷ still their mouth did guide, And with their tongues to Him they lied:</p>	<p>⁷ Ezekiel xxxiii. 31, 32.</p>
	<p style="text-align: center;">20</p> <p>Their heart was far from right with God,⁸ Nor steadfast in His covenant stood: But He, full of compassion,⁹ kind, Forgave them, nor to death consigned;</p>	<p>⁸ 8th verse of this Psalm.</p> <p>⁹ Numb. xiv. 13-20.</p>

SUBJECT.

fifth Part.

The Psalmist proceeds to particularize the sins which so highly displeased God, especially their desire to return to that very land, to deliver them from which He had wrought so great miracles. The plagues brought upon Pharaoh and the Egyptians, by which Jehovah "executed judgments" upon them and upon the objects of their worship, are here enumerated; the object of which was to teach not only the Israelites, but also the Egyptians, and the whole world, the folly of idolatry, and that Jehovah is God alone.

21

Off checked His anger bursting forth,
And would not stir up all His wrath:
That they were flesh! He ne'er forgot,
A passing wind,² returning not.

22

HOW often,³ in the desert, they
Provoked and grieved Him day by day!
Yea, to turn back had they begun,
They limited the Holy One:

23

Remembered not His hand⁴ when He
Rescued them from the enemy;
The signs He wrought by His right hand
In Zoan's⁵ field, and Egypt's land:

24

Their rivers⁶ He had turned to blood,
(Loathsome to drink,) and every flood;
Devouring flies⁷ amongst them sent,
And frogs,⁸ an awful punishment;

25

The increase of their labour great
Locusts and caterpillars ate:⁹
He smote their vines with hail,¹⁰—they lost
Their sycamores by nipping frost:¹¹

26

Their herds¹² to death by hail He doomed,
Hot thunderbolts¹³ their flocks consumed:
On them His anger fierce burst forth,
Causing distraction,¹⁴ trouble, wrath.

NOTES.

¹ Gen. vi. 3.² *Wind*, or breath. See Job vii. 7.³ *How often*. — Ainsworth has observed that we have an account of seventeen instances of their rebellion against God.⁴ *His hand*—i. e. "the power displayed by God on their behalf." — F. & S.⁵ Numb. xiii. 22.⁶ *Rivers*. — "Streams derived from the Nile." — F. & S. Compare Exod. vii. 20, 21.⁷ Exod. viii. 24.⁸ Exod. viii. 6.⁹ Exod. x. 13-15.¹⁰ Exod. ix. 23-25.¹¹ *Frost*—or hailstones.¹² Exod. ix. 19, &c.¹³ *Hot thunderbolts*—or lightning.¹⁴ *Distraction*, &c. Bishop Horsley considers this as descriptive of the state of mind produced by evil spirits, in those suffering under God's judgments.

SUBJECT.

27

Of evil angels made the prey ;
 God for His wrath prepared a way ;
 He did not spare from death their soul,
 Pestilence¹ raged without control ;

28

He smote of Egypt the first-born,²
 And made the tents of Ham³ to mourn :
 But led His people forth, like sheep,
 Through pathless deserts, and the deep :

29

Guided them safe,⁴ from terror free,
 But whelmed their foes beneath the sea:⁵
 Israel to Canaan's borders brought,
 This mountain⁶ which His right hand
 bought ;

30

Cast out the heathen, and, by line,⁷
 Did to each tribe its lot assign :
 Yet the Most High did they provoke,
 His testimonies daily broke ;

31

Still, like their faithless sires, would go
 Backward, as starts the treacherous bow:⁸
 Him their high places⁹ moved to ire,
 Their gods His jealousy did fire :

32

This roused the anger of the Lord,¹⁰
 And Israel greatly He abhorred ;
 Forsook the tabernacle, placed
 In Shiloh,¹¹ with His presence graced ;

NOTES.

¹ *Pestilence*.—This refers to the murrain amongst the cattle. Exod. ix. 3.

² Exod. xii. 29.

³ *Ham*—"the son of Noah, from whom the Egyptians derived their origin. The sons of Ham, Cush, and *Mizraim*." Gen. x. 6.—F. & S. The Egyptians descended from the latter.

⁴ Exod. xiv. 19, 20.

⁵ Exod. xiv. 26-28.

⁶ *This mountain*—Zion.

⁷ *By line*—i. e. "by measurement, that the land might be justly divided amongst its new possessors."—F. & S. Compare Josh. xv. to xviii. ; and Ps. xvi. 5.

⁸ Hosea vii. 16.

⁹ *High places*—"on which they sacrificed to their idols."—F. & S.

¹⁰ Judges x. 6-8.

¹¹ *Shiloh*—"In the time of Eli, the ark was taken from Shiloh to battle, and captured by the Philistines. See 1 Sam. iv."—F. & S.

He recapitulates the sins of which the Israelites were guilty after God had brought them into Canaan, and the judgments with which they were visited in consequence. God departed from them, and left His people a prey to their enemies.

SUBJECT.

33

His strength, His glory¹ He allowed
To be borne off by captors proud;
Gave up His people to the sword,
And His inheritance abhorred;

34

The fire consumed their youthful pride,²
No nuptial song extolled the bride;³
Their priests⁴ fell by the sword,—and lo!
Their widows⁵ made no plaint of woe.

35

THEN God, like one from sleep, did rise,⁶
Or like a mighty man who cries,⁷
Elate with wine; smote back His foes,⁸
Consigned to shame, no more they rose:

36

Then⁹ did the Lord the tents refuse
Of Joseph, nor would Ephraim choose;
But towards the tribe of Judah moved;
The mount of Zion, which He loved:

37

There built¹⁰ His sanctuary high,
Firm as the earth, or changeless sky:
David,¹¹ His servant, too, He chose,
And from the sheepfolds he arose,

38

From following nursing ewes,¹² to feed¹³
The tribes of Israel,¹⁴ Jacob's seed:
With upright heart and skilful hands,¹⁵
He fed and guided Israel's bands.

Sixth Part.

The God of Jacob again interposes on behalf of His afflicted people, destroys their enemies, and establishes His holy temple on Mount Zion.

He chooses David, the great type of Messiah, to rule over His people.

The character of his government.

NOTES.

¹ *His strength, His glory.*—These terms are descriptive of the ark, "The *glory* is departed." 1 Sam. iv, 21, 22. "The ark of Thy strength." Ps. cxxxii. 8.

² The slaughter of the Israelites by the Philistines is here referred to. See Bishop HORNE.

³ See F. & S.

⁴ *Their priests*—Eli, Hophni, and Phineas.

⁵ *Their widows.*—Stupified by calamity, they were silent in their grief.

⁶ Ps. xlv. 23.

⁷ Is. xlii. 13.

⁸ See F. & S. translation.

⁹ *Then.*—"When the ark was brought back, God did not permit it to be placed again in Shiloh, which was in the tribe of Ephraim, the son of Joseph."—PATRICK.

¹⁰ *There built*—i. e. on Zion, in Jerusalem. This refers to the building of the temple by Solomon. 1 Kings vi. and viii.

¹¹ 1 Sam. xvi. 11, 12; and Ps. lxxxix. 20.

¹² Is. xl. 11.

¹³ *To feed*—i. e. "to rule over."—F. & S.

¹⁴ 2 Sam. v. 2.

¹⁵ 1 Kings ix. 4.

SUBJECT.

NOTES.

PSALM LXXIX.

ELEVENS.

"In this Psalm, Asaph complains that the Babylonians had destroyed the city and temple of Jerusalem, and beseeches God to be reconciled to His people, and to punish the blasphemies and cruelties of their idolatrous enemies."—GREEN.

1

The Psalmist bewails the destruction of the city and temple of God, and the slaughter of His chosen people.

THE heathen have entered Thine heritage,¹
 Lord,
 Thy temple defiled,² and in heaps Salem laid!
 The flesh of Thy servants, cut off by the sword,³
 A feast for the fowls and wild beasts⁴ they have
 made.

¹ Exod. xv. 17.² 2 Kings, xxv. 9, 10.³ Ps. lxxiii. 10.⁴ This calamity had been foretold. See Jer. vii. 33.

2

Their blood, just like water, round Salem is poured;
 Unburied they lie,⁵— and reproach is our
 doom ;—
 How long? Shall Thy wrath burn for ever, O
 Lord?

⁵ Jer. xiv. 16 ; xvi. 4.

Thy jealousy,⁶ constantly flaming, consume?

⁶ *Thy jealousy.*—
 "To understand the force of this expression, it is necessary to bear in mind, that the relation of God to His chosen people is, in scripture, frequently compared with that of the husband to the wife. Compare Ps. lxxiii. 27 ; lxxviii. 58."—F. & S.

3

Pour out on the heathen Thine anger,⁷ O God!
 On kingdoms neglecting Thy name to invoke;
 Who Jacob devour, and lay waste his abode!—
 Nor let our past sins Thy displeasure provoke.

⁷ Jer. x. 25.⁸ Deut. xxviii. 43.

4

Thy tender compassion our miseries claim ;
 Brought low,⁸ very low, for Thy succour we
 pray ;
 O God, our Salvation, exalt Thy great name,⁹
 And save us, and purge our transgressions away!

⁹ Jer. xiv. 7 & 21.

He prays that the just anger of God may be poured out on the enemies of Israel, and that divine compassion may interpose on behalf of His afflicted and oppressed servants :

SUBJECT.	5	NOTES.
that the profane reproaches of the heathen may be silenced:	<p>O why should the heathen say, "Where is their God?"¹</p> <p>Be known in their sight, and revenge our blood shed;</p> <p>Let sighs² from Thy prisoners ascend Thine abode;</p> <p>O rescue our souls from the death that we dread!</p>	<p>¹ Ps. xlii. 10 ; cxv. 2.</p> <p>² Ps. cii. 20.</p>
that so, the people of God may praise their Deliverer.	<p>6</p> <p>And render sevenfold³ to the impious men Who dared to reproach and profane Thy great name;</p> <p>Thy people, the sheep of Thy pasture,⁴ will then Give thanks, and Thy praise without ceasing proclaim.</p>	<p>³ Gen. iv. 15.</p> <p>⁴ Ps. lxxiv. 1 ; & xcv. 7.</p>
<p>PSALM LXXX.</p> <p>L. M. DOUBLE.</p> <p>Composed by Asaph : the occasion is not ascertained. It was evidently one of great national distress.</p>		
<p>first Part.</p> <p>The Church, in a state of great affliction, appeals to her covenant God, and solicits the exertion of His power and grace to accomplish her restoration, deploring His apparent desertion of His people. and</p>	<p>1</p> <p>SHEPHERD of Israel, who dost still Lead Joseph⁵ like a flock, give ear !</p> <p>Thou who the mercy seat dost fill,</p> <p>Between the cherubim,⁶ appear !</p> <p>Shine forth ! and let Thy people see Thy power to save and set them free : Turn us,⁷ O God ! and cause Thy face To shine on us with saving grace.</p>	<p>⁵ <i>Joseph</i>.—"Ainsworth supposes that he is mentioned as chief because the birthright was taken from Reuben and given to him."—Dr. B. Compare 1 Chron. v. 1, 2.</p> <p>⁶ Compare Exod. xxv. 20-22.</p> <p>⁷ <i>Turn us</i> — or, restore us.</p>

SUBJECT.

the consequent miseries they had to endure.

Second Part.

She adverts to the circumstances under which she was at first planted; and to her great prosperity when enjoying the divine favour.

The sad contrast, now that God had fulfilled the threat denounced against His vineyard, "I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down." Is. v. 5.

In the spirit of prophecy, she anticipates and prays for the coming of the Great Deliverer.

2

Lord God of Hosts! how long wilt Thou
In wrath reject Thy people's prayer?
With tears,¹ for bread,² Thou feed'st them
now,

Tears for their drink dost Thou prepare:
A strife we are to nations near,³
Our foes deride us, laugh, and sneer:
Turn us, O God! and cause Thy face
To shine on us with saving grace.

3

FROM Egypt Thou didst bring a vine,⁴
Cast out the heathen, and Thy hand
Did plant it;—space didst Thou assign,

It took deep root, and filled the land:
The hills were covered with the shade,
Like cedars were the boughs displayed:
These to the distant sea⁵ she sent,
Her branches to the river⁶ went.

4

Her hedges why hast Thou displaced,
So that she's plucked by lawless power?
Thy vine the forest boar doth waste,

The wild beast⁷ of the field devour:
O God of Hosts! Thine ear incline,
Look down from heaven,—behold Thy vine!
The plant⁸ which Thou didst plant of old,
The branch Thou madest strong, behold!

5

'Tis burnt with fire! We cannot stand
Thy fierce rebuke!—Let Thy hand⁹ be
Over¹⁰ the man of Thy right hand,
The son of man, made strong¹¹ for Thee:

NOTES.

¹ Ps. xlii. 3; cii. 9.

² For bread.—
"Through excessive grief they refuse to take their ordinary food."—F. & S.

³ A strife.—"They contend among themselves for the privilege of plundering us."—Dr. B.

⁴ A vine.—The Jewish church is represented by this emblem. See Is. v. 1-7; Jer. ii. 21.

⁵ Sea—the Mediterranean.

⁶ The river—the Euphrates. These were the boundaries of the land promised to Abraham, and such was its real extent in the time of Solomon.

⁷ Boar and wild beast.—"This refers to the kings of Assyria and Babylon, who, like wild beasts, laid waste the country of Judea."—Dr. B.

⁸ Plant.—"By the plant is meant the vine, and by the branch, the royal house of David."—Dr. B.

⁹ Let thy hand—i. e. Let Thy power be over him for his protection.

¹⁰ Over.— See F. & S.

¹¹ Made strong.—God had raised David to be ruler over His people, and promised that from him Messiah should descend to rule in righteousness.

SUBJECT.

The Church is called upon to sing to God, with sacred joy, according to His appointment.

The Almighty declares to His assembled people the manner in which He effected their deliverance from Egypt, and the directions He gave them to observe, in order to their enjoying a continu-

So shall we not go back, nor fall,
But quickened, on Thy name will call :
Turn us, O God ! and cause Thy face
To shine on us with saving grace.

PSALM LXXXI.

L. M. DOUBLE.

Composed by Asaph, for the use of the Jewish church during the feast of Trumpets,¹ which was held in the first new moon of the civil year. It is still used by the Jews on that solemnity.

1

TO God, the strength of Israel,² sing ;
Loud let your songs, and joyful be :
Prepare a psalm, the timbrel bring,
The pleasant harp and psaltery :
The trumpet³ in the new moon⁴ blow,
At the set time, the solemn feast ;
In Israel God ordained it so,
When from the' Egyptian yoke released.⁵

2

“ I⁶ from his shoulder took the load ;⁷
I rescued when in grief he cried ;
Answered thee from the dark abode
Of thunder,⁸ and at Massah⁹ tried :
Hear, O My people, My command ;
Oh, that ye would My words retain !
Let no strange God defile thy land,¹⁰
Nor worship any idol vain.”

NOTES.

¹ Lev. xxiii. 24.² 1 Sam. xv. 29. Hab. iii. 19.³ *Trumpet*.—“ In the Jewish church, notice was given of feasts, jubilees, &c., by sound of trumpet.”—HORNE.⁴ *New moon*—i. e. the commencement of a month. Compare Numb. x. 10.⁵ Ps. cxiv. 1.⁶ “ The remaining verses contain the words of the Almighty.”—F. & S.⁷ *The load*—i. e. the burdens imposed by the Egyptians.⁸ *The dark abode of thunder*—i. e. the cloud in which Jehovah dwelt. Compare Exod. xiv. 19-25 ; and Ps. xcix. 6, 7.⁹ *Massah*—or Meribah. — See Exod. xvii. 6, 7.¹⁰ Exod. xx. 3-5.

SUBJECT.

ance of His favour and protection as their covenant God.

The disobedience of Israel, and their consequent rejection by the Almighty.

With divine affection, God expresses His wish that His people had been obedient, and declares the many advantages obedience would have secured.

Judges and magistrates are reminded that God, the righteous Judge of all, is present in their assemblies.

The Almighty Judge of all severely reproves the injustice and partiality of earthly judges; reprimands their

3

“ I am the Lord thy God Most High,¹
 Who brought thee out of Egypt’s land;
 Open thou wide thy mouth,² and I
 Will fill it,³ with a liberal hand.
 But they My counsel from them thrust,
 And Me rejected,⁴ with disdain;
 So I resigned them to their lust,⁵
 To walk in their own counsels vain.

4

“ Oh! had My people Israel chose⁶
 To hear, and walk in My commands!
 I soon should have subdued their foes,⁷
 Against the adverse turned My hands;
 Made those who hated God submit,
 But Israel evermore endure;
 Have fed them with the finest wheat,
 And honey,⁸ from the rock, most pure.”

PSALM LXXXII.

S. M.

Composed probably when Jehoshaphat reformed the courts of justice.⁹

1

GOD standeth up¹⁰ to plead
 Amongst the sons of might,¹¹
 Where earthly judgments are decreed,
 Jehovah judges right.¹²

2

“ How long will ye maintain¹³
 Your most unrighteous course?
 Persons accept,¹⁴ and men profane
 Favour, without remorse?”

T

NOTES.

¹ Exod. xx. 2.

² John xv. 7.

³ *Will fill it*—i. e. “thy mind shall be satisfied with my instructions, as thy wants with my bounty.” — Dr. Hussey.

⁴ Exod. xxxii. 1.

⁵ Hosea iv. 17; Acts vii. 42.

⁶ Deut. v. 29; xxxii. 29; Luke xiii. 34.

⁷ Only unreserved obedience will enable the church to triumph over the world.

⁸ *Honey*. — Wild honey is very abundant in the crevices of the rocks in Palestine. Deut. xxxii. 13; 1 Sam. xiv. 26, 27; Matt. iii. 4.

⁹ See 2 Chron. xix. 5-7.

¹⁰ *Standeth up*—in order to pass sentence. Compare Is. iii. 13.—F. & S.

¹¹ Is. iii. 14.

¹² Ps. ix. 4.

¹³ “This and the five following verses are the words of God.”—F. & S.

¹⁴ *Persons accept*—i. e. “be biased in your decision by the worldly condition of the parties, and not be guided by the real merits of the case.”—F. & S.

SUBJECT.

obstinate perseverance in falsehood and iniquity; and reminds them that, although exalted by office above their fellow men, they are but mortal.

The Psalmist prays that the King of Righteousness may reign throughout the earth.

First Part.

The Church, surrounded by threatening foes, beseeches God to interpose for her deliverance.

3

“ They¹ will not understand,
In darkness choose to go;
All the foundations² of the land
Are shaken to and fro.

4

“ Although I said³ that ye
Are sons of God⁴ Most High,
Yet frail as others ye shall be,—
Ye princes, too, must die !”

5

Arise, O God, to sway
The earth in righteousness!⁵
All nations shall Thy rule obey,⁶
For Thou shalt all possess.⁷

PSALM LXXXIII.

3 LINES 8, AND 2 LINES 6.

This Psalm of Asaph was evidently composed at a time when several heathen nations had combined against God's people. From the mention of Assyria in the catalogue of Israel's enemies, Dr. Wall infers that the date of its composition must be referred to the later times of the Jewish kingdom; as it was not till this period that the Assyrians began to molest Israel.

1

HOLD not Thy peace, Thy silence break,⁸
O God, and be not still!
For, lo! Thy foes a tumult make,
And those who hate⁹ Thee counsel take,
To work Thy chosen ill.

NOTES.

¹ *They* — i. e. “ these judges pay no regard to the principles of equity. They shut their eyes to the light of truth.”—F. & S.

² *Foundations*.— These are the principles of religion and justice, essential to the existence of society. Compare Ps. xi. 3.

³ *I said*—i. e. when ye were appointed.

⁴ *Sons of God*— i. e. His representatives on earth, by administering His laws.

⁵ Ps. ii. 8.

⁶ Ps. lxxxvi. 9.

⁷ Rev. xi. 15.

⁸ The season of persecution or temptation, is the season for special prayer.

⁹ Those who hate God are the enemies of His Church. Compare Ps. ii. 1.

SUBJECT.

She describes their malice and hatred, which sought nothing less than her extermination.

Their numbers and unity; rendering them so extremely formidable.

Second Part.

The Church foretells the destruction of her numerous foes, by the same arm which formerly destroyed the enemies of God's people; and adverts to those instances, recorded in the scriptures, in which the powerful and self-confident enemies of Israel had been utterly destroyed.

2

“Come,¹ let us cut them off,” they say,
 “Their nation extirpate;
 That so the name of Israel² may
 Henceforth be blotted out, and they
 Forgotten whom we hate.”

3

With one consent they all convene,
 Against the Lord unite;
 The tents³ of Edom there are seen,
 The Ishmaelite, the Hagarene,⁴
 And fierce Amalekite.

4

Moab and Ammon, too, conspire,
 And Gebal⁵ joins the plot;
 Philistia, with the sons of Tyre,
 And Assur⁶ comes at their desire,
 To help the sons of Lot.

5

LIKE Midian's host⁷ shall they be slain,
 Like Sisera⁸ betrayed;
 Or Jabin's troop⁹ at Endor's plain,
 And Kishon's brook,¹⁰ who fought in vain,
 And all as dung were made.

6

Their nobles and their princely pride,
 Like Zeeb and Oreb slay;¹¹
 As Zeba and Zalmumma died,¹²
 Destroy all those who would divide,
 And make Thy land¹³ a prey.

NOTES.

¹ Esther iii. 6, 9.

² Jer. xxxi. 36.

³ *Tents*. — It was the custom of the Edomites and Ishmaelites to live in tents, and to encamp in those parts most suited for the support of their cattle.

⁴ *Hagarene*. — An Arabic tribe, who dwelt east of Gilead. Compare 1 Chron. v. 10.

⁵ *Gebal* — a district of Phenicia, near Tyre. Ezek. xxvii. 9.

⁶ *Assur* — i. e. Assyria. Bp. Horne observes, that these nations were typical of the present enemies of the Church.

⁷ Judges vii. 12, &c.

⁹ Judges iv. 15-22.

⁸ Judges iv. 24.

¹⁰ Judges v. 21.

¹¹ Judges vii. 25.

¹² Judges viii. 21.

¹³ See Boothroyd.

SUBJECT.

She prays that God's interposition on her behalf may lead those who are now hostile to her to seek the Lord; and that the punishment of her inveterate enemies may lead mankind at large to confess that He alone is Jehovah.

The Psalmist, when absent from Zion, expresses his delight in the sanctuary of God, and his intense desire again to engage in its sacred exercises.

7

Like thistle down before the blast,¹
 May they be driven away;
 As fire a wood² consumeth fast,
 And, rising, flames the mountains vast,
 Destroy our foes, we pray.

8

Let furious storms on them be poured,
 With tempests make them fear:
 Let utter shame be their reward,
 That they may seek Thy name, O Lord,³
 And Israel's God revere.

9

They shall be filled with grief and shame,
 Who still Thine arm defy;
 That men⁴ may know and fear Thy name,
 Jehovah,⁵—evermore the same,
 O'er all the earth Most High.⁶

PSALM LXXXIV.

8. 8. 6.

"This expressive and beautiful Psalm was, as we are warranted to believe, composed by David, when he was sojourning at a distance from Jerusalem, whence he had been expelled by Absalom, and was deprived of the sacred pleasures of devotion in the sanctuary of God."—WALFORD.

1

HOW lovely is Thy dwelling place,⁷
 O Lord of hosts, O God of grace!
 My soul for Thine abode
 Doth long:⁸ it fainth Thy courts to see;
 My heart and flesh cry out for Thee,
 For Thee, the living God.

NOTES.

¹ Bishop Horne remarks, that this allusion expresses the inconstancy and instability of their fortune; what follows expresses their speedy and utter destruction.

² *A wood*.—In uncultivated countries it is a usual practice to set woods on fire as a first step towards clearing the ground.—B. C. B.

³ Ps. lix. 13.

⁴ *That men*, &c.—This prayer was partially answered when the Babylonian empire, the most powerful foe to Israel, was destroyed. Cyrus, the conqueror, in his celebrated edict, acknowledged the supremacy of Jehovah. See Ezra, i.

⁵ Exod. vi. 3.

⁶ Ps. xcii. 8.

⁷ See F. & S. version. Compare Ps. xlviii. 2; cxxii. 3.

⁸ Ps. xxvii. 4; xlii. 1; lxiii. 1.

SUBJECT.

2

The sparrow¹ there a house hath found,
The swallow there a nest, around
Thine altars, O my King!
How blest² are they who still abide
Where Thou dost graciously reside,
And who Thy praises sing!

3

How blest the men who, in Thy might
Are strong,³ and who with fresh delight⁴
Their steps to Zion bend!
When passing through the vale of tears,⁵
A living stream to them appears,
And showers of rain descend.

4

With growing strength the way is trod
By them, till each before his God
In Zion stands to sing:
O Lord of Hosts, O God of grace,
Behold our shield,⁶ behold the face
Of Thine anointed king.⁷

5

For better than a thousand days
Is one,⁸ where God His grace displays,
And deigns His saints to bless:
Rather would I attend⁹ His gate,
Than be a guest in tents of state,
In tents of wickedness.

6

Jehovah is a Sun and Shield,¹⁰
His grace and glory are revealed,
In mercy, to the just:

He reflects on the happiness of those who are permitted to abide in the courts of the Lord's house; and of those also who are privileged to ascend thither, at stated seasons, to worship, and who, on their way, are refreshed and strengthened by the providence and grace of God.

Adverting to past tokens of the divine regard, and relying on the divine promises, he again expresses to God his intense desire to enjoy the sacred delights of the sanctuary;

and concludes by declaring his assurance that no good

NOTES.

¹ *The sparrow.*—The Psalmist thus laments his condition in being denied all access to the courts of the Lord, whilst even the birds were permitted to build in the neighbourhood of His altars. — See F. & S.

² Ps. lxiv. 4.

³ Eph. vi. 10.

⁴ *Delight.*—F. & S. render this, "Who love the paths which lead thither," *i. e.* to the house of God.

⁵ *Fale of tears.*—F. & S. thus translate what is rendered in our Bible, *valley of Baca*. Bp. Horne remarks that *Baca* is derived from a verb which signifies to weep; and observes that in this valley the travellers to Zion, being refreshed by plenty of water, were enabled to proceed on their journey with renewed vigour.

⁶ Ps. xlvii. 9; lxxxix. 18.

⁷ 1 Sam. ii. 11; and Ps. lxxxix. 19, 20.

⁸ *One*—*i. e.* "one day spent in Thy courts is better than a thousand spent elsewhere." —F. & S.

⁹ *Attend*, &c.—*i. e.* "I would rather perform one of the lowest offices there, than dwell among the wicked, however distinguished or honoured."—Dr. B.

¹⁰ *Sun and Shield.* "These metaphors are bold and beautiful. God is the source of spiritual light, and life, and safety to those who

SUBJECT.

thing will be withheld from those who trust in their covenant God."

The Church, in addressing God, acknowledges His recent interpositions on her behalf, and is hence encouraged to pray that the evils she still has cause to deplore may be graciously removed, that so she may be enabled to rejoice in God her Saviour.

On them His choicest blessings rest;—
O Lord of hosts, how truly blest¹
The men who in Thee trust!

PSALM LXXXV.

L. M. 6 LINES.

Composed after the return of the Jews from their captivity in Babylon.

"In celebrating the return of the Jews from the Babylonish captivity, the Psalmist is carried by a prophetic impulse to foretell a much greater deliverance by the coming of Christ."—DIXON.

1

LORD, Thou hast favour shown Thy land,
And brought back Jacob's captive band,²
And pardoned all Thy people's crimes:
Thou all their sins hast covered o'er,³
Taken away Thine anger sore,
And turned from Thy fierce wrath betimes.⁴

2

Turn us,⁵ O God our Saviour, turn,
Nor longer let Thine anger burn:
Wilt Thou⁶ for ever angry be?
Through ages shall Thy wrath survive?
Wilt Thou not us again revive,
That so we may rejoice in Thee?

3

O Lord, Thy mercy to us show,
And Thy salvation now bestow!
We wait to hear what God will say:⁷
Peace⁸ to His people He will speak,
And to His saints, unless they seek
Again in folly's⁹ path to stray.

NOTES.

serve Him."—Dr. B. Compare Gen. xv. 10; Is. lx. 19.

¹ Ps. ii. 12.

² See Ezra, i. The Psalm appears to have been composed shortly after the return of the Jews, whilst the people were in great distress and danger from their enemies.

³ Ps. xxxii. 1.

⁴ Deut. xiii. 17.

⁵ Turn— or restore us. — "The Psalmist goes on to pray that God, who on former occasions had done so great things for His people, would now again restore them."—F. & S.

⁶ Wilt Thou, &c. — "This is equivalent to saying, Thou wilt not, &c. Thy covenant, Thy faithfulness to Thy promises forbid it."—WALFORD.

⁷ Hab. ii. 3.

⁸ Zech. ix. 10; and Acts x. 36.

⁹ Folly—this term is frequently used in scripture to express wickedness, especially idolatry.

SUBJECT.	4	NOTES.
<p>Animated by the spirit of faith, she adverts to the coming of the Great Deliverer, and to the temporal and spiritual blessings which shall abound when His kingdom is established.</p>	<p>Surely, His great salvation's¹ near To those who love the Lord, and fear, That glory² in our land may be: Mercy and Truth³ together meet, And Righteousness and Peace to greet And kiss each other now we see.</p> <p>5</p> <p>Truth, springing forth, the earth shall crown, And Righteousness from heaven look down, And God His goodness on us shed: Our land⁴ shall then with plenty flow, And Righteousness before Him go, And cause us in His steps to tread.</p> <hr/> <p>PSALM LXXXVI.</p> <p>L. M. DOUBLE.</p> <p>This beautiful Psalm was composed by David, probably during the persecution by Saul.</p>	<p>¹ Is. xlvi. 13.</p> <p>² <i>Glory</i>. — The presence of God in His temple was the glory of the land; and whilst Messiah was "a light to lighten the Gentiles," He was the glory of Israel. Luke ii. 32.</p> <p>³ <i>Mercy and Truth</i>. — These met in the person of our Lord: "We beheld His glory, the glory as of the only begotten of the Father, full of <i>grace and truth</i>;" John i. 14. And they were perfectly united for the salvation of sinners when Christ having "suffered for us, the just for the unjust," God could "be just, and yet the justifier of him that believeth in Jesus." Rom. iii. 26.</p> <p>⁴ Ps. lxxvii. 6.</p>
<p>first Part.</p> <p>The Psalmist, in distress, beseeches God for preservation and for comfort.</p> <p>He adverts to the gracious character of God, as revealed in His word, and to his own past expe-</p>	<p>1</p> <p>O LORD, Thy gracious ear incline, Needy and poor,⁵ to Thee I pray, Preserve my soul, for I am Thine,⁶ On Thee alone my hopes I stay: Be merciful,⁷ O God, to me, For every day I cry to Thee: Rejoice Thy servant's soul, for I Lift up my soul to Thee on high.⁸</p> <p>2</p> <p>For Thou, O Lord, art good and kind,⁹ Ready to pardon sins confessed; And all,¹⁰ who call upon Thee, find Thy plenteous mercy makes them blest:</p>	<p>⁵ <i>Poor</i>—or afflicted.</p> <p>⁶ <i>I am Thine</i>. — "Literally, for I am holy. The term appears to denote one devoted to the service of God, and is equivalent to another passage in the Psalms, 'I am Thine, save me.'—Ps. cxix. 94."—Bp. HORNE.</p> <p>⁷ Ps. lvi. 1; lvii. 1.</p> <p>⁸ Ps. xxv. 1; cxliii. 8.</p> <p>⁹ Ps. cxxx. 7; cxlv. 9; Joel ii. 13.</p> <p>¹⁰ Rom. x. 12, 13.</p>

SUBJECT.

rience of divine goodness in times of distress.

He takes encouragement from the consideration of God's supreme dominion, and from the promises contained in His word, that all nations shall bow before the God of Israel.

Second Part.

The Psalmist prays for divine guidance, and expresses his determination to declare the goodness of His God.

Again adverting to the gracious character of Jehovah, he renews his prayer that mercy may be extended to him, so as to put his enemies to shame.

To Thee, O Lord, my prayers ascend,
My supplicating voice attend;
To Thee my troubles¹ I declare,
For Thou, I know,² wilt answer prayer.

3

Among the gods,³ O Lord, are none
Like Thee, nor any works like Thine;
All nations Thou hast made⁴ shall come,
And bow before Thine hallowed shrine;
The worship pay which Thou dost claim,
And glorify Thy holy name;
For Thou art great,⁵ Thy wonders shown
Declare that Thou art God alone.⁶

4

TEACH me to tread Thy sacred ways,
Unite my heart⁸ to fear Thy name;
Thee, Lord, with all my heart, I'll praise,
And live Thy glory to proclaim:
How great Thy mercy I will tell,
That saved me from the lowest hell:⁹—
In vain the proud¹⁰ against me rise,
Who set not God before their eyes.

5

Thou, O Jehovah! art a God¹¹
Full of compassion, gracious, kind;
Long suffering, slow to use the rod,
Plenteous in grace to all mankind:
In mercy turn to me,¹² impart
Thy strength to cheer Thy servant's heart.¹³
Shame shall confound my foes to see¹⁴
That Thou dost help and comfort me.

NOTES.

¹ Ps. l. 15.

² The promises of God, and his past experience justified the Psalmist in this confidence.

³ Exod. xv. 11; Ps. lxxxix. 6.

⁴ Ps. xxii. 31; cii. 18; Rev. xv. 4.

⁵ Ps. xlvi. 1; cxlv. 3.

⁶ Deut. vi. 4; Is. xlv. 18.

⁷ Ps. xxv. 4; xxvii. 11; cxliii. 8.

⁸ *Unite my heart*—i. e. unite the thoughts and desires of my heart, that they may all centre in reverencing Thee.—Dr. B.

⁹ *Lowest hell*.—"the most imminent danger of death."—Dr. HUSSEY.

¹⁰ *The proud*.—Saul and his courtiers are here, probably, referred to: they paid no regard to the will of God.

¹¹ Exod. xxxiv. 6; Neh. ix. 17; Ps. ciii. 8; cxxx. 4 & 7.

¹² Ps. xxv. 16; lxix. 16.

¹³ Ps. xxviii. 7, 8; Zech. x. 12.

¹⁴ Micah vii. 8-10.

SUBJECT.

NOTES.

PSALM LXXXVII.

SEVENS. 6 LINES.

This exquisite ode was most probably composed on the return of the Jews from Babylon, and after the building of the second temple.

1

HIS¹ foundation firm abides
On the holy mountains² sides:
Jacob's dwellings God approves,
But the gate of Zion loves :
Glorious things foretold of Thee,³
City of our God! we see.

2

Babylon,⁴ thine ancient foe,
Rahab too, My name shall know.
Tyre, Philistia, Cush behold
Born in her,⁵ and thus enrolled!
Hence, of Zion they aver
Multitudes⁶ are born in her.

3

God, the Most High God, her peace
Will establish,⁷ and increase:
He will count, when He enrolls⁸
(Born in her) His people's souls:
Then the song of each shall be,
"Lord, my springs⁹ are all in Thee."

U

The Church exults in the stability of that holy city which God hath founded, on which His love is fixed, and concerning which such glorious things are foretold, especially in reference to the conversion of the heathen nations, even of those who had been the most hostile to the interests of Zion.

The growing prosperity and the final blessedness of the Church.

¹ *His*—i. e. "the city founded by Jehovah,"—F. & S. and typical of the Christian church. See Is. xiv. 32.

² *Holy mountains* "So all the mountains on which the city stood are called."—Dr. B.

³ These are the things which follow, relating to the increase and growing extent of the church. See Hag. ii. 9.

⁴ *Babylon, Rahab, or Egypt, &c.*—These nations represent the most haughty and powerful of the heathen nations. Is. lxii. 1-7; Zech. ii. 10-13.

⁵ *Born in her*—i. e. converted, or born again, in the Church of God.

⁶ *Multitudes*—alluding to the number of converts under the gospel, the sons of that "Jerusalem which is the mother of us all."—HORNE.

⁷ Matt. xvi. 18.

⁸ *Enrolls*—i. e. "includes these various nations in the class of His worshippers."—F. & S.

⁹ *My springs*—i. e. all the fountains of my happiness are in Thee.

SUBJECT.		NOTES.
	<p style="text-align: center;">PSALM LXXXVIII.</p> <p style="text-align: center;">L. M. 6 LINES.</p> <p>A Psalm of Heman,¹ the Ezrahite.² Dr. Kennicott supposes it to be "the prayer of a person shut up in a separate house for the leprosy, who seems to be in the last stage of the distemper. This disease was understood, under the Mosaic dispensation, to be the immediate stroke of God."</p> <p style="text-align: center;">1</p> <p>O GOD of my salvation, hear! To Thee I cry by night and day:³ Before Thee let my prayer come near,⁴ Incline Thine ear to what I say: For full of inward grief am I, And to the grave my life draws nigh.⁵</p> <p style="text-align: center;">2</p> <p>Lo! I am numbered⁶ with the dead, Like one who strength no more retains; Like those who make the grave their bed, And whom Thy hand no more sustains: Laid in the lowest pit, forlorn, In darkness,⁷ in the deep, I mourn.</p> <p style="text-align: center;">3</p> <p>Thy wrath lies hard on me, and Thou Hast all Thy waves⁸ upon me poured: All mine acquaintance shun me now,⁹ And by them all am I abhorred: Lord, I have daily called on Thee, With outstretched hands, have urged my plea.</p>	<p>¹ 1 Kings iv. 31. 1 Chron. ii. 6.</p> <p>² <i>Ezrahite</i> — i. e. "a descendant of Zerah, the son of Judah." — Dr. WELLS.</p> <p>³ Ps. xxii. 2; Luke xviii. 7.</p> <p>⁴ Ps. cxix. 169.</p> <p>⁵ Ps. cvii. 18.</p> <p>⁶ <i>Numbered</i>, &c. i. e. ready to die; all hope of recovery having vanished. See Ps. xxxi. 12. "He alludes to the separation of lepers, who were as much removed from all society as if they were really dead." — FENTON.</p> <p>⁷ <i>Darkness</i>. — The emblem of trouble.</p> <p>⁸ <i>All Thy waves</i>. "Tumultuous waters and roaring billows are a pregnant type of great distress." — WALFORD. Compare Ps. xlii. 7.</p> <p>⁹ Job xix. 13 & 19; Mark xiv. 50.</p> <p>¹⁰ Ps. vi. 5.</p> <p>¹¹ <i>Arise & praise</i>. — "That is, shall they return to live on earth, and to serve Thee? These verses intimate that after death no means will be employed to bring them back to live on earth, nor will they have any opportunity of repenting, of knowing God's truth, or finding mercy." — Dr. B.</p>
<p style="text-align: center;">First Part.</p> <p>The Psalmist, in the deepest affliction, beseeches God to listen to his cry, and declares to Him his multiplied sorrows both of body and of mind: bewailing especially his apparent desertion by God, and his exposure to the divine anger.</p> <p style="text-align: center;">Second Part.</p> <p>In order that he may glorify God on earth, he beseeches the Almighty to grant him deliverance and restoration:</p>	<p style="text-align: center;">4</p> <p>WILT Thou the dead Thy wonders show?¹⁰ Shall they arise,¹¹ Thy name to bless? Or shall the grave Thy kindness know? Destruction speak Thy faithfulness?</p>	

SUBJECT.

and concludes by an affecting description of his distresses, arising chiefly from the consciousness of God's displeasure.

Where darkness and oblivion dwell,
Thy truth, Thy wonders shall we tell?

5

But still to Thee, O Lord, I cry,
Early my morning prayer present; ¹
Why dost Thou cast me off? ² and why
Conceal Thy face from my lament?
Up from my youth afflicted, I,
Distracted by Thy terrors, ³ die.

6

Thy fierce wrath ⁴ over me ⁵ doth go,
Thy terrors cut me off, O Lord!
Daily they round about me flow,
Like waters, and are on me poured:
Lover and friend are distant far, ⁶
In darkness ⁷ mine acquaintance are.

PSALM LXXXIX.

L. M. DOUBLE.

Maschil (or an instructive Psalm) of Ethan ⁸ the Ezrahite. Dr. M. Good conjectures that the occasion of its composition was the calamities brought on the Jews by the invasion of Shishak, king of Egypt. ⁹

"The glorious things here spoken of David and his posterity, are prophetical of the Messiah."—TRAVELL.

1

I'LL sing the mercies of the Lord,
His truth to every age record:
Mercy, ¹⁰ declared for ever sure,
And truth, that must like heaven endure:
"A covenant" ¹¹ I made of yore,
And to My servant David swore,
Thy seed for ever I'll defend,
And build thy throne till time shall end."

NOTES.

¹ Ps. v. 3.

² Ps. xlii. 9.

³ Job vi. 4.

⁴ Ps. xxxviii. 1, 2.

⁵ *Ovr mc* — "as a flood to overwhelm me." — F. & S.

⁶ Ps. xxxi. 11; xxxviii. 11.

⁷ *In darkness* — a figurative expression, to denote that he now never saw them.

⁸ 1 Kings iv. 31.

⁹ 2 Chron. xii.

¹⁰ *Mercy*, &c. — i. e. "God's mercy and His regard to the truth of His promises, are as fixed & unchangeable as the very heavens themselves." See Ps. cxix. 89.—PATRICK.

¹¹ *A covenant*. — "These are the words of Jehovah, (1 Chron. xvii. 11,) and they have their only completion in our Lord. Luke i. 69, &c."—Dr. B.

first Part.

The Psalmist records the mercy and truth of God, and adverts to the covenant made with David and his seed.

SUBJECT.	2	NOTES.
<p>He adores the majesty of God, who alone is to be worshipped and revered in heaven and in earth, being infinitely perfect.</p>	<p>The heavens¹ Thy wonders, Lord, confess, Assembled saints Thy faithfulness: For who,² in heaven or earth, will dare, Though mighty, with the Lord compare? God by His saints is greatly feared,³ By all around His throne revered: For who, like Thee, has power divine?⁴ Or where is faithfulness like Thine?</p>	<p>¹ <i>The heavens</i>—i. e. the inhabitants of heaven. ² Ps. lxxi. 19. ³ Ps. lxxvi. 7 & 11. ⁴ Exod. xv. 11.</p>
<p>His glories, as displayed in the creation and government of the world.</p>	<p style="text-align: center;">3</p> <p>Thou, Lord, dost rule the raging sea,⁵ Its rising waves are stilled by Thee: By Thee was Rahab⁶ crushed and slain, Thine arm dispersed the hostile train: Heaven, earth, and all therein are Thine, Formed and sustained by power divine: The north and south Thou madest be, Tabor and Hermon⁷ joy in Thee.</p>	<p>⁵ Matt. vii. 24-27. ⁶ <i>Rahab</i>—i. e. Egypt. The allusion is to the destruction of Pharaoh and his army at the Red Sea. Exod. xiv. 27, 28.</p>
<p>The happiness of those people to whom He has revealed His word, and who stand in a covenant relation to Him.</p>	<p style="text-align: center;">4</p> <p>Who shall Thy mighty arm defy? Strong is Thy hand, Thy right hand high.⁸ Justice and judgment base Thy throne,⁹ Mercy and truth Thy way make known:¹⁰ Blest are the people,¹¹ Lord, who know The joyful sound;¹² who here below Walk daily in the light divine Shed by Thy countenance benign.</p> <p style="text-align: center;">5</p> <p>Rejoicing in Thy name¹³ all day, Clothed in Thy righteousness, shall they Exalted be; for Thou, O Lord, (Our glory,) wilt Thy strength afford;</p>	<p>⁷ <i>Tabor and Hermon</i>—i. e. owing to the fertility with which Thou hast blessed them, these "hills are girded with gladness." (Ps. lxx. 12.) Both are well watered and fruitful.—F. & S. ⁸ <i>High</i>—i. e. "superior to every adversary."—F. & S. ⁹ Ps. xxvii. 2. ¹⁰ Ps. lxxxv. 10. ¹¹ Matt. xiii. 16. ¹² <i>The joyful sound</i>.—The immediate reference of the Psalmist is to the sound of the trumpet, inviting them to the worship of God. Compare Numbers x. 10. ¹³ <i>Thy name</i>—i. e. Thy perfections. Compare Exod. xxxiv. 5-7.</p>

SUBJECT.

NOTES.

And, in Thy favour, shall our horn,¹
 By Thee exalted, high be borne:
 Jehovah,² our defence, we sing,
 And Israel's Holy One, our King.

¹ *Horn*. — The emblem of power. See Ps. lxxv. 10.
² Deut. xxxiii. 27 and 29.

Second Part.

6

The Psalmist repeats the gracious promises of prosperity and of lasting stability made by God to David and his seed; which promises, although partially fulfilled in the experience of David, receive their full accomplishment in "Christ our Lord, who was made of the seed of David according to the flesh." (See Rom. i. 3.)

THEN,³ to Thy holy one,⁴ didst Thou,
 In vision,⁵ Thy designs avow:
 "Help on one mighty I have laid,
 My choice amongst the people made;
 David,⁶ My servant, I appoint,
 His head with holy oil anoint;
 Him shall My powerful hand sustain,
 My right hand strengthen him to reign.

³ *Then* — i. e. at the time God made the covenant with David, adverted to in the 3rd and 4th verses of this Psalm.

⁴ *Thy holy one* — i. e. the prophet Nathan, who was commissioned to reveal to David God's merciful designs.

⁵ 2 Sam. vii. 17.

⁶ *David*. — "An eminent type of our Lord, who is promised under this name. Jer. xxx. 9; Ezek. xxxiv. 23; Hosea iii. 5." — Dr. B.

⁷ *Exact tribute*.

7

"The foe shall not of him exact,⁷
 Nor son of wickedness distract:
 Before his face his foes I'll beat,
 And those who hate him will defeat;
 My truth and mercy he shall claim,
 His horn exalted by My name:
 Over the sea⁸ his hand shall spread,
 And o'er the mighty river's bed.

⁸ *The sea* — i. e. "I will extend his dominion over the whole country lying between the Mediterranean Sea, and the river Euphrates. Ps. lxxii. 8." — F. & S.

⁹ 2 Sam. vii. 14.

¹⁰ *First born*. — "Kings and rulers are called, from their office, "Sons of God," (Ps. lxxxii. 6;) and the first born of these denotes the greatest, the chief. This passage is strictly true of Him who was both David's son and Lord. Compare 1 Col. xv. 18; Heb. i. 6; Rev. i. 5." — Dr. B.

¹¹ Deut. xi. 21.

8

"Thou art my father,"⁹ he shall cry,
 'The rock of my salvation nigh:'—
 Lo! I will make him My first born;¹⁰
 Above all kings exalt his horn:
 My mercy evermore shall last,
 With him My covenant stand fast:
 His seed shall live, My truth to own,
 And, as the days of heaven,¹¹ his throne.

SUBJECT.	9	NOTES.
<p>The equity of the divine government displayed in punishing the sins of His people ;</p>	<p>“ Lo! if his children¹ break My law, Nor in My judgments walk with awe; If they My statutes will forsake, And daily My commandments break ; Then, with the rod, will I express Mine anger, oft as they transgress; But not from him My love remove,² Though I, in faithfulness, reprove.</p>	<p>¹ <i>If his children.</i> — “ The history of Israel shows how God punished the wicked kings, but He still preserved the house of David, until He came in whom all the promises were fulfilled.” — Dr. B. ² 2 Sam. vii. 15, 16.</p>
<p>and His eternal truth and faithfulness in the accomplishment of all His promises.</p>	<p>10 “ My covenant I will not break, Nor alter that which once I spake: Once,³ by My holiness, have I Sworn, nor to David will I lie, His seed for ever to maintain, His throne shall as the sun remain,⁴ Or like the moon, or rainbow given, A faithful witness⁵ bright in heaven.”</p>	<p>³ <i>Once</i> — i. e. “ once for all and irrevocably.” — F. & S. Amos iv. 2. ⁴ Jer. xxxii. 35, 36 ; Luke i. 33. ⁵ <i>A faithful witness.</i> — “ He refers to the rainbow, which continues yet to be a witness of God’s faithfulness to His word. Gen. ix. 9.” — Dr. B.</p>
<p>Third Part. He contrasts the state of prosperity promised, with the deplorable condition of David’s descendants, who, forsaken by God, had become the prey of the heathen.</p>	<p>11 BUT Thou hast cast us off,⁶ abhorred, And wrath on Thine anointed poured ; Thy servant’s covenant made void, His crown, cast to the earth,⁷ destroyed : His fences⁸ Thou hast broken down, And all his strong-holds overthrown : By strangers he is spoiled and torn,⁹ And by his neighbours made a scorn.</p>	<p>⁶ <i>Cast us off.</i> — Thus fulfilling the last words of David to Solomon. — 1 Chron. xxviii. 9. ⁷ Ps. vii. 5 ; Lam. v. 16. ⁸ <i>Fences.</i> — These were the walls around small towns, the <i>strong-holds</i> were the fortifications of cities, &c.</p>
	<p>12 The right hand¹⁰ of his foes hast Thou Set up, and made them triumph now ; Blunted the sword that filled his hand, Nor made him in the battle stand :</p>	<p>⁹ Ps. lxxx. 12, 13. ¹⁰ See Lev. xxvi. 17–25 ; Deut. xxviii. 25. The judgments deplored by the Psalmist were the accomplishment of what Moses had foretold in the above passages.</p>

SUBJECT.

NOTES.

First Part.

He concludes by beseeching Jehovah to return to His people and to His land; and urges, as a motive to speedy deliverance, the shortness of his own life; he pleads God's former kindness; and the reproach to which His chosen people were subjected;

and concludes by blessing God.

Thy servant's glory now is past,
Down to the ground his throne is cast;
His youthful days hast Thou cut short,
Clothed him with shame,—to ruin brought.

13

HOW long,¹ Jehovah, wilt Thou hide
Thyself from us, unpacified?
For ever shall Thine anger burn,²
Like flaming fire, nor from us turn?
Short are my days,³ and full of pain,
Why hast Thou made all men in vain?
What living man can shun the grave?
Or who from death his soul can save?

14

Where is Thy former kindness, where,
Which Thou to David, Lord, didst swear?
Remember the reproach and scorn,⁴
By me from mighty people borne;
The scorn with which Thy foes pursue
The steps of Thine anointed few.
Blest be the Lord⁵ for evermore!
Amen, Amen: let all adore!

¹ Ps. xiii. 1.

² Ps. lxxiv. 1; lxxix. 5.

³ *Short are my days.* — “The Psalmist urges this as a ground for God's not continuing any longer to be angry with him, inasmuch as the opportunity of his enjoying the divine favour in this world, is rapidly passing away.”—F. & S.

⁴ Ps. lxix. 20.

⁵ *Blest be the Lord.* —The third book of the Psalms, according to the Hebrew division, terminates with this doxology.

PSALM XC.

C. M. DOUBLE.

“A prayer of Moses, the man of God:” supposed to have been written by him when the Israelites were sentenced to wander forty years in the wilderness, and to die without entering the promised land.⁶

1

LORD, Thou hast been our dwelling-place⁷
Through generations past;
Before Thou didst the mountains raise,
Or form the world, so vast,—

⁶ See Numb. xiv.

⁷ *Dwelling-place* —or refuge.

First Part.

The holy Psalmist, although grieved at not being allowed to enter the promised rest, declares the unchangeable

SUBJECT.

Jehovah to be the dwelling - place of His people.

He celebrates the eternity of God, and contrasts with it the frailty and vanity of man.

This frailty and vanity are acknowledged to be the just consequences of sin, committed against the Omniscient Judge.

Second Part.

The Psalmist laments that these dispensations of God, in shortening human life, and stamping it with vanity, are not duly considered by mankind: and prays for the return of God's presence and

Through all eternity, THOU ART,¹
But we, the sons of men,
When Thou dost say "Return,"² depart,
And turn to dust again.

2

A thousand years³ are as one day
To Thee, eternal God;
But man Thou carriest away,
As by a torrent flood:⁴
At morning,⁵ he flourishes, like grass,
Cut down, ere night, it fades:
Thus we,⁶ beneath Thine anger,⁷ pass
To death's eternal shades.

3

Thou our iniquities dost set⁸
Before Thee, and dost place
The secret sins,⁹ which we forget,
Before Thy radiant face:
Hence are our days, in wrath, cut short;
How soon our years are spent!
Or, if by strength prolonged, are nought¹⁰
But pain and discontent.

4

YET who,¹¹ with holy fear, Thy ways
Of providence reviews?
So teach us, Lord, to count our days,
That wisdom we may choose.
Return, O Lord! and satisfy
Us early with Thy grace;
Then shall our souls¹² be filled with joy
And gladness, all our days.

NOTES.

¹ *Thou Art.*—Bp. Horsley thus renders this most sublime passage. The allusion is to Exod. iii. 14. "I Am hath sent me unto you."

² *Return.*— "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. iii. 19; Eccl. xii. 7.

³ 2 Peter iii. 8.

⁴ *i. e.* as by a sudden, an overwhelming and irresistible power.

⁵ Ps. xcii. 7; 1 Pet. i. 24.

⁶ *We*—*i. e.* "the whole human race."—F. & S.

⁷ *Thine anger.*—"Thy threatening that we must die in the wilderness, and not enter the good land."—Dr. B.

⁸ Ps. l. 21; cix. 15.

⁹ "Those most carefully concealed from the eye of man."—F. & S. See Ps. xix. 12.

¹⁰ 2 Sam. xix. 35.

¹¹ F. & S. translate this passage, "Who considereth the weight of Thy wrath? Who, with due reverence for Thee, Thine indignation?" and they remark,—"The Psalmist here passionately laments the general indifference of mankind to the fearful consequences of God's anger."

¹² Ps. lxxxv. 6, 7.

SUBJECT.

favour as the only good which can satisfy His people, and impart to them solid joy and peace.

The Psalmist declares the security of the devout man, who is the subject of divine protection, and therefore safe, although surrounded by enemies and dangers of every kind.

5

According to our years of woe,
 Let years of joy succeed ;
 Thy work¹ to us Thy servants show,
 Thy glory² to their seed ;
 And let the beauty³ of the Lord,
 Our God, upon us shine ;
 The labour of our hands reward,⁴
 And be the glory Thine.

PSALM XCI.

7. 6. 8.

This beautiful Psalm is thought by many to have proceeded from the pen of Moses, during the abode of the Israelites in the wilderness. Dr. M. Good has advanced some strong arguments in favour of this opinion.⁵

Bishop Louth remarks, "Without a question, the pious person, the king, or high priest, perhaps, who, in the literal sense, is the principal character in the poem, is meant in reality to represent some greater and sublimer personage."

1

HE that in the secret place⁶
 Of God Most High doth dwell,
 Safe beneath His shadow⁷ stays,
 The' Almighty guards him well :
 I will say of God the Lord,
 'Tis He, my refuge and defence,⁸
 Saves me from the fowler's⁹ cord,
 And noisome pestilence.

2

Trusting Him, and safe concealed,
 Beneath His wings¹⁰ outspread,
 Thou shalt find His truth thy shield,
 No midnight terror dread,

X

NOTES.

¹ Ps. xliv. 1; Hab. iii. 2.

² *Thy glory.* — "God's works of mercy are His glory, as they display His perfections."—Dr. B.

³ *Let the beauty,* &c.—i. e. "let the countenance of the Lord our God smile upon us."—GREEN. Compare Ps. xxvii. 4; 2 Cor. iii. 18.

⁴ 1 Cor. xv. 58.

⁵ See "Historical Outline of the Psalms,"—p. 37-40.

⁶ *Secret place*—i. e. in the presence of God. Compare Ps. xxvii. 5; and xc. 1.

⁷ *Shadow.* — "In the figurative language of the East, it is still very common to describe a protected person as sitting or dwelling under the shadow of His protector."—*Pict. Bible.*

⁸ Ps. cxlii. 5.

⁹ *Fowler.* — "A fowler represents any enemy who tries to ensnare or ruin the pious man."—Dr. B.

¹⁰ *His wings.* — A beautiful image, expressive both of protection and love. See Deut. xxxii. 11, 12; Matt. xxiii. 37.

SUBJECT.

When thousands and tens of thousands are cut off by pestilence, the servant of God may still feel secure in the protecting care of Him who sends His holy angels to watch over, and "to minister for them who shall be heirs of salvation."

The Almighty declares the safety and happiness of those who love and confide in Him.

Fear no shaft¹ that flies by day,
Nor pestilence that walks by night;
Nor shall be destruction's prey,
That wastes by noon-day light.

3

Though a thousand at thy side
Fall, and at thy right hand,
Death o'er tens of thousands ride,
Yet thou secure shalt stand;
Only² with thine eyes shalt thou
Behold the wicked man's reward,
Having made thy refuge now,
And thine abode—the Lord.

4

Thee no evil shall betide,³
Nor any plague come nigh:
Angels o'er thee shall preside,⁴
To keep thee constantly;
They shall bear⁵ thee up, nor let
Thy foot be dashed against a stone;
Lions,⁶ dragons, asps may threaten,
But thou shalt tread them down.

5

"Whoso sets on Me his love,⁷
May My deliverance claim;
I will set him high above,
Because he knows My name:⁸
I will answer when he prays,
Will honour him, and save from woe;
Satisfy with length of days,⁹
And My salvation show."

NOTES.

¹ Shaft, or arrow.
—⁴ Any disease or plague. See Deut. xxxii. 23 and 42.—
Dr. B.

² Only—i. e. Thou shalt see, but not be involved in the reward, or recompense, of the wicked. See Ps. xxxvii. 34; Prov. iii. 25, 26.

³ Prov. xii. 12.

⁴ Heb. i. 14.

⁵ They shall bear, &c.—These words were applied to our Lord by the tempter. Matt. iv. 6.

⁶ Lions, &c.—These are figurative expressions, representing the most fierce and crafty enemies.

⁷ "In the former part of the Psalm, the prophet spoke in his own person; here God Himself is plainly introduced as the speaker."—Bp. HORNE.

⁸ My name.—To know the name of God, is to approve and take pleasure in the perfections of His character.

⁹ Prov. iii. 2.

SUBJECT.

NOTES.

PSALM XCII.

EIGHTS.

"This Psalm was appointed by the Jews to be used constantly on the Sabbath day, as it was probably composed by David after God had given him rest from all his enemies."¹—FENTON.

1

"**T**HIS good² to give thanks to the Lord,
To sing to Thy name, O Most High!
Each morning³ Thy love to record,
Thy truth oft as night veils the sky:
For I, by Thy work,⁴ am made glad,
I joy in the works of Thy hand;
Thy works with Thy greatness are clad,
Thy thoughts⁵ are too deep to be scanned.

2

The brutish⁶ in mind doth not know,
The fool doth not understand this,—
When sinners, like grass,⁷ spring and grow,
Destruction will follow their bliss:
But Thou, O Jehovah, Most High!⁸
Exalted eternally art:
For, lo! Thy foes perish and die,
And sinners, all scattered, depart.

3

But Thou wilt my horn⁹ lift on high,
Like that of the unicorn strong;
Anoint¹⁰ me with oil, and mine eye
Shall see my foes cheeked before long:
Who hate me, and mischief contrive,
My ears shall be filled with their woe;
But saints, like the palm tree,¹¹ shall thrive,
Like cedars in Lebanon grow.

The Psalmist declares how delightful it is to show forth the praise of God, to "regard the works of the Lord, and the operation of His hands."

He reflects on the sad insensibility of wicked men, who are absorbed with transient pleasures, whilst approaching endless perdition.

He expresses his confident assurance that God will bestow on him an increase of power and of enjoyment; and that he shall see his foes disappointed, whilst the righteous flourish; and thus display to

¹ 2 Sam. vii. 1.

² *Good*—i.e. "the part of a rightly disposed mind, and conducive to holy joy."—F. & S.

³ *Each morning*, &c.—"This relates, probably, to the appointed times of morning and evening sacrifice."—F. & S.

⁴ *Thy work*. — The Psalmist refers to God's providence in the government of human affairs.

⁵ *Thoughts* — or counsels. See Rom. xi. 33.

⁶ Ps. xlix. 20.

⁷ Ps. xxxvii. 2; xc. 5, 6.

⁸ *Most High*. — "The expression is equivalent to God's sitting in heaven, and there overruling all the designs of men to His own glory and the good of His servants."—MUDGE.

⁹ *Horn*. — The emblem of power. See Ps. lxxv. 10.

¹⁰ *Anoint*, &c. — The Jews were accustomed, on feast days, to anoint their heads with oil; this is made emblematic of the unction of the Holy Spirit. 1 John ii. 20.

¹¹ *Palm*. — The palm is the emblem of beauty; the cedar, of stability and strength.

SUBJECT.	4	NOTES.
<p>all who behold them, the goodness and faithfulness of God.</p>	<p>For those that are planted and trained¹ Where God has on earth His abode, Shall flourish, for ever ordained To thrive in the courts of our God ; Their fruit² in old age, without blight, Their verdure all other excels, To show that the Lord is upright, In Him no unrighteousness dwells.</p>	<p>¹ Is. lxi. 3.</p> <p>² <i>Fruit</i>.— This is in allusion to the date palm, which is remarkable for its longevity and fruitfulness.</p>
<hr/>		
<p>PSALM XCIII.</p>		
<p>148TH.</p>		
<p>The occasion on which this beautiful Psalm was composed is not known. The Jews consider it prophetic of Messiah's kingdom.</p>		
<p>The Church celebrates the majesty and might of her eternal King.</p>	<p style="text-align: center;">1</p> <p>THE Lord, Jehovah, reigns,³ With majesty⁴ arrayed, And clothed with strength, sustains The world which He hath made : Of old, O God! is fixed Thy throne, Thou art eternal, Thou alone.⁵</p>	<p>³ Ps. xcvi. 10 ; xcvii. 1 ; Is. lii. 7.</p> <p>⁴ <i>Majesty</i>, &c.— It is usual for the Hebrew poets to employ the imagery of <i>clothing</i> to represent attributes not observable by sense. Comp. Ps. cxxxii. 18 ; Is. lix. 17.</p> <p>⁵ Ps. xc. 2.</p>
<p>Although nearly overwhelmed with afflictions, she is enabled, by faith, to rejoice in the supreme power of Jehovah, whose word of promise</p>	<p style="text-align: center;">2</p> <p>The floods⁶ lift up, O Lord ! The floods lift up their voice ! The floods their waves have poured ! But we in this rejoice, The Lord on high⁷ is mightier far Than ocean's mightiest billows are.</p>	<p>⁶ <i>Floods</i>.— A very frequent emblem of deep affliction. See Ps. lix. 1 ; Is. lix. 19. " The meaning is, Our numerous enemies are risen up against us, and threaten to overwhelm us, like a furious storm."— TRAVELL.</p> <p>⁷ Ps. xxix. 10.</p>

SUBJECT.

cannot fail, and who delights in holiness.

First Part.

The Church, suffering affliction and persecution, earnestly invokes the aid of her God, to check the pride and wickedness of her enemies.

Their cruelty described, and the atheistic impiety with which they endeavour to appease their consciences.

3

Thy testimonies,¹ Lord,
We know are very sure;
And we would here record
That holiness, most pure,
For evermore becomes the courts
To which the Holy One resorts.

PSALM XCIV.

L. M. DOUBLE.

There is reason to believe that this Psalm was written by David, probably during his persecution by Saul.

1

O GOD of vengeance,² Israel's Lord,—
O God of vengeance, now appear!³
Arise, Thou Judge of earth, reward
The proud,⁴ who scorn Thy name to fear:
How long shall wicked men, and proud,
How long shall they exult aloud?
How long their bitter words express,
And boast themselves in wickedness?

2

They grind⁵ Thy people, Lord, all day,
And Thine inheritance afflict;
The widow and the stranger slay,
Death on the fatherless inflict:
And yet they say, "Jehovah, He
Whom Israel worships, will not see;⁶
Nor can the God of Jacob⁷ know
The evils wrought by men below.

NOTES.

¹ *Testimonies.* — By these we are to understand the truths and the promises revealed in God's word. These, which are the foundation of the Church's hopes, have one tendency, to promote that holiness, "without which no man can see the Lord."

² Deut. xxxii. 35; Rom. xii. 19.

³ *Appear, or shine forth*—i. e. in mercy to us, and in terror to our enemies. See Ps. lxxx. 2.

⁴ *The proud.*—An epithet very frequently used to designate the wicked; pride being the most prominent feature of impiety, as humility is the chief characteristic of devotion.

⁵ *Grind.* — See F. & S.

⁶ Ps. x. 11 & 13.

⁷ Ps. lxxiii. 11. "It is probable that many of them, being unbelievers, denied God's providence and interference in human affairs, as unworthy of His notice."—Dr. B.

SUBJECT.

An earnest remonstrance addressed to such characters, and a pointed exposure of their extreme folly.

Second Part.

The gracious design of God, in suffering His people to be thus afflicted, is set forth, and encouragement drawn from His faithfulness and rectitude.

The Psalmist, inquiring who will aid him in the time of persecution, expresses his confidence in God; and adverts to past experience of divine goodness.

3

Ye brutish¹ men, reflect, and fear!
 When will ye fools instructed be?
 Who formed the ear,² shall He not hear?
 Who made the eye, shall He not see?
 Shall not the Source³ of knowledge know?
 And shall not He whose hand brings low
 The heathen, all your sins arraign?—
 He knows the thoughts of man⁴ are vain.

4

BLEST is the man⁵ whom Thou, O Lord,
 By chastening, teachest in Thy law;
 That rest to him Thou mayest award,
 When sinners fall, to rise no more:
 For God⁶ will not His people spurn,
 But to His heritage return;
 Justice⁷ a righteous doom shall send,
 And all the' upright His⁸ steps attend.

5

From sinners who my peace invade,
 Who will arise my soul to save?
 Unless the Lord had been my aid,
 I soon had filled the silent grave:⁹
 When "My foot slippeth!" I exclaimed,
 Thy mercy, Lord, my steps reclaimed;
 When anxious thoughts¹⁰ my fears excite,
 Thy comforts, Lord, my soul delight.

6

Shall wicked thrones,¹¹ that mischief frame
 By law, have fellowship with Thee?¹²
 Against the just they take their aim,
 To slay the innocent agree:

NOTES.

¹ *Brutish* — i. e. "irrational and unworthy the name of human beings." F. & S.

² Exod. iv. 11; Prov. xx. 12.

³ Job xxxv. 11.

⁴ *Man*.—St. Paul quotes these words, 1 Cor. iii. 20, where we read *the wise*, instead of *man*.

⁵ Job v. 17; Prov. iii. 11. The history of David forms a striking illustration of this statement.

⁶ 1 Sam. xii. 22; Ps. xxxvii. 28.

⁷ See F. & S., who add, "The judgment of God will, at some future time, be manifested against wickedness, and the cause of the righteous will triumph."

⁸ *His*, i. e. *God's*.—They shall attend "as ready witnesses of God's judgment, and ministers of His will." F. & S.

⁹ Ps. cxv. 17.

¹⁰ *Anxious thoughts*—For an illustration of this, see 1 Sam. xxiii. 14-18.

¹¹ *Wicked thrones*.—Such was the government of Saul, in consequence of which it was overthrown, as a warning to all unrighteous governments.

¹² This interrogative is the strong-

SUBJECT.

He declares his confidence in God, and foretells the doom of his enemies

The Church unites to celebrate the praise of God her Saviour; to offer the tribute of thanksgiving; and to adore the supreme majesty of Him by whom "all things were created, that are in heaven, and that are in earth." (Col. i. 16.)

The relation in which He stands to His people, as "the good Shepherd," is urged to induce attention and obedience to His commands: and the example of those who, "de-

But God is my defence; the Lord
My rock, that refuge doth afford:
He, for¹ their sins, will them destroy,
And cut them off from endless joy.

PSALM XCV.

L. M. 6 LINES.

An ode for the Sabbath day; composed by David.²
"The author of the Epistle to the Hebrews hath taught us to consider this Psalm as an address to believers under the gospel."
—Bishop HORNE.

1

COME, let us sing to God the Lord,
The Rock of our salvation praise;³
Enter His presence, and record
Our thanks with psalms, and joyful lays:
Great is the Lord⁴ whose praise we sing,
Above all gods a mighty King.

2

The deep recesses of the earth,⁵
The mountain heights are in His hand;⁶
The sea is His, He gave it birth,⁷
His hands prepared the solid land:
O come,⁸ and let us worship now,
Before the Lord, our Maker, bow!

3

We are the people of His choice,⁹
The flock He guides, the sheep He
knows;
To-day,¹⁰ if ye will hear His voice,
O harden not your hearts, like those
Who, in the wilderness, beheld
His works,—yet tempted and rebelled.¹¹

NOTES.

est mode of stating that wicked governors can have no fellowship with a righteous God.

¹For.—See F. & S.

² See Heb. iv. 7.

³ Deut. xxxii. 15.

⁴ "He is a great king, ruling over all that are accounted gods, whether angels, or princes, or idols."—Dr. B.

⁵ See F. & S.

⁶ *In His hand*—i. e. in His power.

⁷ Gen. i. 9, 10.

⁸ Rev. iv. 11.

⁹ *Choice*.—As the *natural* descendants of Abraham constituted God's chosen people, formerly, so now the *spiritual* descendants, or those who possess Abraham's faith, are the people of God's choice.

¹⁰ *To-day*.—Compare Heb. iii. 7, and following verses; and iv. 7.

¹¹ 1 Cor. x. 9.

SUBJECT.	4	NOTES.
<p>cause of their unbelief, could not enter into His rest," is adduced as a solemn warning to all mankind.</p>	<p>"Forty years¹ long," (did God aver, " This generation grieved Me sore; A people that in heart² did err, Nor knew My ways, nor kept My law : To whom I did, in wrath, protest, They shall not see My promised rest."³</p>	<p>¹ <i>Forty years.</i>—The time which transpired between the Exodus and the passage of the Jordan. Acts xiii. 18. ² <i>In heart.</i>—They erred not so much in understanding as in their affections. ³ Josh. v. 6 ; Heb. iii. 11 & 18.</p>
<hr/> <p>PSALM XCVI.</p>		
<p>8. 8. 6.</p>		
<p>This beautiful song of praise was first used when David brought the ark to Mount Zion,⁴ an event typical of the ascension of Christ our Saviour.</p> <p>"By common consent of Jews and Christians, we apply this Psalm to the times of Messiah."—Bishop HORNE.</p>		
<p>The Church calls on all mankind to unite in praising the Lord, and in declaring His great salvation.</p>	<p style="text-align: center;">1</p> <p>SING to the Lord new songs of praise:⁵ Sing, all the earth ;⁶ your voices raise ; O sing, and bless His name : Sound⁷ His salvation day by day, His glory⁸ to the world display, His wondrous works proclaim.</p>	<p>⁴ 1 Chron. xvi. 23-34. ⁵ Ps. xxxiii. 3. ⁶ Rom. xv. 10, 11. ⁷ <i>Sound.</i>—Bishop Horne renders it <i>Preach.</i> ⁸ <i>His glory.</i>—God's glory is His goodness, (see Exodus xxxiii. 18, 19,) and its richest display is in the gospel of Christ. See Luke ii. 14.</p>
<p>His supreme greatness and majesty demand exclusive reverence and worship.</p>	<p style="text-align: center;">2</p> <p>Great⁹ is the Lord, and greatly feared, Above¹⁰ all gods to be revered, For they¹¹ are idols vain : God¹² made the heavens ; before His shrine, Honour and majesty divine, Beauty and strength remain.</p>	<p>⁹ Ps. cxlv. 3. ¹⁰ Ps. xciii. 3. ¹¹ Jer. x. 11, 12. ¹² Ps. cxv. 15.</p>

SUBJECT.

"All the families of the earth, blessed in Him," are called upon to worship the Lord with holy reverence.

The establishment of Messiah's kingdom to be universally made known, as calculated to produce universal joy. In this joy, inanimate nature is described as partaking; especially in anticipation of His second advent.

The Church calls upon all mankind to rejoice in the establishment of Messiah's kingdom; whose power and

3

Ascribe to God,¹ O every tribe!
 Glory² and strength to God ascribe;
 All glory is His right:
 With offerings to His courts draw near;
 O worship Him with holy fear,³
 Let all the earth unite.

4

Say to the world, "Jehovah reigns,⁴
 His mighty arm the earth sustains;
 He rules the people well."
 O, let the heavens⁵ and earth rejoice,
 Let the sea⁶ roar with mighty voice,
 And all that in it dwell.

5

Let every field,⁷ and all therein,
 The trees, the woods, their joys begin
 Before the Lord,—for lo!
 He comes, He comes, on earth to reign
 In righteousness, and thus maintain
 His people's cause below.

PSALM XCVII.

L. M. 6 LINES.

This Psalm was probably composed by David on the same occasion as the preceding. It likewise is prophetic of Messiah's kingdom.

1

JEHOVAH reigns!⁸ let earth resound,
 And all her isles,⁹ with joy again!
 Darkness¹⁰ and clouds the Lord surround,
 Judgment and truth His throne sustain.

NOTES.

¹ Ps. xxix. 1, 2.

² *Glory*. — Thus at the first advent the angels sang, "Glory to God in the highest, and on earth peace, goodwill towards men." Luke ii. 14.

³ See Dr. Boothroyd.

⁴ Ps. xciii. 1; xcvii. 1; Rev. xi. 15; and xix. 6.

⁵ The Psalmist represents the heavens, earth, &c., as taking up in succession the strain of praise at the appearing of the Lord." — F. & S. See Ps. lxxix. 34.

⁶ Ps. xcvi. 7, &c.

⁷ Thus Isaiah, when prophesying respecting Messiah's kingdom, adopts a similar elevated strain of poetry, — "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Is. lv. 12. The ground had been cursed for the sin of man, (Gen. iii. 17;) and on the removal of that curse, it is represented as rejoicing.

⁸ *Jehovah reigns*. — This announcement is equivalent to that made by John the Baptist, "The kingdom of heaven is at hand." Matt. iii. 2.

⁹ *Isles*—or distant parts of the world.

¹⁰ Ps. xviii. 11.

SUBJECT.		NOTES.
<p>majesty are displayed in the destruction of His in-penitent foes.</p>	<p>Consuming fire¹ before Him goes, And all around burns up His foes.</p> <p style="text-align: center;">2</p>	<p>¹ Heb. xii. 9.</p>
<p>The abolition of idolatry foretold; and the consequent joy of the Church in beholding God alone universally adored.</p>	<p>His lightnings² lit the world below ; Earth saw, and trembled ; and the hills Melted like wax, and down did flow, At His approach the earth who fills : To praise His truth the heavens³ agree, His glory all the people see.</p> <p style="text-align: center;">3</p>	<p>² The imagery here employed is taken from the appearance of God on Mount Sinai. See Exod. xix. 18, &c. ; also Ps. xxxix.</p> <p>³ <i>The heavens</i> — i. e. "the inhabitants of heaven." — F. & S.</p>
<p>An exhortation and encouragement to love God, and to delight in Him.</p>	<p>Idolaters⁴ are filled with shame, Their gods before the Lord bow down ; Zion exults to hear Thy name, Thy judgments⁵ thro' the world made known ; And God,⁶ above the earth and sky, Above all gods,⁷ exalted high.</p> <p style="text-align: center;">4</p>	<p>⁴ Such were the results of the preaching of the gospel, as Isaiah had foretold, (xlii. 17.)</p> <p>⁵ Is. xlii. 1.</p> <p>⁶ Ps. lxxxiii. 18.</p> <p>⁷ Exod. xviii. 11.</p>
<p>An exhortation and encouragement to love God, and to delight in Him.</p>	<p>Ye who love God,⁸ all sin disown ; His saints He keeps,⁹ and sets apart : Light¹⁰ for the righteous man is sown, And gladness for the pure in heart : Rejoice, ye righteous in the Lord,¹¹ His holiness¹² with thanks record.</p>	<p>⁸ 1 John ii. 15.</p> <p>⁹ Ps. xxxvii. 28.</p> <p>¹⁰ <i>Light</i>. — The emblem of prosperity and joy. See Job xxii. 28.</p> <p>¹¹ Ps. xxxiii. 1.</p> <p>¹² <i>His holiness</i>. — The holiness of God, which is a terror to the unbeliever, is a source of joy to those who are reconciled in Christ.</p>

SUBJECT.

NOTES.

PSALM XCVIII.

EIGHTS. DOUBLE.

“This Psalm is of the same kind with the two preceding, in which the Psalmist extols the victory and salvation of the Redeemer, and calls on all to praise Him. In the Greek it is called a Psalm of David.”—Dr. BOOTHROYD.

1

O SING to the Lord a new song,¹
 For marvellous things He hath wrought;
 His right hand and holy arm² strong,
 To Him have the victory³ brought:
 Salvation the Lord hath made known,⁴
 His righteousness⁵ He, in the sight
 Of heathens hath openly shown,
 His mercy and truth brought to light.⁶

¹ Is. xlii. 10.

² Is. liii. 1.

³ *Victory* — “or salvation. The salvation effected was by our Lord’s victory over his enemies. Is. lix. 16; lxiii. 5.”—Dr. B.

⁴ *Made known.*—“By the appearance of His Son in the flesh.”—Dr. B.

⁵ *His righteousness*—i. e. the righteousness which is of God by faith in Jesus Christ. Rom. iii. 22.

⁶ Ps. lxxxv. 10.

⁷ Is. xlix. 6.

⁸ Ps. c. 1.

⁹ Numb. x. 10.

¹⁰ *Ocean and earth.*—“Nothing can be conceived more sublime than this address to inanimate objects to join the chorus in praise of the advent of the Saviour.”—Dr. B. Compare Is. lv. 12.

The Church adores the power and goodness of God, displayed in the establishment of Messiah’s kingdom.

The universal diffusion of gospel light, an event demanding praise from those who had been “sitting in darkness, and in the shadow of death.”

In this universal joy, even inanimate nature, redeemed from the original curse, is called upon to participate.

2

The ends of the earth have beheld
 Thy glorious salvation, O Lord!
 Shout gladly, ye nations,⁸ impelled
 His praise, with delight, to record!
 O sing, with the harp, to His name,
 With harp, and with psalms to Him sing;
 With trumpets⁹ and cornets proclaim
 The Lord, our Redeemer and King.

3

Let ocean and earth¹⁰ lift their voice,
 Let all that reside in them roar;
 The floods clap their hands, and rejoice,
 The mountains be joyful before

SUBJECT.

Jehovah!—for lo! He appears,
To judge all the earth, and to reign;
His justice shall banish our fears,
And righteousness¹ flourish again.

NOTES.

¹ Is. xxxii. 1;
Heb. i. 8.

PSALM XCIX.

C. M.

This fine Psalm is attributed to David. The occasion on which he penned it is unknown.

First Part.

The Church celebrates the majesty of her king, who "is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him;" adoring His power, His justice, and His holiness.

She exhorts all mankind to unite in this sacred exercise.

1

THE Lord Jehovah reigns!² Of Him
Let nations, trembling, hear!
He sits between the cherubim,³
Let earth be moved with fear!

² Ps. xciii. 1.

³ *Between the cherubim*—i. e. on the mercy seat. Comp. Exod. xxv. 22.

2

Jehovah is in Zion great,⁴
High above all in fame:
Let men Thy glorious praise repeat,
For holy is Thy name.⁵

⁴ Ps. xlvi. 1.

⁵ Is. vi. 3; Rev. xv. 4.

3

The King of strength⁶ doth judgment love,
And equity maintain;
His righteousness in Jacob prove,
And there with justice reign.

⁶ Job xxxvi. 5; Ps. lxxxix. 8. Instead of "*the king's strength*," F. & S. render it "*the mighty king*." Bp. Horne remarks, "although the strength of our king be infinite, yet it is never exerted but in righteousness and just judgment."

⁷ Is. xii. 4.

4

Exalt the Lord our God,⁷ all ye,
And worship at His throne!
Exalt the Lord our God, for He
Is holy,⁸ He alone.

⁸ Lev. xix. 2; 1 Peter i. 16.

SUBJECT.

Second Part.

As an encouragement to draw near to God, reference is made to His former gracious acceptance of prayer on especial occasions, recorded in the history of Israel, and displaying both His mercy and justice: thus affording motives to worship Him "with reverence and godly fear."

All nations are called upon to worship God the only sovereign, with sacred joy: especially as He is our creator and preserver; the covenant God of His people; and their "good Shepherd."

5

MOSES¹ and Aaron urged their plea,
And Samuel to Him cried;
And, from the cloudy pillar, He
To their requests replied.

6

His statutes they did not desert;
Thou answeredst them betimes:
A gracious God to them Thou wert,²
Though punishing their crimes.³

7

Exalt the Lord our God, all ye,
And worship at His throne!
Exalt the Lord our God, for He
Is holy, He alone!

PSALM C.

C. M.

"This Psalm appears to have been composed for the Israelites, when they offered their thank-offerings."⁴—Dr. BOOTHROYD.

1

RAISE to the Lord a joyful shout;⁵
Ye lands, adore your King!
Worship the Lord with joy⁶ devout,
Before His presence sing.

2

Know that the Lord is God alone:⁷
He made us,⁸ His we are;⁹
The people whom He deigns to own,
The sheep He makes His care.

NOTES.

¹ *Moses*, &c.—These holy men made intercession for the people when exposed to the anger of God for their sins. See Exod. xxxii. 11–14; Numb. xvi. 20–22; 1 Sam. vii. 9.

² Numb. xiv. 20.

³ *Their crimes*.—“Some refer this to the evil deeds of the people; but the reference is to Moses and Aaron, who so provoked God, that they were not permitted to enter into the promised land.” See Numb. xx. 12; Deut. xxxii. 50–52.—Dr. B.

⁴ Lev. vii. 12.

⁵ Ps. xc. 1.

⁶ *With joy*.—Even under the Mosaic dispensation, joy was associated with religion. See Neh. viii. 9–12. The faith of the gospel is productive of “joy unspeakable.” 1 Peter i. 8.

⁷ Is. xlv. 5.

⁸ *Made us*.—“Not only as being the Creator of all mankind, but as having made us a people, and framed the whole of our national polity.”—F. & S. Comp. Deut. xxxii. 6; and Ps. xlix. 2.

⁹ See F. & S.

SUBJECT.

His perfections
unchangeable and
eternal.

The King of Israel
communes with
God on the subject
of mercy and truth,
and declares his re-
solution to regulate
his household, and
to govern his king-
dom by these divine
principles; thus pre-
figuring the estab-
lishment of Mes-
siah's kingdom, who
is the king of right-
eousness and the
king of peace.

3

Enter, with grateful thanks, His gates,¹
Praise in His courts express;
Thankful to Him whose power creates,
His name for ever bless.

4

For, truly, God the Lord is good;²
His truth and love divine,³
From all eternity have stood,
And shall for ever shine.

PSALM CI.

C. M.

Composed probably by David shortly after his accession to the
throne of Israel.⁴

1

MERCY and truth⁵ inspire my lay,
O Lord, I sing to Thee;
Wisely would keep Thy perfect way,⁶
When wilt Thou come to me?⁷

2

I rule my house with upright heart,
Nor please with sin mine eyes;
From those who turn aside⁸ depart,
Their evil works despise.

3

No froward heart shall be allowed,
No wicked person known;⁹
The slanderer silenced, and the proud
And lofty looks brought down.

NOTES.

¹ *His gates*—i. e. "the gates of His sanctuary." — PA-TRICK.

² Luke xviii. 19.

³ Ps. lxxxv. 10. The perfections of God, which so beautifully harmonize in the gospel, are the great subject of the Church's praise.

⁴ 2 Sam. v.

⁵ Ps. lxxxv. 10.

⁶ 1 Sam. xviii. 14.

⁷ *Come to me* — "to bless me. In all places where I record my name, I will come to thee, and I will bless thee." Exod. xx. 24. — F. & S. In this petition, David probably expresses his desire that the ark, the token of God's presence, may be brought to Zion.

⁸ *Who turn aside.* — "Those who in their counsels and their actions deviate from the Divine law." — Bp. HORNE. See Ps. cxxv. 5.

⁹ *Known* — i. e. approved. See Ps. i. 6; Matt. vii. 23.

SUBJECT.

4

Mine eyes¹ shall on the faithful stay,
That he may dwell with me;
And he that keeps the perfect way,²
My servant here shall be.

5

No son of fraud shall near me stand,
No liar with me dwell:
Early³ the wicked of the land
From Zion I expel.

PSALM CII.

L. M.

This pathetic and sublime Psalm was written towards the close of the captivity in Babylon; some ascribe it to the prophet Daniel. It is styled in the Bible, "A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord."

First Part.

The prophet, in deep distress on account of the depressed condition of the Church, pours forth his soul in prayer to God; and describes, in a most pathetic manner, the effect of grief on his mind and body.

1

LORD, hear my prayer,⁴ and let my cry
Come near before Thy throne of grace:⁵
When, in the day of trouble, I
Call upon Thee,⁶ hide not Thy face.

2

Speedily answer my demand;
Like smoke,⁷ my life consumes, alas!
My bones are dried up like a brand,⁸
My heart is withered like the grass.⁹

3

Forgetful¹⁰ of my food I groan;
My bones cleave to my skin, and I
Dwell, like the pelican, alone,
And, like the desert owl, I sigh.

NOTES.

¹ *Mine eyes*—i. e. my favourable regard. Compare Ps. xxxiv. 16.

² "The law of the Lord is perfect, converting the soul." Ps. xix. 7.

³ *Early*.—"The morning was that part of the day in which justice was administered."—F. & S. See Jer. xxi. 12.

⁴ "The author, speaking concerning himself, represents the sad state of every Israelite, or the whole people in captivity."—Dr. B.

⁵ Ps. cxix. 169.

⁶ Ps. l. 15.

⁷ Ps. cxix. 83.

⁸ *Brand*.—"Literally, as a fire-brand."—Dr. WALL.

⁹ Ps. cxxxix. 6. Like grass deprived of moisture through being exposed to an oriental sun.

¹⁰ *Forgetful*, &c. Compare this with what we read of Daniel, "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." (ix. 3.) "In those days I Daniel was mourning three full weeks." Dan. x. 2.

SUBJECT.		NOTES.
	<p style="text-align: center;">4</p> <p>Sleepless I am,¹ and like the bird That to the house-top loves to flee : All day my foes' reproach is heard, They rave against, they swear by me.²</p>	<p>¹ See F. & S. ² <i>Swear by me</i>—i. e. "Into their forms of imprecating curses, they introduce me as the most striking example of extreme wretchedness."—F. & S. Compare Is. lxx. 15; Jer. xxix. 22.</p>
	<p style="text-align: center;">5</p> <p>For bread, I eat but ashes³ now ; Tears are my drink, beneath Thy frown ; Because, in indignation, Thou Didst lift me up, and cast me down.</p>	<p>³ <i>Ashes</i>—"are a symbol of grief; the sense, therefore, is, grief is my food."—WALFORD.</p>
<p>He contrasts his own transitory life with the eternity of Jehovah.</p>	<p style="text-align: center;">6</p> <p>My days like lengthening shades depart;⁴ Like withered grass I fade away;— But Thou, O Lord! eternal art,⁵ And every age shall own Thy sway.</p>	<p>⁴ "Like a shadow which is becoming every instant more faint, and is upon the point of vanishing entirely away."—F. & S. ⁵ Ps. xc. 1, 2; xciii. 2.</p>
<p style="text-align: center;">Second Part.</p> <p>He pleads the promises of God in favour of Zion, and prays for their fulfilment in the submission of the heathen to Messiah.</p>	<p style="text-align: center;">7</p> <p>ARISE!⁶ and grace to Zion show ! O Lord, the' appointed time⁷ draws near : Thy servants o'er her ruins glow With pleasure, and her dust revere.</p>	<p>⁶ <i>Arise!</i> — The best translators render this as a prayer or invocation, instead of a prophecy. ⁷ <i>The appointed time</i>—i. e. the 70 years during which the Jews were to be captives in Babylon. Compare Dan. ix. 2, with Jer. xxv. 11, 12. This deliverance was typical of the greater deliverance by Christ. Hence we find many prophecies commencing with the former, concluding with the latter. See Is. xlv. &c.</p>
	<p style="text-align: center;">8</p> <p>So shall the heathen fear the Lord ; All earthly kings Thy glory fear ; When God hath Zion's courts restored, He, in His glory,⁸ shall appear.</p>	<p>⁸ <i>His glory.</i> — "The glory of this latter house shall be greater than of the former ; and in this place will I give peace, saith the Lord of Hosts." Hag. ii. 9.</p>
<p>The gracious character of Messiah's government evinced in His tender regard to the temporal and spiritual miseries of</p>	<p style="text-align: center;">9</p> <p>The destitute with Him shall plead, And He will not their prayer despise ; This, ages yet to come, shall read,⁹ Nations, to fear the Lord, shall rise.¹⁰</p>	<p>⁹ Rom. xv. 4. ¹⁰ Ps. xxii. 31. Dr. Boothroyd observes that in this and in what follows,</p>

SUBJECT.

mankind; and in revealing to them the name or the perfections of His Father.

Third Part.

Suffering under bodily infirmity, the prophet prays that His life may be prolonged to behold the prosperity of Zion, and comforts himself in contrasting with human weakness, and with the instability of all created objects, the eternity and unchangeableness of Jehovah.

10

For, from His sanctuary on high,
From heaven, Jehovah looked beneath,
To hear the groaning prisoner's cry,¹
To loose the souls consigned to death:

11

His name² in Zion to declare,
His praise in Salem to record,
When nations meet for praise and prayer,
And kingdoms join to serve the Lord.

12

MY strength He weakened in the way,³
My days cut short. "O God!" I cried,
"Take me not early hence away,⁴
Thy years through every age abide."⁵

13

"Founded of old was earth by Thee,⁶
Thy hands the heavens have formed
and placed;
Though they must perish, Thou shalt be,
They all shall like a garment waste.

14

"Changed? shall they be, like vestures worn;
But Thou, unchangeable, art HE:⁸
The children of Thy servants born,
Shall be established near to Thee."⁹

NOTES.

"there is an implied reference to the coming and work of the Saviour, and the calling of all nations to the knowledge of God's salvation."

¹ Ps. lxxix. 11.

² *His name*—i. e. His gracious character. Compare Exod. xxxiv. 5-7. Thus our Lord says, "And I have declared unto them Thy name, and will declare it, that the love wherewith Thou hast loved me may be in them, and I in them." John xvii. 26.

³ *In the way*—i. e. "ere I had proceeded far in the journey through life."—F. & S.

⁴ Is. xxxviii. 10.

⁵ Hab. i. 12.

⁶ The author of the Epistle to the Hebrews cites this passage to prove the superiority of Christ to men and angels, thus affording a most conclusive proof of His divinity. Heb. i. 10.

⁷ *Changed*.—Here is an intimation of some great change which God will produce in the system of nature. See 2 Pet. iii.

⁸ *HE*.—Bp. Horsley and Mr. Louth render the passage, "*Thou art HE*." These words express the eternal and unchangeable nature of God. Comp. Deut. xxxii. 39; Is. xlvi. 12. They are equivalent to I AM.

⁹ *Near to Thee*—in the promised land, and under Thy peculiar care and protection.

SUBJECT.

NOTES.

PSALM CIII.

L. M. DOUBLE.

Dr. M. Good thinks that this exquisite Psalm of praise was composed by David, as a temple service for one of the grand festivals.

First Part.

The Psalmist invokes all the powers of his soul to engage in the sacred exercise of praise to God, especially for His forgiving mercy, and for His providential goodness.

From Jehovah's goodness to himself, he proceeds to notice His gracious dealing with His people, in delivering them from the Egyptian bondage, and in revealing to them, by Moses, His gracious character; displayed to them since, in their experience of His forbearance and forgiving love.

1

O BLESS the Lord,¹ my soul, and all
 Within me,² bless His holy name!
 O bless the Lord; to memory call
 His benefits, His grace proclaim!
 Who freely doth Thy sins forgive;
 All Thy diseases doth remove;
 Saves from destruction, bids thee live,
 And crowns thee with His tender love:

2

Who satisfies thy mouth³ with good,
 Thy youth with eagles' strength⁴ restores:
 By Him oppression is withstood,⁵
 He vindicates His people's cause:
 To Moses He revealed His word,⁶
 His acts to Israel's seed did show;
 "Gracious and merciful the Lord,
 In mercy rich, to anger slow."

3

He will not always chide,⁷ nor be
 Angry with us for evermore;
 Not as our sins deserve⁸ hath He
 Dealt with all us, who break His law:

¹ Ps. civ. 1.² *All within me.*—The intellectual powers of the soul, and all its affections, should be engaged in the praise of Him who is "the Father of spirits."³ *Thy mouth*—or thy desires. As the hand is the emblem of power, so the mouth is the emblem expressive of desire.⁴ *Eagles' strength.*—"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles," &c. Is. xl. 31.⁵ Exod. iii. 7-9.⁶ Exod. xxxiii. 13-18; and xxxiv. 6. The allusion is evidently to that occasion when "the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."⁷ Is. lvii. 16; Micah vii. 18.⁸ Ezra ix. 13.

SUBJECT.

For high as heaven is earth above,¹
 So great His mercy is confest;
 Our sins² are banished, by His love,
 Far³ as the east is from the west.

Second Part.

The paternal affection of God for all who fear Him; His tender regard for the infirmities of man, whose days are transient as the flower of the field.

The eternity of Jehovah's compassion and faithfulness, strikingly contrasted with human frailty.

God being the universal sovereign, all creatures, in heaven and throughout the universe, are called upon to bless and to praise His name.

4

AS pity fills a father's heart,⁴
 The Lord so pitieth the just;
 He knows our frame in every part,⁵
 He bears in mind we are but dust:⁶
 For man,—his days are like the grass,⁷
 Or flower that flourishes before
 The scorching wind⁸ doth o'er it pass;
 Its place beholds it then no more.

5

But the compassions of the Lord⁹
 Through everlasting years extend;
 On all who fear Him they are poured,
 To children's children they descend:¹⁰
 To such as faithfully observe
 His covenant of saving grace;¹¹
 Keep His commands, without reserve,
 And humbly walk before His face.

6

The Lord in heaven hath fixed His throne;¹²
 Wide over all extends His sway:¹³
 Ye angels,¹⁴ bless the Lord alone,
 Who hear His voice,¹⁵ His will obey!
 All ye His hosts,¹⁶ whose joy is found
 In pleasing Him, His praise express!
 Let all His works His praise resound!¹⁷
 And Thou, my soul, Jehovah bless!

NOTES.

¹ Ps. lvii. 10.² *Our sins* — i. e. "the punishment due to our offences." —F. & S.³ *Far*, &c. — i. e. "He hath entirely remitted the punishment due to our manifold offences." —Bp. PATRICK.⁴ Malachi iii. 17; Luke xi. 13.⁵ Ps. lxxviii. 39.⁶ *Dust*. — "The Lord God formed man out of the *dust* of the ground." Gen. ii. 7.⁷ Is. xl. 6, 7.⁸ *Scorching wind*. —The allusion is to the sirocco, which, in the East, at once destroys every green herb.⁹ Luke i. 50; 1 Pet. i. 25.¹⁰ Exod. xx. 6.¹¹ Deut. vii. 9.¹² Ps. xi. 4.¹³ Ps. xlvii. 2.¹⁴ Ps. cxlviii. 2.¹⁵ *Hear His voice*. "His will is made known to them, as men make theirs known by their voice." —Dr. B.¹⁶ *Hosts*. — Another term for angels. — See Genesis xxxii. 2.¹⁷ Ps. cxlv. 10.

SUBJECT.

NOTES.

PSALM CIV.

L. M.

This magnificent Psalm, which celebrates the wisdom, power, and goodness of God in creation and providence, was probably composed by David as an ode for the Sabbath Day.

First Part.

The Psalmist celebrates the majesty of Jehovah, the Universal Sovereign, who "dwelleth in the light which no man can approach unto," seated on the heavens as His throne.

He records the wonders of Jehovah as displayed in the creation of the world;—when "the Spirit of God moved upon the face of the waters," and God said, "Let the waters under the heaven be gathered together unto one place, and let the

1

MY soul, before Jehovah bow!
O Lord, my God, how great art Thou!
Honour and majesty divine,
To form Thy radiant robe¹ combine:

2

Who coverest Thyself with light,²
As with a garment, spotless, bright:
Who for his tent³ the heavens hath made,
His chamber's beams⁴ on waters⁵ laid:

3

Whose chariot is the cloudy skies,
And on the tempest's wing He flies:
Whose messengers are whirlwinds dire,
His ministers⁶ a flame of fire:

4

Who firmly earth's foundations based,
Never again to be displaced:
Clad with the deep,⁷ as with a robe,
Were all the mountains of the globe;

5

At Thy rebuke,⁸ the waters fled,
They heard Thy thundering voice with
dread:
They course the hills, the valleys wind,
To seek the place by Thee assigned:⁹

¹ *Robc.* — It is usual with the Hebrew poets to employ the imagery of clothing to represent attributes not observable by the senses. See Ps. xciii. 1; Ps. cxxxii. 18.

² Daniel vii. 9; 1 Tim. vi. 16; 1 John i. 5.

³ *Tent.* — See F. & S., and compare Is. xl. 22.

⁴ *Chamber's beams* — i. e. "His dwellingplace."—F. & S.

⁵ *Waters* — i. e. the watery clouds.—F. & S. Ps. xxix. 3.

⁶ *Messengers* — *ministers.* — The Psalmist is here speaking of the material agents by which God accomplishes His will. The Apostle (Heb. i. 7.) applies this language to the angels.

⁷ Gen. i. 2; 2 Pet. iii. 5. "The earth, when first formed, was, according to Moses, covered with waters."—Dr. B.

⁸ Gen. i. 9.

⁹ Job xxxviii. 8—11; Jer. v. 22.

SUBJECT.

dry land appear."
Gen. i. 2 and 9.

Second Part.

Having celebrated the power and wisdom of God displayed in creation, the Psalmist proceeds to celebrate His power, wisdom, and goodness, displayed in His providence, by which He "preserveth both man and beast."

6

With bounds their force dost Thou restrain,¹
Lest they should cover earth again:²
Springs, in the valleys, God provides,
They run between the mountains' sides:

7

There all the beasts in forests nursed,
There the wild asses³ quench their thirst:
And there the birds, of varied wing,
Assembling, on the branches sing.

8

GOD from His chambers⁴ water pours,
And earth with rich abundance stores:⁵
Grass for the cattle makes to grow,⁶
And herbs to serve for man below;⁷

9

And food,⁸ the produce of the earth,
And wine,⁹ to fill his heart with mirth:
And oil,¹⁰ to cause his face to shine,
And bread,¹¹ that strengthens more than
wine:

10

The trees of God¹² with sap abound,
With cedars Lebanon is crowned:
These with the nests of birds are filled;
The stork in fir trees loves to build:

11

High hills the wild goats' refuge prove,
And the rough rocks the conies¹³ love;
The moon for seasons serves below,¹⁴
The sun his going down doth know:¹⁵

NOTES.

¹ Job xxvi. 10; xxxviii. 8-11.

² Gen. ix. 11 & 15.

³ *Wild asses*. — "These wild animals, from living in the desert, might be thought especially liable to suffer from want of water."—F. & S.

⁴ *Chambers*—i. e. the clouds.

⁵ Ps. lxxv. 9, 10.

⁶ Gen. i. 29, 30.

⁷ Gen. iii. 18.

⁸ Ps. cxxvii. 25.

⁹ Judges ix. 13.

¹⁰ Ps. xxiii. 5.

¹¹ *Bread* — i. e. bread corn. Compare Is. xxviii. 28.—F. & S.

¹² *The trees of God*. — "This is an allusion to the size and great age of these trees, which had received no culture from man." — See F. & S.

¹³ *Conies* — "the Jerboa or hear-mouse. This abounded in the mountainous country of Judea, & especially about Lebanon." — Dr. B. Prov. xxx. 26.

¹⁴ Gen. i. 14.

¹⁵ Ps. xix. 4-6.

SUBJECT.

12

Thou makest darkness,¹ and 'tis night;
The forest beasts, who shun the light,
Prowl forth; the lions roar for prey,
And seek² their meat from God till day:

13

The sun ariseth, quickly then,
With one accord, they seek their den;
Man goeth forth to work,³ and earn
His bread by toil, till night return.

Third Part.

With feelings of devout admiration, the Psalmist adores the wisdom of God, proclaimed by all His works, both on earth, and throughout the mighty deep; and His goodness, which sustains all the creatures He has made.

14

HOW manifold Thy works,⁴ O Lord!
To speak Thy wisdom⁵ all accord:
The earth⁶ is filled with wealth by Thee;
So is this great unbounded sea,

15

Where countless creatures swim or creep,
Both small and great throughout the deep:
The nautilus,⁷ with graceful sail,
And there the ocean-tossing whale.⁸

16

All these look up to Thee on high,
Their meat in season to supply:
Thy hand Thou openest, ever good,
They take Thy gifts, are filled with food.

17

Hid is Thy face?—deprived of breath,⁹
They mingle in the dust of death:
Thy breath¹⁰ sent forth, they¹¹ rise to birth,
And Thou dost renovate the earth.

NOTES.

¹ Is. xlv. 7.² *Seek* — i. e. by their cry. See Ps. cxlvii. 9. "Naturalists inform us that the lion first affrights animals, by his roaring, from their coverts, and then pursues them." —F. & S.³ Gen. iii. 19.⁴ Rev. xv. 3.⁵ *Wisdom*.—"They all prove Thy wisdom, being exactly adapted to answer Thy designs." —Dr. B. Prov. iii. 19, 20.⁶ Ps. cxix. 64.⁷ *Nautilus*. — "This small animal floats on the surface of the sea. Its shell resembles the *hull of a ship*, whence it has its name." —F. & S.⁸ *Whale*. "Heb. *leviathan*. — This word sometimes denotes the crocodile. Here it is used to designate some one of the largest of the inhabitants of the ocean." —F. & S.⁹ Job xxxiv. 14, 15.¹⁰ *Thy breath*, &c. —i. e. "Thou speakest the word. See Job xxxiii. 4." —F. & S.¹¹ *They* — i. e. "others in succession are brought into existence." —F. & S.

SUBJECT.	18	NOTES.
<p><i>Fourth Part.</i> The glory of God everlasting; and His works a source of joy.</p> <p>The Psalmist declares His intention to praise Jehovah for ever.</p>	<p>GOD'S glory ever shall endure, His works afford Him joy most pure:¹ Earth trembles² if Jehovah gaze, Touched by His hand, the mountains blaze:</p> <p>19</p> <p>Long as I live,³ to God I'll sing, While being lasts, my praises bring: Sweet shall my meditation be,⁴ I will be glad, O Lord, in Thee.</p>	<p>¹ Gen. i. 31; Rev. iv. 11.</p> <p>² <i>Earth trembles, &c.</i>—It is probable that earthquakes and volcanoes are here especially referred to.—F. & S.</p> <p>³ Ps. lxiil. 4.</p> <p>⁴ Ps. xix. 14.</p>
<p><i>First Part.</i> The children of God are called upon to give thanks to Him, and to "declare His works with rejoicing."</p>	<p>20</p> <p>Sinners shall be from earth consumed,⁵ The wicked are to ruin doomed: My soul, let all thy powers accord To bless His name!—Praise ye the Lord!⁶</p> <hr/> <p>PSALM CV.</p> <p>L. M.</p> <p>"This Psalm of praise is the same as that which was sung on bringing the ark to Zion,⁷ as far as the 16th verse, and the remainder, Dathe thinks, was added by some prophet, and sung at the dedication of the second temple."—Dr. BOOTHROYD.</p> <p>1</p> <p>GIVE thanks to God;⁸ invoke his name; Through every land His deeds proclaim,⁹ Sing to the Lord a sacred psalm, Declare the wonders of His arm:¹⁰</p> <p>2</p> <p>O let His name exalt your voice, Let all who seek the Lord rejoice; Seek¹¹ ye the Lord, His strength implore; Seek ye His face for evermore:</p>	<p>⁵ Ps. xxxvii. 38; Prov. ii. 22.</p> <p>⁶ <i>Praise ye the Lord!</i>—This is a literal translation of the Hebrew word Alleluia, or Hallelujah.</p> <p>⁷ Chron. xvi.</p> <p>⁸ Is. xii. 4.</p> <p>⁹ Ps. cxlv. 4, 5.</p> <p>¹⁰ Ps. lxxvii. 12.</p> <p>¹¹ <i>Seek</i>—i.e. "Be earnest and constant in attending upon the public worship of Jehovah, in the place where the ark, the symbol of His power and presence, is deposited."—F. & S.</p>

SUBJECT.

Second Part.

The Church declares its subjection to Jehovah, and records His faithfulness in the fulfilment of the promises made to Abraham, Isaac, and Jacob.

Third Part.

The Church records the wonders of divine providence preparatory to the introduction of the promised seed into Egypt; in accordance with the declaration made by God to Abraham, "Know of a surety, thy seed shall be a stranger in a land that is not theirs, and shall serve them." Gen. xv. 13.

3

His wondrous works recall to mind,¹
His judgments,² for our good designed;
Ye seed of Abraham, His friend,
From favoured Jacob³ who descend.

4

JEHOVAH is our God,⁴ and we,
In all the earth, His judgments see;⁵
His covenant He keeps in mind,⁶
His words, which future ages bind,

5

The covenant⁷ with Abraham made,
His oath to Isaac;⁸ and conveyed
To Jacob⁹ as an endless grant,
This everlasting covenant,—

6

"The land of Canaan¹⁰ I bestow
For your inheritance below;"
When few in number they were found,
And strangers¹¹ to the nations round.

7

THROUGH various nations when they
went;
Through kingdoms when their cause was
bent,
He suffered none their peace to break,
Yea, kings¹² reproved He for their sake,—

8

"Touch Mine anointed¹³ not," said He,
"Nor do My prophets¹⁴ injury."
He called¹⁵ for famine on the earth,
And brake the staff of bread by dearth;

NOTES.

¹ Ps. lxxvii. 11.
² *His judgments*—i. e. the judgments brought on the enemies of Israel.

³ *Favoured Jacob*.—"Ye children of Jacob whom He chose, (rejecting Esau,) to inherit the promised blessing. See Gen. xxv. 23."—Bp. PATRICK.

⁴ See F. & S.

⁵ Is. xxv. 9.

⁶ It is worthy of remark that, in the song of Zacharias, which commemorates the advent of Messiah, similar language is employed. See Luke i. 72, 73.

⁷ Gen. xvii. 8.

⁸ Gen. xxvi. 3.

⁹ Gen. xxviii. 13.

¹⁰ That the promise of the land of Canaan included the promise of that heavenly inheritance of which it was the type, is evident from Heb. xi. 9, 10, compared with Acts vii. 5.

¹¹ *Strangers*.—"Abraham, Isaac, and Jacob sojourned in the land of promise merely as strangers."—F. & S.

¹² *Kings*.—He plagued Pharaoh, (Gen. xii. 17,) and threatened Abimelech. Gen. xx. 7.

¹³ *Anointed*—i. e. "persons dedicated to God."—Dr. B.

¹⁴ *Prophets*.—Abraham is called a prophet, Gen. xx. 7. The patriarchs and the whole people of Israel were *prophets, or teachers* of mankind.

¹⁵ *He called*—"As a master to a servant, commanding obedience."—F. & S.

SUBJECT.

NOTES.

9

But had before them Joseph sent,¹
Sold for a slave, with bad intent;
Whose feet with fetters fast were bound,²
Whom iron chains encompassed round;

¹ Gen. xlv. 5.

² Gen. xxxix. 20.

10

Until, his prophecies³ made clear,
Proved, by the word of God, sincere,
The king sent forth a just decree,⁴
The people's ruler set him free:

³ *His prophecies*—respecting the butler and baker. Gen. xli. 9-13.

⁴ Gen. xli. 14.

11

Over his household made him Lord,⁵
To rule his wealth in Egypt stored,
Princes to bind,⁶ the state conduct,
And hoary senators instruct.

⁵ Gen. xli. 40.

⁶ *Princes to bind*—i. e. "He entrusted him with absolute power, to command the rulers of his several provinces at his pleasure."—Bp. PATRICK.

⁷ Gen. xlviii. 28-30; Acts vii. 15.

⁸ Exod. i. 5; Acts vii. 15.

⁹ Exod. i. 9.

12

THEN Israel into Egypt went,⁷
And Jacob pitched in Ham his tent;
God multiplied the people there,⁸
Till stronger than their foes they were;⁹

¹⁰ Exod. i. 10-14.

¹¹ Exod. iii. 10; iv. 14, and 28-30.

13

Whose hearts with hate to Israel burned,¹⁰
And who to crafty dealings turned:
Moses and Aaron He sent forth,¹¹
His servants, ministers of wrath;

14

They, in the land of Ham, made known
His wonders; there His signs were shown:
Darkness He sent,¹² and dark 'twas made:
Yet still His word was disobeyed:

¹² Exod. x. 22. In narrating the plagues, the Psalmist does not confine himself to observe the order in which they were inflicted.

Fourth Part.

The journey of Jacob into Egypt, where, through the blessing of God, his seed multiplied, so as to excite the jealousy and hatred of the Egyptians, whereupon God raised up Moses and Aaron, who brought plagues upon Pharaoh and his people, to punish their idolatry and cruelty, and to make the Egyptians know that God alone was Jehovah. See Exod. vii. 5.

SUBJECT.	15	NOTES.
<p><i>Fifth Part.</i></p> <p>The Exodus of the Israelites is commemorated, and the goodness of God in guiding them thro' the desert, in supplying all their wants by the way, in bringing them to "the pleasant land," and establishing them there, in order that "they might keep His sta-</p>	<p>He turned their waters into blood,¹ Slew all the fish in Egypt's flood; With frogs,² in great abundance brought, The chambers of their kings were fraught:</p>	<p>¹ Exod. vii. 20. ² Exod. viii. 6.</p>
	<p>16</p> <p>He spake, and divers sorts of flies,³ And lice, in all their coasts, did rise; Instead of rain,⁴ He sent them hail, Struck them, with flaming lightning, pale;</p>	<p>³ Exod. viii. 17 & 24. ⁴ Exod. ix. 23-25.</p>
	<p>17</p> <p>Destroyed their fig trees, and their vines,⁵ Brake all their trees by stormy signs; Sent forth the locust to distress,⁶ And caterpillars numberless;</p>	<p>⁵ Ps. lxxviii. 47. ⁶ Exod. x. 4, 13, 14.</p>
	<p>18</p> <p>Who ate up all the herbs they found,⁷ And fruits, in Egypt's fertile ground; Their firstborn fell beneath His hand,⁸ Their chief in strength throughout the land.⁹</p>	<p>⁷ Exod. x. 15. ⁸ Exod. xii. 29. ⁹ Gen. xlix. 3.</p>
	<p>19</p> <p>HE brought His people forth with bribes,¹⁰ None feeble was in all their tribes: Egypt was glad with them to part,¹¹ The fear of Israel quelled their heart:</p>	<p>¹⁰ Exod. xii. 35. ¹¹ Exod. xii. 33.</p>
	<p>20</p> <p>A cloud to cover them He spread,¹² A fire, by night, their footsteps led: The people asked, and quails were given,¹³ He fed them with the bread of heaven:¹⁴</p>	<p>¹² Exod. xiii. 21; Neh. ix. 12. ¹³ Exod. xvi. 12, 13. ¹⁴ Exod. xvi. 14, 15; John vi. 32, 33.</p>

SUBJECT.

tutes and observe His laws," this being the great end of all His miracles on their behalf.

21

He smote the rock,¹ and waters gushed,
A stream amid the desert rushed:
For He His promise kept in mind,²
To Abraham,³ His servant, kind;

22

His people freed from bondage sad,
His chosen triumphed,⁴ and were glad:
He gave to them the heathen lands,⁵
To' enjoy the labour⁶ of their hands;

23

That they His statutes might observe,⁷
And keep His laws, nor from them swerve,
Praise ye the Lord! adore His name,
His wonders through the earth proclaim!

NOTES.

¹ Exod. xvii. 6 ; Numb. xx. 11 ; 1 Cor. x. 4.

² Gen. xv. 14.

³ Luke i. 72-75.

⁴ Exod. xv.

⁵ Joshua xxiii. 14.

⁶ *The labour, &c.* — "They took possession of the cities, towns, fields, and vineyards which the labour of the Canaanites had built and planted." — Bp. PATRICK.

⁷ Deut. vi. 21-25.

PSALM CVI.

L. M.

This Psalm is thought to have been composed shortly after the captivity, and to have been sung at the dedication of the second temple.

HALLELUJAH!

1

GIVE thanks to God, for He is good;⁸
His mercy ever firm hath stood:
Who can declare His wondrous ways?⁹
Or who can show forth all His praise?
Blessed are they who justice do,¹⁰
Who always righteousness pursue!

⁸ Ps. cxxxvi. 1.

⁹ Ps. xl. 5.

¹⁰ Ps. cxix. 1-3.

First Part.

A general exhortation to give thanks to God, and to praise Him for His goodness and greatness; and a prayer that the Psalmist and all the people

SUBJECT.

of God may enjoy
the divine favour.

Second Part.

A confession of the
sins committed by
Israel at the Red
Sea, and a record
of the amazing dis-
play of God's power,
by which the sea
was parted, to effect
the deliverance of
His people, and re-
turned to over-
whelm their pur-
suing foes.

Third Part.

Their forgetfulness
of God's mighty
acts, their discon-
tent and ingrati-
tude; and their
consequent expo-

2

Remember me with favour, Lord,¹
That favour on Thy people poured;
With Thy salvation visit me,
That I Thine Israel's good may see;
May, in Thy nation's joy, be blest,
And glory in the land of rest.

3

OUR fathers sinned, and we confess²
Our oft repeated wickedness:
Our fathers³ did not understand
Thy wonders wrought in Egypt's land;

4

Forgot the grace their chains that broke,
At the Red Sea⁴ did God provoke:
Yet, for His holy name, He wrought,
His mighty arm salvation brought:

5

The Red Sea He rebuked and dried,⁵
They passed the deep,⁶ (the Lord their
guide,
As through a desert:⁷ saved they were
From those who hatred towards them bare:

6

The waters covered all their foes,⁸
Not one was left their course to' oppose;
Then Israel trusted in His word,
And songs⁹ of praise to God preferred.

7

THEY soon forgot His works,¹⁰ so great,
Nor would Jehovah's counsel wait;¹¹
But in the desert tempted God,
And, by their lust,¹² provoked His rod:

NOTES.

¹ *Remember me.*
"The Psalmist first offers up his request for himself, and then adverts to the whole body of the people, whose prosperity, joy, and triumph he wishes to share."—Dr. B.

² Lev. xxvi. 40;
1 Kings, viii. 47;
Dan. ix. 5.

³ Exod. xiv. 10-12.

⁴ *The Red Sea.*—
"This refers to the murmuring of the Israelites before the passage of the Red Sea." Exod. xiv."
—F. & S.

⁵ Exod. xiv. 21;
Isaiah l. 2.

⁶ Is. lxi. 11-13.

⁷ *Desert*—i.e. "as if upon dry ground."
—F. & S.

⁸ Exod. xiv. 27, 28.

⁹ *Songs.*—This refers to the song of Moses, in Exodus xv.

¹⁰ Exod. xv. 22.

¹¹ "They were too impatient to wait for the full execution of His purposes towards them."—TRAVELL.

¹² Numb. xi. 4.

SUBJECT.

NOTES.

sure to His judgments.

Their rebellion against Moses and Aaron, and its awful consequences.

Fourth Part.

Their shameful idolatry during the absence of Moses on Mount Sinai, in consequence of which God threatened them utterly, but spared them at the intercession of Moses.

Fifth Part.

Their unbelief, for which they were not permitted to enter Canaan, but sentenced to perish in the wilderness.

In wrath, He granted their request,
Then, with His plagues, their host distress.¹

8

They envied Moses,² made complaint
Of Aaron, God's peculiar saint;
Earth yawned,³—and then (so God
disposed)

On Dathan and Abiram closed:⁴
Consuming fire amongst them came,
Burnt were the wicked by the flame.

9

A CALF,⁵ in Horeb's mount, they made,
And worship to an image paid;
Their Glory they forsook,⁶ once more,
An ox, that eateth grass, to' adore:

10

God, their Redeemer, they forgot,
His mighty works remembered not;
His miracles, in Ham made known,
His terrors, by the Red Sea shown:

11

Therefore He would have slain them there,
But Moses interposed by prayer;⁷
Stood in the breach⁸ before the Lord,
And to avert His wrath implored.

12

YEA, they despised the pleasant land,⁹
They trusted not His word or hand:
But murmured in their tents aloud,
Nor to the Lord's commandments bowed.

¹ Numb. xi. 33.

² Numb. xvi.

³ Deut. xi. 6.

⁴ "Perhaps Dathan and Abiram are mentioned only as being guilty of the greater crime of invading the priestly office, which belonged to the tribe of Levi."—Drmock.

⁵ Exod. xxxii. 4.

⁶ *Glory*. — God was the glory of His people; hence the ark, the symbol of the divine presence, is called *the glory*. See 1 Sam. iv. 22; and Rom. ix. 4. The worship of the calf in Horeb was in imitation of the homage paid to Apis by the Egyptians.

⁷ Exod. xxxii. 30-32.

⁸ *Breach*.—"This word is used figuratively. It means strictly a breach made by the enemy in the wall of a city."—F. & S.

⁹ See Numbers xiii. and xiv. The Psalmist refers to their conduct on hearing the report of the spies sent to search the land.

SUBJECT.		NOTES.
	<p style="text-align: center;">13</p> <p>Then, lifting up His hand,¹ He sware To slay them in the desert bare; To waste their seed by Gentile bands, And scatter² them in heathen lands.</p> <p style="text-align: center;">14</p> <p>To Baal³ Peor's shrine they fled, And ate the offerings of the dead:⁴ Thus did they God to wrath provoke, Until the plague⁵ upon them broke:</p> <p style="text-align: center;">15</p> <p>Then Phineas rose, and zeal displayed For judgment,⁶—so the plague was stayed: Hence he was counted to possess⁷ An everlasting righteousness.</p>	<p style="text-align: center;">NOTES.</p> <p>¹ <i>Lifting up His hand.</i>—An expressive action, accompanying an oath. See Deut. xxxii. 40, and compare Ps. xcv. 11. with Heb. iii. 18, 19.</p> <p>² Lev. xxvi. 33.</p> <p>³ Numb. xxv. 2, 3, and xxxi. 16. Baal signifies Lord.</p> <p>⁴ <i>The dead</i>—i. e. "idols, so called in contradistinction to the living God."—F. & S.</p> <p>⁵ Numb. xxv. 9.</p> <p>⁶ <i>Judgment</i> — which he executed on Zimri and Cozbi. Numb. xxv. 7, 8.</p> <p>⁷ Rom. iv. 5.</p>
<p>Their idolatry in worshipping the gods of Midian, and consequent judgments of the Almighty.</p>	<p style="text-align: center;">16</p> <p>At Meribah⁸ they caused His wrath, Which against Moses issued forth; For they provoked his spirit meek Most⁹ rashly with his lips to speak.</p>	<p>⁸ <i>Meribah</i> — i. e. strife. See Numb. xx. 13.</p> <p>⁹ Numb. xx. 10.</p>
<p style="text-align: center;">Sixth Part.</p> <p>Their disobedience in not destroying the idolatrous Canaanites; in mingling with them by marriage, and in conforming to cruel, unnatural, and abominable idolatries.</p>	<p style="text-align: center;">17</p> <p>THEY¹⁰ did not slay, at God's¹¹ command, The nations that defiled the land; But mingled¹² with the heathen there, And learned their works, which proved a snare;</p> <p style="text-align: center;">18</p> <p>To demons¹³ sacrificed, with fear, Even their sons and daughters dear; Whose blood, all innocent, thus spilt, Flowed through the land, a stream of guilt.</p>	<p>¹⁰ Judges i. 27 to end; Judges ii. 2, 3.</p> <p>¹¹ Deut. vii. 7 and 16.</p> <p>¹² Judges iii. 5-7.</p> <p>¹³ <i>To demons.</i>— "That is, the idols before mentioned; and this proves that in the worship of Molech, human victims were offered. From the New Testament it is clear that there was a distinction between demons and devils; demons were the spirits of dead men, and devils fallen angels."—Dr. B.</p>

SUBJECT.

The anger of God, in consequence of their unfaithfulness; causing them to be led into captivity;

yet mingled with mercy, even in His heaviest judgments.

Seventh Part.

The Church prays for unity and increase; and offers solemn praise to God.

19

Thus with their works¹ were they defiled,
To worship idol gods beguiled;
This roused² the anger of the Lord,
So that His people He abhorred,

20

And gave them up³ to heathen hands,
Whose hatred tied their servile bands:
Their enemies oppressed them sore,
And they the yoke of bondage wore:

21

Though oft He saved, their counsels⁴ vain,
Urged Him to bring them low again;
Yet, when their sorrows He beheld,
And heard their cry, by love impelled,

22

He called⁵ His covenant to mind,
Relented, for the Lord⁶ is kind;
And planted pity in their breast⁷
Who had His captives sore oppressed.

23

SAVE⁸ us, O God, our tribes collect⁹
From heathen nations, and protect:
We to Thy holy name will raise
Our songs, and triumph in Thy praise:

24

Blest be Jehovah, Israel's Lord!¹⁰
His name eternally adored!
Amen, let all the people cry!
Praise ye Jehovah, God Most High!

NOTES.

¹ *Their works* — i. e. "the works of the heathen." — F. & S.

² Judges ii. 14, &c.

³ Judges iv. 2, 3; Neh. ix. 27. Bishop Horne observes that this is an epitome of the history of Israel. "Transgressions brought on chastisements; chastisements produced repentance; and repentance obtained mercy."

⁴ *Counsels* — i. e. "the perverseness with which they followed their own evil imaginations." — F. & S.

⁵ Lev. xxvi. 40-42.

⁶ Neh. ix. 31.

⁷ Ezra ix. 9; Jer. xlii. 12.

⁸ 2 Chron. xvi. 35; Ps. cxvii. 4.

⁹ *Collect.* — "Re-store such of us as are dispersed in foreign lands unto our own country." — PATRICK.

¹⁰ "This doxology closes the fourth book of the Psalms." — F. & S.

SUBJECT.

NOTES.

PSALM CVII.

L. M. DOUBLE.

Dr. M. Good considers this exquisite Psalm to have been composed after the return of the Jews from Babylon, and used, at one of the great festivals, in the second temple.

First Part.

The redeemed of the Lord are exhorted to praise Him for having delivered them out of their former distressed condition, which is compared to that of weary travellers ready to perish in a desert, who, on crying to God, are heard by Him and guided to a place of safety.

Second Part.

Their condition is here illustrated by that of captives shut up in a dungeon, to which state of misery they had been brought by disobe-

1

GIVE thanks to God! for He is good;¹
His mercy ever firm hath stood;
Let the redeemed of God thus say,²
Rescued from their oppressor's sway;
And gathered,³ to the land of rest,
From north and south, from east and west!
They wandered in the desert⁴ bare,
Fainting with thirst and hunger there:—

2

Then to the Lord they cried,⁵ in grief;
He heard, and quickly brought relief;
Led them the right,⁶ unerring way,
To seek a city⁷ there to stay;
Oh! that mankind would praise the Lord,
His love, His wondrous works record!
The longing soul He satisfies,
With good⁸ the hungry soul supplies.

3

SUCH as in darkness⁹ sit alone,
The shades of death around them
thrown,
With galling iron fetters bound,¹⁰
Because¹¹ rebellious they were found

¹ Ps. cxviii. 1.² Ps. cvi. 47, 48. The propriety of this language from the lips of the Israelites just returned from Babylon is obvious.³ Is. xliiii. 5, 6; Jer. xxxi. 8, 10.⁴ *Desert*.—"That between the Euphrates and Judea. See Ezra viii. 21, 22."—Dr. B.⁵ Ps. l. 15; Hos. v. 15.⁶ Ezra viii. 21.⁷ *City*.—"The Chaldee explains this to mean Jerusalem; and this was the city of their fathers to which the exiles returned."—Dr. B.⁸ Ps. xxxiv. 10; Luke i. 53.⁹ Luke i. 79.¹⁰ *Bound*.—"This passage may be rendered, — Being bound with galling chains."—DIMOCK. 2 Chron. xxxiii. 11; Job xxxvi. 8.¹¹ Ezra ix. 7; Dan. ix. 11.

SUBJECT.

dience to the Most High; but who, on their humbling themselves in prayer before Him, "proclaims deliverance to the captive, and the opening of the prison to them that are bound."

Third Part.

Their state, previous to their redemption, is here compared to that of men pining away under some fatal disease, and approaching the gates of death; but who, on crying to God for relief, are healed by Him, who "Himself took our sicknesses, and bare our diseases."

Against the words of God Most High,
And dared His counsel¹ to defy;
Whose heart He brought, by trouble,² low,
They fell,³ and none could help bestow :—

4

Then to the Lord they cried, in grief;⁴
He heard, and quickly brought relief;
Freed them from darkness,⁵ and the pains
Of death, and brake their iron chains:
Oh! that mankind would praise the Lord,
His love, His wondrous works record!
'Tis He who bursts the brazen gates,⁶
The bars of iron separates.

5

FOOLS,⁷ who the God of heaven deny,
And whose transgressions multiply,
Who pour contempt upon His law,
He visits with affliction sore:⁸
Their inmost soul abhors to eat,
Through sickness, the most dainty meat:
They pine away with grief and fear,
And to the gates of death draw near:—

6

Then to the Lord they cry, in grief;⁹
He hears, and quickly brings relief;
Sends forth His word to heal,¹⁰ and save
His suppliants from the threatening grave:
Oh! that mankind would praise the Lord,
His love, His wondrous works record!
Let thankful offerings men employ,¹¹
While they declare His works with joy!¹²—

NOTES.

¹ Jer. xxiii. 22; Luke vii. 30.

² *Trouble*. — See F. & S.

³ Is. xxxi. 3.

⁴ 2 Chron. xxxiii. 12, 13; Lam. iii. 55-57.

⁵ *Darkness* — the emblem of misery.

⁶ *Brazen gates*. — An evident allusion to the taking of Babylon, which was defended by brazen gates. Compare Is. xiv. 1, 2.

⁷ *Fools*. — This term is commonly used in Scripture to describe wicked men; sin against God being the greatest of all folly. Compare Ps. xiv. 1; Luke xii. 20.

⁸ Job xxxiii. 19-22. "Disease is often represented as the punishment of sin, and which God in mercy sanctifies to bring to repentance." — Dr. B.

⁹ Job xxxiii. 26-28.

¹⁰ 2 Kings xx. 4, 5.

¹¹ Lev. vii. 12; Ps. cxvi. 17.

¹² Ps. lxxiii. 23; cxviii. 17.

SUBJECT.	7	NOTES.
<p><i>Fourth Part.</i> Their distressed and dangerous situation is here compared to that of mariners in a storm, who, having relinquished every other hope of deliverance, cry unto the Lord in their distress, and are, by His power and goodness, brought in peace to their desired haven.</p>	<p>THEY who in ships the ocean dare,¹ Behold His works,² His wonders there: He bids the stormy wind arise,³ The waves are lifted to the skies: They mount to heaven; descend again; Their soul dissolves with fear and pain;⁴ They stagger,⁵ just as drunkards reel, And, void of skill,⁶ through terror, feel.</p> <p style="text-align: center;">8</p> <p>Then to the Lord they cry, in grief;⁷ He hears, and quickly brings relief: He makes the furious tempest cease,⁸ And brings them to their port in peace.⁹ Oh! that mankind would praise the Lord, His love, His wondrous works record! Exalt His name, His praise repeat, Where people crowd,¹⁰ where elders meet!¹¹</p>	<p>1 Ps. xlviii. 7. 2 Ps. civ. 24-27. 3 Jonah i. 4. 4 Ps. cxix. 28. 5 Is. xxix. 9. 6 F. & S. render this "all their skill faileth." 7 Jonah i. 5, 6, & 16; Matt. viii. 25. 8 Ps. lxxxix. 9. 9 John vi. 21. 10 Ps. cxii. 1. 11 Ps. cxxxviii. 1. 12 1 Kings xvii. 1, 7. The judgments brought on the cities of the plain, on Babylonia, Judea, and Egypt, illustrate this.</p>
<p><i>Fifth Part.</i> The various dispensations of God's providence towards the wicked and the righteous are here set forth, as calculated to convey instruction and warning to all mankind;</p>	<p style="text-align: center;">9</p> <p>RIVERS He turns to desert sand,¹² And water-springs to thirsty land; A fruitful soil to barren ground, Where crime and wickedness abound: He turns the desert to a pool,¹³ And dry ground into fountains cool; And makes the hungry settle there, An habitation to prepare; Vineyards to plant, to sow the field, Which fruits of rich increase may yield: His blessing multiplies their peace,¹⁴ Nor does He let their herds decrease.</p>	<p>13 Ps. cxiv. 8; Is. xliii. 19, 20. The state of Judea, after seventy years of negligence during the captivity, was, no doubt, that of great barrenness; it was like a desert; but through the blessing of God on the industry of His people, it was restored to fruitfulness, thus fulfilling the prophecy, (Is. xxxv. 1, 2,) "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose," &c. 14 Peace — i. e. their prosperity.</p>

SUBJECT.

10

NOTES.

and to display to those who attentively observe these things, not only the justice, but also "the loving kindness of the Lord."

Or, if diminished, and brought low,
Through fierce oppression, grief, and woe,
He pours, on tyrant princes,¹ scorn,
They stray the wilderness, forlorn;
Yet sets His poor high on a rock,²
And makes their offspring like a flock:
This shall the just with gladness fill,³
And all iniquity be still.⁴
Whoso, endued with wisdom's grace,⁵
Will thus Jehovah's wonders trace,⁶
Shall understand, and spread abroad
The loving kindness of the Lord.

¹ *Tyrant princes* — i. e. those who oppress his people: such as Pharaoh, Nebuchadnezzar, & others.

² 1 Sam. ii. 8.

³ Job xxii. 19.

⁴ Job v. 16.

⁵ Jer. ix. 12; Hos. xiv. 9.

⁶ "To take notice of the providence of God, is the most effectual way to make men wise." — Bp. WILSON.

PSALM CVIII.

C. M.

This Psalm appears to have been compiled from Psalms lvii. and ix. It was probably used on the same occasion as the latter, *i. e.* shortly after David's accession to the throne, and whilst engaged in war with the surrounding states. The triumph of David over his enemies is typical of the triumph of Messiah.

first Part.

The King of Israel offers to God solemn thanksgiving and praise for His loving kindness and truth.

1

O GOD, my heart is fixed on Thee,⁷
My tongue shall sound Thy praise:
Awake, my harp and psaltery,
To aid my morning lays.

⁷ Ps. lvii. 7. This holy decision is necessary to success. It is the reverse of what is declared of Reuben, "Unstable as water, thou shalt not excel." — Gen. xlix. 4.

2

Lord, I would sound Thy praise afar,⁸
Would sing to listening crowds:
Above the heavens Thy mercies are,⁹
Thy truth above the clouds.

⁸ Rom. xv. 9.

⁹ Ps. xxxvi. 5; Is. lv. 8, 9.

SUBJECT.

With devout adoration, he presents his petition for deliverance.

Second Part.

Encouraged by the promises of God, he foretells the dominion he should obtain, not only over the tribes of Israel, but also over the Gentile nations.

Foreseeing great difficulties to be surmounted, he implores divine guidance and help; and renouncing all confidence in the arm of flesh, declares his certainty of success.

3

Be Thou exalted,¹ Lord, above
The earth, above the sky!
Rescue the object of Thy love,
And answer when I cry.²

4

GOD,³ by His holiness,³ hath sworn;
And I shall hence prevail;
Through Shechem be in triumph borne,
And measure⁴ Succoth's vale.

5

Gilead is mine, Manasseh mine;
Ephraim my head⁵ defends;
From Judah,⁶ by the word divine,
The Law-giver descends.

6

Moab, enslaved, shall wash my feet;⁷
On Edom I will tread;⁸
To proud Philistia's warlike seat,
My triumph soon shall spread.

7

To Edom who will be my guide,
Its city⁹ strong to gain?
Lord, wilt not Thou, our God, preside
Over our hosts again?

8

From trouble give us help, for vain
The help of man, we know:
Through God shall we the victory gain,
And tread down every foe.

NOTES.

¹ Ps. lvii. 5 & 11.² Ps. l. 15.³ *By His holiness*—i.e. "sworn by Himself that He will maintain the cause of David."—F. & S.⁴ *Measure*.—"For the purpose of distributing it among my followers."—F. & S.⁵ *My head*—i. e. guards my person. Compare 1 Samuel xxviii. 2.⁶ *From Judah*.—"The sceptre shall not depart from Judah, nor a law-giver—until Shiloh be come," &c. Gen. xlix. 10.⁷ This was the work of slaves.⁸ *Tread*.—See Bishop Horne, and compare Josh. x. 24, and 1 Cor. xv. 25.⁹ *Its city*.—Bozrah, the capital of Edom, deemed impregnable.—See Obad. iii. Horne remarks that Christ's triumph is set forth under the striking image of a king of Israel returning from the reduction of Idumea, "Who is this that cometh from Edom, with dyed garments from Bozrah?" Is. lxiii. 1.

SUBJECT.

NOTES.

PSALM CIX.

L. M.

“This Psalm is a perspicuous, and most awful prediction of the sufferings which awaited the enemies of Messiah: primarily Judas, who was guide to them that took Jesus (Acts i. 16-20); secondarily, the synagogue, and the whole nation of the Jews.”
—Bp. MANT.

It is thought to have been composed by David during the rebellion of Absalom, when he suffered so deeply from the traitorous conduct of Abithophel.

“The 28th chapter of Deuteronomy may be considered as a kind of commentary on this Psalm.”—TRAVELL.

First Part.

Messiah, betrayed and persecuted by wicked men, spreads His sorrows before His heavenly Father, deploring the base ingratitude with which His love was requited.

1

GOD¹ of my praise, Thy silence break:
For wicked and deceitful men
Open their mouths my life to take;²
Their lying tongues would me condemn.³

2

With words of hate they round me close,
And war, without a cause,⁴ prepare:
They, for my love,⁵ become my foes;
But I devote myself to prayer.⁶

3

With evil basely they requite
The good I freely on them poured:
And though to love is my delight,
My love with hatred they reward.⁷

4

THE wicked o’er him shall⁸ preside,
And Satan⁹ stand at his right hand:
Guilty shall he be found when tried,
And God his prayer with sin shall brand.

Second Part.

He predicts the fearful judgments with which God would visit those who were His “betrayers and mur-

¹ God, &c. — i. e. “the object of my praise.”—F. & S.

² Luke xxiii. 2; John xviii. 30.

³ Matt. xxvi. 59-61.

⁴ Ps. lxix. 4; John xv. 25.

⁵ John x. 32.

⁶ Walford renders this, “I pray for them.” Thus our Lord prayed for His persecutors & murderers — “Father, forgive them, for they know not what they do.”

⁷ John xv. 25.

⁸ Shall. — The verbs in this and the following verses are rendered in the future on the authority of Bishop Horne.

⁹ Satan — or an adversary. (Compare Zech. iii. 1; Revelations xii. 10.) “Amongst the Jews, the accuser stood at the right hand of the accused.” — ROSEN-MULLER.

SUBJECT.	5	NOTES.
<p>derers," foretelling that they should be dispersed throughout all the nations of the earth; that there they should "be only oppressed and crushed always," (Deut. xxviii. 33;)</p>	<p>Few days on earth shall he possess, His office shall another take;¹ His children soon be fatherless; His wife a widow God will make.</p>	<p>¹ Acts i. 20. "If this refers to Ahithophel primarily, his office must mean that of counsellor; and as also intending Judas, that which he held. Ahithophel and Judas died in the same manner."—Dr. B.</p>
<p>that the sins of the fathers and the children should be visited in the destruction of the nation:</p>	<p>6 Like vagrants,² shall his children crave (Outcast from home) their bread with toil; Extortioners seize all he gave,³ And strangers all his labour spoil.⁴</p>	<p>² Ps. lxxix. 25. Horsley thinks that this alludes to the state of the Jews in their dispersion, having no settled home.</p>
<p>and that, in consequence of their unjust and cruel treatment of Messiah, and their rejection of the blessings He came to bestow, they should be the subjects of the most fearful curses, according to the prediction of Moses, Deut. xxviii. 15-19.</p>	<p>7 Mercy to him shall none extend,⁵ Nor favour to his orphans show: Cut off, his offspring soon shall end, Nor the next age⁶ their name shall know.</p>	<p>³ Job v. 5. ⁴ Deut. xxviii. 33. "The Jews, when they have acquired wealth, have been, from time to time, in all countries, the prey of tyrannical exactions."—HORSLEY.</p>
	<p>8 His father's sins,⁷ his mother's crimes, Unpurged, the Lord will call to mind; Will set before His face⁸ betimes, That none their name on earth may find.⁹</p>	<p>⁵ James ii. 13. ⁶ <i>Next age</i>.—The existence of the Jews as a nation ceased shortly after the death of Messiah.</p>
	<p>9 Because no mercy¹⁰ he would show, But cruel hatred did display To one in need, oppressed with woe, The broken-hearted man to slay.</p>	<p>⁷ Exodus xx. 5; Matt. xxiii. 34-36. ⁸ <i>Set before His face</i>—i. e. in order to their punishment. Comp. Ps. xc. 8.</p>
	<p>10 As he loved cursing, filled with spite, So shall the curse upon him rest;¹¹ As blessing gave him no delight, For ever shall he be unblest.</p>	<p>⁹ Ps. xxxiv. 16. ¹⁰ <i>No mercy</i>.—"Neither Ahithophel nor Judas showed any to those to whom they were under the greatest obligations; but both proved traitors."—Dr. B. ¹¹ Matt. vii. 2. "The curse alludes to the imprecation by which they ventured to take upon themselves the guilt</p>

SUBJECT.	11	NOTES.
	<p>Like garments that around him flow, He clothed himself with curses fierce : These through his frame, like water, go, Or oil,¹ that through the bones doth pierce.</p>	<p>of our Lord's death, when Pilate pronounced Him innocent. (Matt. xxvii. 25.) The blessing on which they set not their heart, was that which they might have obtained from our Lord." —Bp. HORSLEY.</p>
	<p>12</p> <p>These, like a robe, shall him enclose, And, as a girdle, clasp him tight : Thus will the Lord my bitter foes,² My false accusers thus requite.</p>	<p>¹ Like water, or oil—i. e. "affecting him not merely superficially, but penetrating and pervading his whole frame."</p>
<p>Third Part. Messiah again prays for deliverance ;</p> <p>and pathetically describes the sufferings He endured.</p>	<p>13</p> <p>BUT Thou, O God Jehovah, deal With me according to Thy name!³ How good Thy mercy is, reveal ; Deliverance to my soul proclaim !</p>	<p>² Foes. — "This seems to intimate that what has been said emphatically against one person, is to be understood of all associated with him; both Ahithophel and those engaged with him on the one hand; and on the other, Judas, Pontius Pilate, and the Jewish nation, who rose up against the Son of David." — Dr. B.</p>
<p>Fourth Part. He prays for divine interposition on His behalf, in order to the conviction of His enemies ;</p>	<p>14</p> <p>Needy and poor I now am made,⁴ My wounded heart with grief is riven ; I waste, like a declining shade,⁵ Like locusts,⁶ up and down am driven.</p> <p>15</p> <p>My knees are weak, through fasting long ; My flesh doth waste away through dread ; I am become their scorn, their song ; They look at me, and shake their head.⁷</p>	<p>³ Jer. xiv. 7. ⁴ Ps. xl. 17. ⁵ Ps. cii. 11. ⁶ <i>Locusts</i>.—"The Psalmist alludes to their being driven about from place to place by fire, noise, and other means employed to disperse these dreadful ravagers." — Dr. B. ⁷ Matt. xxvii. 39.</p>
	<p>16</p> <p>HELP me, O Lord ! my foes withstand ; Save me, according to Thy grace ; That they may thus discern Thy hand,⁸ Thy work on my behalf may trace.</p>	<p>⁸ <i>Discern Thy hand</i>—i. e. see "that mine aid cometh from Thee." — F. & S.</p>

SUBJECT.	17	NOTES.
anticipates a glorious triumph ;	<p>Though they may curse,¹ yet Thou wilt bless ; They rise to shame, but I rejoice :² My foes with shame themselves shall dress,³ As with the mantle of their choice.</p>	<p>¹ 2 Sam. xvi. 11, 12. ² Is. lxxv. 14. ³ Ps. cxxxii. 18. ⁴ Ps. xxxv. 18 ; Heb. ii. 11.</p>
and vows His grateful acknowledgments to His Father in heaven.	<p>18 Greatly my mouth shall praise the Lord,⁴ Yea, amongst multitudes of men ; For near the poor⁵ He stands, to ward His soul from those who would condemn.</p>	<p>⁵ <i>The poor</i>—or, as Horsley renders it, the <i>poor one</i>. See Ps. lxxix. 29 and 33. ⁶ Matt. xxii. 43-45 ; Heb. i. 13 ; v. 6 ; x. 12, 13. ⁷ Mark xii. 36 ; Luke xx. 42 ; Acts ii. 34, 35. ⁸ <i>Sit</i>.—" This implies a participation of sovereign power."—F. & S. ⁹ <i>Footstool</i>.—This refers to the custom of Eastern conquerors putting their feet on the necks of their enemies. See Josh. x. 24 ; and compare 1 Cor. xv. 25 ; Heb. i. 13.</p>
PSALM CX.		
c. m.		
This Psalm, of which David was the author, is prophetic of the kingdom, ⁶ priesthood, and triumph of Messiah. Dr. M. Good thinks it was used at the feast of the Passover.		
The Psalmist declares the decree of Jehovah respecting Messiah's exaltation.	<p>1 THUS, to my Lord, Jehovah spake,⁷ " Sit⁸ Thou at My right hand, Enthroned, till I Thy footstool⁹ make The foes who Thee withstand."</p>	<p>¹⁰ <i>Thy rod, or sceptre</i>.—The ensign of regal authority. Messiah's kingdom, commencing in Zion, is to extend over all nations. ¹¹ <i>Thy people, &c.</i> F. & S. render this " Thy people shall freely offer themselves, at the gathering of Thine armies, in holy attire." This is a prophetic description of the church militant, assembling to follow the Captain of their salvation. Their numbers shall be greater, and their appearance more brilliant than the dew-drops from the womb of the morning;—a highly poetical figure.</p>
In the spirit of prophecy, he foretells the establishment of Christ's kingdom ; and the numbers and the character of His subjects.	<p>2 Thy rod¹⁰ from Zion God will send, Rule Thou amidst Thy foes : Thy people¹¹ freely shall attend Thine armies to compose.</p> <p>3 In sacred robes, in youthful bloom, In crowds shall they convene ; Like dew-drops from the morning's womb Their countless hosts are seen.</p>	

SUBJECT.

The nature of His unchangeable priesthood, combining the regal with the priestly office.

The prophet foretells the destruction of Messiah's enemies;

and the miraculous support which should be given to Him and His followers until His great designs be accomplished.

The Psalmist praises God in the sanctuary, on account of His mighty works of creation, which display the glory of Jehovah, and which He would have kept in remembrance by mankind.

4

The Lord hath sworn,¹ nor in the least,
Will from His oath depart,
“Thou, like Melchisedec, a Priest
And King for ever art.”

5

Jehovah is at Thy right hand,
Opposing kings² to' o'erthrow;
To subject every heathen land,
And bring their princes low.

6

He,³ by the way that He must tread,
Shall drink⁴ the flowing stream;
Therefore shall He lift up His head,
O'er all His foes supreme.

PSALM CXI.

C. M.

Dr. M. Good thinks that this Psalm was composed at the close of David's reign, and used at the feast of Tabernacles, or Ingathering. It is an alphabetical Psalm.

1

PRAISE ye the Lord! I will recite,
With all my heart,⁵ His praise;
In the assembly of the' upright,⁶
To Him loud anthems raise.

2

His works are great, sought out⁷ by those
Who therein take delight;
His glorious honour they disclose;
His truth shines ever bright.

C C

NOTES.

¹ *Sworn*. — See Heb. vii. 20, 21. Our Lord's priesthood, unlike that of Aaron, is eternal. In Him the sceptre and the mitre are united, as had been foretold by Zechariah, (vi. 13,) “He shall be a Priest upon His throne.”

² Compare Ps. ii. 10-12. “Accordingly, many kings and emperors who set themselves to oppose Christianity, were destroyed in a dreadful manner, as were also the Jews.” —Dr. B.

³ *He*—i. e. “the victorious king, the Messiah.”—F. & S.

⁴ *Drink*. — “Be miraculously refreshed, as Moses and the children of Israel were in the desert. (Exod. xvii. 6.) When thus refreshed, the Messiah will be victorious over His enemies.”—F. & S.

⁵ Ps. ix. 1.

⁶ Ps. xxxv. 18.

⁷ *Sought out* — “with earnest care and attention, as being most admirable and worthy of their whole regard.”—F. & S.

SUBJECT.	3	NOTES.
<p>He celebrates the providence of God manifested on behalf of His people, in accordance with His covenant.</p>	<p>Deeply within our memory stored His mighty works¹ should be : Full of compassion is the Lord,² Gracious and kind is He.</p> <p>4</p> <p>For those who fear Him He provides,³ His covenant ever stands ; His mighty arm His people guides, And gives them heathen lands.</p> <p>5</p> <p>His works are truth and equity ;⁴ All His commands are sure ;⁵ They stand, and shall eternal be,⁶ Most upright, true, and pure.</p>	<p>¹ His mighty works.— One great design of the institution of the Sabbath was to commemorate the mighty works of God.</p> <p>² Ps. lxxxvi. 5 ; Ps. ciii. 8.</p> <p>³ Ps. xxxiv. 9 ; Matt. vi. 33.</p>
<p>He praises God for the blessings of redemption ;</p> <p>and declares that the fear of Jehovah is the beginning of wisdom.</p>	<p>6</p> <p>He, to His people, doth proclaim Redemption by His hands ;⁷ Holy and reverend is His name, His covenant ever stands.</p> <p>7</p> <p>Wisdom begins in fearing God,⁸ And truly wise are they Who shun the path by sinners trod, And His commands obey.</p>	<p>⁴ Rev. xv. 3.</p> <p>⁵ Ps. xix. 7 ; Luke xvi. 17.</p> <p>⁶ Matt. v. 18.</p> <p>⁷ Matthew i. 21 ; Luke i. 68. The redemption of Israel from Egypt is alluded to by the Psalmist ; this was typical of the redemption of God's people from the bondage of sin.</p> <p>⁸ Job xxviii. 28 ; Prov. i. 7.</p>

SUBJECT.

NOTES.

PSALM CXII.

C. M.

There can be little doubt that this Psalm was written on the same occasion as the preceding. As in the former David celebrates the divine bounty, so here he describes the blessedness of those who imitate that benevolence.

This also is an alphabetical Psalm.

1

PRAISE ye the Lord! How truly blest!
The man who fears the Lord:
Who finds his greatest joys and best²
In God's most holy word!

¹ Ps. cxxviii. 1.

² Ps. cxix. 16.

2

His seed shall mighty be below,³
His offspring dwell secure;
His house in wealth and riches grow,
His righteousness endure.⁴

³ Ps. xxv. 13;
xxxvii. 26.

⁴ *Endure* — i. e. the reward of his righteousness shall extend to his children. So in Psalm xxxvii. 26, we read, "He is ever merciful and lendeth, and his seed is blessed."

3

Light,⁵ amidst darkness, shall arise,
The upright man to cheer;
Gracious he is, and kind and wise,
Righteous, and most sincere.

⁵ *Light* is the emblem of comfort, as darkness is of trouble. Compare Ps. xcvi. 11, "Even in adversity, the good man experiences the favours of the Almighty." — F. & S.

⁶ *Guides wisely* — thus enabling himself to render assistance to his poorer and less fortunate brethren.

4

A good man favour shows, and lends,
Guides wisely⁶ his affairs;
The memory of the just extends
Through everlasting years.

⁷ Ps. lxiv. 10.

⁸ Prov. i. 33.

⁹ Ps. lvii. 7.

5

Trusting in God,⁷ he finds repose,
No evil he shall fear;⁸
His heart is fixed,⁹ while all his foes
Shall find destruction near.

The Psalmist exhorts to the praise of God; and declares the happiness of the man who delights in His will:

the blessings which descend to his posterity;

and the consolation he enjoys in the hour of affliction.

His peace of mind, resulting from confidence in God.

SUBJECT.		NOTES.
His benevolence to men.	<p style="text-align: center;">6</p> <p>He hath dispensed with liberal hand,¹ And given to the poor; His righteousness shall ever stand,² For evermore endure.</p>	<p>¹ 2 Cor. ix. 9.</p> <p>² Dent. xxiv. 13.</p>
The envy caused by his prosperity in the heart of the wicked.	<p style="text-align: center;">7</p> <p>The wicked shall be grieved³ when they Behold him raised on high; Gnash with their teeth,⁴ and melt away, And their desire shall die.⁵</p>	<p>³ Luke xiii. 28.</p> <p>⁴ Ps. xxxvii. 12.</p> <p>⁵ Prov. x. 28.</p>
<p>PSALM CXIII.</p> <p>S. M.</p>		
<p>Composed, probably, after the return of the Jews from Babylon. "This and the five following Psalms form what is called by the Hebrews the <i>great Hallel</i>, or praise, which was sung on their most solemn festivals, and particularly after the celebration of the Passover."⁶—B. C. B.</p>		
The Church, commemorating, in the ordinance of God's appointment, her deliverance from bondage, offers solemn praise to God, and calls on all nations to join in the sacred exercise.	<p style="text-align: center;">1</p> <p>PRAISE ye Jehovah!⁷ praise, Ye servants of the Lord!⁸ For evermore,⁹ in tuneful lays, Jehovah's praise record.</p> <p style="text-align: center;">2</p> <p>From where the sun doth rise,¹⁰ To where his setting rays Go down beneath the western skies, Let men Jehovah praise!</p>	<p>⁶ See Matt. xxvi. 30; Mark xiv. 26.</p> <p>⁷ Heb. Hallelujah!</p> <p>⁸ Ps. cxxxv. 1.</p> <p>⁹ Dan. ii. 20.</p> <p>¹⁰ Ps. 50, 1; Is. lix. 19; Malachi i. 11.</p>
The supreme majesty of Jehovah, combined with His infinite condescension, displayed when "God looked	<p style="text-align: center;">3</p> <p>The Lord, exalted high Above all nations, reigns;¹¹ His glory shines above the sky,¹² And fills the heavenly plains.</p>	<p>¹¹ Ps. xcix. 2. The miracles wrought in Egypt, especially the deliverance of Israel, which the passover celebrated, were designed to teach this great truth. See Exod. x. 2.</p> <p>¹² Ps. viii. 1.</p>

SUBJECT.		NOTES.	
<p>upon the children of Israel, and God had respect unto them," is devoutly celebrated.</p> <p>The Church, commemorating, in the ordinance of God's appointment, her deliverance from bondage, celebrates the wondrous miracles wrought by the Almighty in accomplishing "His own purpose and grace."</p>	<p style="text-align: center;">4</p> <p style="text-align: center;">Who with our God can vie,¹— Jehovah,—in renown? Who sits enthroned above the sky,² And yet to earth looks down?³</p>	<p>¹ Ps. lxxxix. 6.</p> <p>² Ps. xi. 4; Is. lvii. 15.</p> <p>³ Ps. cii. 19; Exod. ii. 25.</p>	
	<p style="text-align: center;">5</p> <p style="text-align: center;">The poor,⁴ from dunghills prone, He lifteth up, to place With princes on the lofty throne Of Jacob's favoured race.</p>	<p>⁴ 1 Sam. ii. 8; Ps. cvii. 41. This is eminently the case under the gospel; God having chosen the poor to be heirs of His kingdom. See James ii. 5.</p>	
	<p style="text-align: center;">6</p> <p style="text-align: center;">The barren woman He⁵ A household doth award; Makes her the joyful mother be Of children:—Praise the Lord.</p>	<p>⁵ 1 Sam. ii. 5; Ps. lxxviii. 6; Is. lv. 1; Gal. iv. 27.</p>	
	<p>PSALM CXIV.</p> <p>L. M.</p>		
	<p>This highly poetical Psalm was probably composed on the same occasion as the preceding, and used by the Jews at the celebration of the Passover.⁶ It was natural for the Jews delivered from Babylon to advert to the deliverance from Egypt as an event calling for devout praise.</p>		
	<p style="text-align: center;">1</p> <p style="text-align: center;">WHEN Israel went from Egypt's land,⁷ Whose speech they did not understand,⁸ Judah⁹ was God's most holy place, His throne with Israel's favoured race.</p>	<p>⁶ Matt. xxvi. 30.</p> <p>⁷ Exod. xiii. 3.</p> <p>⁸ Ps. lxxxii. 5.</p> <p>⁹ <i>Judah</i>, &c. — "God fixed His abode in the tribe of Judah. See Ps. lxxviii. 68." — F. & S.</p>	
	<p style="text-align: center;">2</p> <p style="text-align: center;">The sea,¹⁰ affrighted, saw and fled; Jordan was driven back with dread:¹¹ The lofty mountains skipped like rams,¹² And all the little hills like lambs.</p>	<p>¹⁰ <i>The Sea</i> — i. e. the Red Sea. Compare Exod. xiv. 21.</p> <p>¹¹ Josh. iii. 14-16.</p> <p>¹² Ps. xxix. 6; lxxviii. 16; Hab. iii. 6. Sinai, Horeb, and the adjoining mountains, are referred to.</p>	

SUBJECT.		NOTES.
<p><i>first Part.</i></p> <p>The Church ascribes all the glory of her deliverance to Jehovah.</p> <p>She confidently replies to the blasphemous taunts of her adversaries.</p> <p>In a vein of severe sarcasm, she describes the utter impotence of the gods of the heathen, and the senselessness of their worshippers.</p>	<p style="text-align: center;">3</p> <p>What ailed thee, Jordan?¹ and thou sea, That thus your waters back did flee? Ye mountains, that ye skipped like rams? And all ye little hills like lambs?</p> <p style="text-align: center;">4</p> <p>Tremble, thou earth! Be moved with fear! Jehovah, Jacob's God, is near! Who made the rock a standing pool,² The flint a bubbling fountain cool!</p>	<p style="text-align: center;">NOTES.</p> <p>¹ Habak. iii. 8. Dr. Boothroyd observes, "Nothing can exceed the beauty of these verses. The prosopoeia is bold, but striking. The following verses show the reason why there was this commotion and change in nature;—the Author of nature was present." ² Exod. xvii. 6; Numb. xx. 11; 1 Cor. x. 4.</p>
	<p style="text-align: center;">PSALM CXV.</p> <p style="text-align: center;">L. M.</p> <p>A song of thanksgiving for some great national deliverance. Bp. Horsley thinks it was composed on the flight of Sennacherib from Palestine after the mortality in his army.³ It was used at the feast of the Passover.</p> <p style="text-align: center;">1</p> <p>NOT unto us, O God, the Lord,⁴ Not unto us, but to Thy name Glory and praise let all award, Thy truth and mercy all proclaim!</p> <p style="text-align: center;">2</p> <p>Why should the impious heathen cry "Where⁵ is their God?"—Our God doth still Reign in the heavens, enthroned on high,⁶ Performing all His holy will.</p> <p style="text-align: center;">3</p> <p>They⁷ gods of gold and silver seek, To works of men present their plea: Though they have mouths, they cannot speak;⁸ Though they have eyes, they cannot see.⁹</p>	<p>³ See Is. xxxvi. xxxvii.</p> <p>⁴ In a similar strain of piety Hezekiah had prayed for deliverance:— ⁵ Now, therefore, O Lord, our God, save us from his hand, that all the kingdoms of the earth may know that Thou art the Lord, even Thou only." Is. xxxvii. 20. ⁶ <i>Where, &c.</i>—The Psalmist may here allude to the blasphemies of Rabshakeh. Compare Is. xxxvi. 18–20; xxxvii. 10 and 23. ⁷ Is. xxxvii. 16. ⁸ <i>They</i>—i. e. the heathen. See Is. xxxvii. 19. ⁹ Jer. x. 5. ⁹ Ps. cxxxv. 16.</p>

SUBJECT.		NOTES.
<p>Second Part.</p> <p>The children of Israel, and all who fear God, are exhorted to confide in Him.</p> <p>From her past experience of Jehovah's goodness, the Church is encouraged to expect His future blessing;</p>	<p>4</p> <p>Ears though they have, they hear no sound; Noses, but they no smell discern: Their hands devoid of touch are found, Their feet to walk can never learn.</p>	
	<p>5</p> <p>They breathe not through their throat; as far From life and motion as the dust: Senseless, like them, their makers are, And all who in them vainly trust.¹</p>	
	<p>6</p> <p>O ISRAEL, trust in God Most High!² He is their help,³ their shield is He: On Him let Aaron's house rely, Their help, their shield the Lord will be: Let all who fear⁴ Him trust His name, And God their help and shield proclaim.</p>	<p>¹ <i>Vainly trust.</i>—The vanity of trusting in idols was displayed in the case of Sennacherib—whilst “worshipping in the house of Nisroch, his God,” he was slain by his own sons. See Is. xxxvii. 38.</p> <p>² Ps. cxviii. 2-4; Jer. xvii. 7, 8.</p> <p>³ Ps. xxxiii. 20.</p> <p>⁴ <i>All who fear, &c.</i>—“Proselytes of the nations, who are styled, “<i>men that fear God.</i>” Acts x. 2 and 22; xiii. 16.</p>
	<p>7</p> <p>Mindful of us⁵ the Lord hath been, His blessing shall on Israel fall; On Aaron's house shall it be seen, And all who fear Him, great and small: God will increase you more and more, You, and your children, and your store.</p>	
	<p>8</p> <p>Ye of the Lord our God are blest, Who formed the heavens, the earth who made; As for the heavens, they are possess'd By Him whose power is there displayed; But earth, with rich abundance stored, Was given to man by God the Lord.</p>	<p>⁵ <i>Mindful of us, &c.</i>—“We are here presented with a beautiful contrast between the God of Israel and heathen idols. He made everything; they themselves were made by men: He is in heaven; they are upon the earth: He doeth whatsoever He pleaseth; they can do nothing: He seeth the distresses, heareth and answereth the prayers, accepteth the offerings, cometh to the assistance, effecteth the salvation, and blesseth His servants; they are blind, deaf, and dumb, senseless, motionless, & impotent.”—B.C.B.</p>

SUBJECT.		NOTES.
<p>and to cherish the assurance that Israel will be preserved to praise God through every period of time.</p>	<p style="text-align: center;">9</p> <p>The dead¹ no more Jehovah praise, Nor any who to silence go: But we, unto the Lord, will raise Our songs, for we His goodness know; From this time forth, and evermore, Will praise Jehovah, and adore.</p>	<p>¹ <i>The dead, &c.</i>— “ The meaning is, if Thou sufferest us, Thy people, to perish by the hand of our enemies, who will there be on earth to praise Thee?”—Dr. B.</p>
<p><i>first Part.</i></p> <p>The Psalmist declares His love to God, and his resolution to persevere in prayer, since Jehovah had heard his cry, and delivered him in the hour of sore trouble.</p>	<p style="text-align: center;">PSALM CXVI.</p> <p style="text-align: center;">L. M.</p> <p>Bishop Horsley, and most other commentators, are of opinion that this Psalm was composed on Hezekiah's miraculous recovery.² It was used by the Jews at the feast of the Passover.</p> <p style="text-align: center;">1</p> <p>I LOVE the Lord,³ my voice He heard, The supplication I preferred; Inclined His ear, and therefore I, Long as I live,⁴ to Him will cry.</p> <p style="text-align: center;">2</p> <p>The snares of death, the bands of hell⁵ Seized me, and trouble on me fell; I sought the Lord,⁶ and urged my plea, “ Lord, I beseech Thee, resene me.”</p>	<p>² See Is. xxxviii.</p> <p>³ Ps. xviii. 1; Is. xxxviii. 3, &c.</p> <p>⁴ Is. xxxviii. 20.</p> <p>⁵ <i>Hell</i> — or the grave. Compare Ps. xviii. 5.</p> <p>⁶ Ps. l. 15.</p>
<p>He celebrates the grace and mercy of the Lord, as manifested in his own experience.</p>	<p style="text-align: center;">3</p> <p>Gracious and righteous is the Lord,⁷ Yea, with our God is mercy stored: The Lord preserveth souls sincere; Brought low, I found His help was near.</p> <p style="text-align: center;">4</p> <p>Return, my soul, to God thy rest,⁸ Jehovah's bounty makes thee blest; My soul from death hast Thou withheld,⁹ Mine eyes from tears, my feet upheld.</p>	<p>⁷ Ps. ciii. 8.</p> <p>⁸ Jer. vi. 16; Matt. xi. 29.</p> <p>⁹ See Is. xxxviii.</p>

SUBJECT.		NOTES.
	<p style="text-align: center;">5</p> <p>I now shall walk before the Lord, And live,¹ confiding in His word : Though in my haste, oppressed with pain, “ All men,”² I said, “ are false and vain.”</p>	<p style="text-align: center;">5</p> <p>¹ 2 Cor. iv. 13.</p> <p>² <i>All men.</i>—“ Perhaps Hezekiah had doubted the truth of God’s promise by Isaiah, for which he now reproved himself.”—Dr. B.</p>
<p>Second Part.</p> <p>Animated by feelings of fervent gratitude, he resolves to offer the spiritual sacrifices of praise and prayer; and in the courts of the Lord’s house, before His assembled people, to perform the solemn vows he had made in trouble.</p>	<p style="text-align: center;">6</p> <p>WHAT shall I render to the Lord For all His blessings on me poured? The cup of³ His salvation I Will take, and to His throne draw nigh.</p>	<p style="text-align: center;">6</p> <p>³ <i>The cup of, &c.</i>—“ He calls the cup used on offering eucharistic sacrifices, the cup of salvation, <i>i. e.</i> commemorating salvation; as the apostle calls the sacramental cup, the cup of blessing.”—Dr. B.</p>
	<p style="text-align: center;">7</p> <p>I to the Lord my vows will pay, Now, where His saints convene to pray; His saints are precious⁴ in His sight, Their life He guards from hostile spite.</p>	<p style="text-align: center;">7</p> <p>⁴ <i>Precious, &c.</i>—“ Jehovah, out of His regard to His faithful servants, will on no account allow them to be destroyed by their enemies.”—See Ps. lxxii. 14.—F. & S. Nor will He suffer them to be cut off by disease, before they have finished their appointed work.</p>
	<p style="text-align: center;">8</p> <p>I am Thy servant, Lord; set free From bondage, I would live to Thee : My grateful thanks shall now arise, With prayer, a holy sacrifice.</p> <p style="text-align: center;">9</p> <p>I to the Lord my vows will pay, Now, where His saints convene to pray : Here, in thy courts,⁵ His praise record, Jerusalem!—Praise ye the Lord!</p> <p style="text-align: center;">D D</p>	<p style="text-align: center;">8</p> <p>⁵ <i>In thy courts.</i>—Comp. Is. xxxviii. 22. Hezekiah had also said, “ What is the sign that I shall go up to the house of the Lord ?”</p>

SUBJECT.

All nations are called upon to unite in songs of endless praise to God for His great salvation.

First Part.

The Psalmist invites all classes of men to unite in adoring the mercy of God.

NOTES.

PSALM CXVII.

8. 7. 4.

This Psalm "celebrates the deliverance from the Babylonian captivity, the grand type of the redemption of the world by the Messiah."—B. C. B.

PRAISE Jehovah,¹ every nation!
 All ye people, join to praise!
 Praise Him for His great salvation;
 Truth and mercy² God displays—
 Praise Jehovah!
 Praise Him in eternal lays!

¹ Compare Rom. xv. 8, 9, &c., where the apostle quotes this passage to show that the *truth* of God in fulfilling the promise made to Abraham, and His *mercy* to the Gentile world, are displayed in the salvation of Christ.

² Ps. lxxxv. 10; Rom. iii. 26.

PSALM CXVIII.

L. M. DOUBLE.

"This Psalm contains the thanks of the king for deliverance from great danger, by a signal victory over his enemies. The opinion that it was composed by David, after his many victories, is most probable; and sung, in alternate choirs, at some public festivity. From the 22nd verse we have a prophecy of our Lord."—Dr. B.

I

GIVE thanks to God, for He is good;³
 His mercy⁴ ever firm hath stood:
 Let Israel say,⁵ (whom He secures),
 "His mercy evermore endures;"
 The house of Aaron now⁶ proclaim
 His mercy changeless as His name;
 And all who fear the Lord unite
 To speak His mercy infinite.

³ 1 Chron. xvi. 8 & 34; Ps. cxxxvi. 1.

⁴ *His Mercy*, &c. — "This line was the response of the second choir." — Dr. B.

⁵ Ps. cxv. 9, &c.

⁶ *Now*. — "The word *now*, in this and other parts of the Psalm, is not a mark of time, but of intensity—equivalent to, 'I beseech, intreat.'" — WALFORD.

SUBJECT.		NOTES.
<p>He records the goodness of the Almighty as displayed in his deliverance from trouble; and declares the superior advantages resulting from confidence in God.</p>	<p style="text-align: center;">2</p> <p>I on Jehovah called, in grief,¹ He answered me, and brought relief; The Lord is on my side,² and I The hostile rage of man defy: Jehovah³ takes my part with those Who help me, and destroys my foes: 'Tis better⁴ in the Lord to trust Than man, than princes, formed of dust.</p>	<p>¹ Ps. cxx. 1.</p> <p>² Ps. xxvii. 1; Rom. viii. 31.</p> <p>³ Ps. liv. 4.</p> <p>⁴ Ps. xl. 4; cxlvii. 3, 4; Jer. xvii. 5-8.</p>
<p style="text-align: center;">Second Part.</p> <p>In the season of imminent peril, having been aided by God, he ascribes to Him alone the glory;</p>	<p style="text-align: center;">3</p> <p>All nations⁵ joined to seek my fall, Trusting in God, I smote them all: Gathering around me thick they came: I triumphed in Jehovah's name: Like bees, they gathered round from far, Quenched, like a fire of thorns,⁶ they are; For, in the name of God Most High, Did I obtain the victory.</p> <p style="text-align: center;">4</p> <p>THOU didst⁷ thrust sore at me, to slay, But God, my helper, proved my stay: Jehovah is my strength and song,⁸ He my salvation, sure and strong: Songs of salvation, songs of joy, The voice of righteous men employ; "Valiant is God's right hand,"⁹ they cry, "The Lord's right hand doth valiantly."</p> <p style="text-align: center;">5</p> <p>I shall not die,¹⁰ but live to tell The works of God, His praise to swell: Sorely He chastened me,¹¹ yet kind, Hath not to death my soul consigned:</p>	<p>⁵ <i>All nations</i>—i. e. all the nations surrounding Judea.</p> <p>⁶ <i>Fire of thorns.</i> — "Briers and thorns, when set on fire, are an image frequently applied in Scripture to the rage of the wicked, violent, yet impotent, and of no long continuance."—Bp. MANT.</p> <p>⁷ <i>Thou didst.</i>—"This is an apostrophe addressed to the absent foe, as if present."—WALFORD.</p> <p>⁸ Exod. xv. 2; Is. xii. 2; 1. e. "the source of my strength, and the subject of my song." F. & S.</p> <p>⁹ Exod. xv. 6.</p> <p>¹⁰ Hab. i. 12.</p> <p>¹¹ 2 Cor. vi. 9.</p>

SUBJECT.		NOTES.
and resolves in the courts of the Lord's house, to offer to Him the sacrifice of praise.	<p>Open¹ the gates of righteousness,² I will go in, the Lord to bless; This gate,³ the gate of Zion fair, None but the righteous enter there.⁴</p>	<p>¹ Is. xxvi. 2. ² <i>Gates of righteousness</i>—i.e. "the gates by which the righteous worshippers enter the temple."—F. & S.</p>
As a type of the Messiah, he adverts to the fact of his having been "despised and rejected" by the Jewish people, yet "chosen by God."	<p style="text-align: center;">6</p> <p>I praise Thee, Thou hast owned my claim, God, my salvation,⁵ I proclaim: The stone⁶ the builders would not own, Is made the head, the corner stone: This is the work of God, most wise, And it is marvellous in our eyes: This is the day⁷ the Lord hath blest, The day of gladness, joy, and rest,</p>	<p>³ Ps. xxiv. 7. ⁴ Is. xxxv. 8; Rev. xxi. 27. ⁵ Is. xii. 2. ⁶ <i>The stone</i>, &c.—"These words, strictly applicable to David, a type of Messiah, are applied to our Lord in several parts of the New Testament. See Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11; Eph. ii. 20; 1 Pet. ii. 4, 7. The meaning is, that "He who was despised and rejected, has attained the highest dignity."—Dr. HURSEY.</p>
<p style="text-align: center;">Third Part.</p> <p>The prayer of the king.</p>	<p style="text-align: center;">7</p> <p>SAVE,⁸ I beseech Thee, now, O Lord! Prosperity to us afford! On him⁹ who, in the name most high Of God the Lord, to us draws nigh, Let blessings evermore remain! We bless you from Jehovah's fane.</p>	<p>⁷ <i>The day</i>—when David triumphed over his enemies, prefigured the day of Messiah's triumph when he arose from the dead. ⁸ <i>Save</i>—Heb. Hosanna.</p>
<p>The blessing with which he is greeted by the priests.</p> <p style="text-align: center;">8</p> <p>The concluding chorus.</p>	<p>God is the Lord, who shows us light,¹⁰ With sacrifice His praise recite: Thou art my God,¹¹ and Thee I praise, Exalt Thy name in sacred lays: O bless the Lord!¹² for He is good, His mercy ever firm hath stood!</p>	<p>⁹ Matt. lxxi. 9; and xxiii. 39; Mark xi. 9; Luke xix. 38. See also Zech. iv. 7. ¹⁰ <i>Light</i>. — The emblem of prosperity. See Esther viii. 16. ¹¹ Is. xxv. 1. ¹² Ezra iii. 11.</p>

SUBJECT.

NOTES.

PSALM CXIX.

There is reason to believe that this remarkable composition was written, after the return of the Jews from Babylon, by Ezra, of whom we read, that he "had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments."¹

It consists of twenty-two parts, answering to the letters of the Hebrew alphabet; every part is divided into eight verses; and each verse begins with that letter which forms the title of the part.

ALEPH. L. M. 6 LINES.

First Part.

The Psalmist declares the happiness of those who delight in God's commands, & who devote themselves to His service;

and he prays for grace to enable him to persevere in the right way; that thus, freed from guilt and shame, he may glorify God by offering praise.
(See Ps. 50. 23.)

1

BLEST are the upright² in the way,³
Whose steps with God's commands
accord;
His testimonies who obey,
And seek, with all their heart, the Lord;
Who all iniquity disown,
And make the ways of God their own.

2

Thou who hast given the command,
With diligence⁴ Thy law⁵ to' observe,
O guide me with Thy gracious hand,
Nor let me from its precepts swerve:
No shame⁶ shall then my soul deject,
When all Thy statutes I respect.

3

Thee will I praise, with heart sincere,
In uprightness, when taught, by Thee,
Thy righteous judgments⁷ to revere,
And keep Thy statutes constantly:
O guide me, lest Thy laws I break;
Nor utterly my soul forsake.

¹ Ezra vii. 10.

² *The upright* — i. e. "those whose course of life accords with the precepts of religion." — F. & S.

³ *Way*. — "The course of life is here represented under the figure of a road or way, in which men are continually advancing. The way of the upright leads to life; that of the wicked to death." — WALFORD.

⁴ Deut. xxviii. 1.

⁵ *Law*. — "The words *law, statutes, testimonies, precepts, judgments, &c.*, which occur so constantly, seem here to be used promiscuously." — Bp. PATRICK.

⁶ *Shame* was introduced into the world by sin (see Gen. iii. 8); and it can be banished only by Him "who gave Himself for us, that He might deliver us from all iniquity." Titus ii. 14.

⁷ *Judgments* — i. e. the decisions, concerning sin and righteousness, of the "only wise God," revealed to us in His word.

SUBJECT.	BETH. C. M.	NOTES.
<p>Second Part.</p> <p>The Psalmist shows that it is only by strict attention to the word of God that any, especially the young, can attain the blessedness of those "who are undefiled in the way;" and prays for divine teaching, in order that he may be qualified to make known to others the sacred truths of God's holy word, which afforded him such pure delight.</p>	<p style="text-align: center;">4</p> <p>HOW shall a young man cleanse his way?¹ Thy word must be his guide:² With my whole heart,³ great God, I pray, Let me not turn aside.⁴</p> <p style="text-align: center;">5</p> <p>Thy word I've hid within my heart,⁵ From sin to keep me free: Supremely blest,⁶ O Lord, Thou art, Thy statutes teach to me.</p> <p style="text-align: center;">6</p> <p>My lips⁷ shall then declare abroad The truths by Thee revealed: For greater joys Thy words afford, Than earthly treasures yield.</p> <p style="text-align: center;">7</p> <p>I meditate⁸ by day and night Thy truth, Thy ways respect: Thy statutes yield me pure delight, Thy words my path direct.</p>	<p>¹ Prov. i. 4.</p> <p>² Ps. cxix. 30.</p> <p>³ Jer. xxxix. 13.</p> <p>⁴ <i>Turn aside</i>—i.e. from God's way. Thus David says, "I hate the work of them which <i>turn aside</i>." Ps. ci. 3. Compare also Ps. cxxv. 5.</p> <p>⁵ Ps. xxxvii. 31; xl. 8.</p> <p>⁶ <i>Supremely blest</i>.—The infinite happiness of God results from His infinite purity. The contemplation of the former leads the Psalmist to pray that he may be made to partake of the latter.</p> <p>⁷ <i>My lips</i>.—This will always be the result when the word of God is <i>hid in the heart</i>, since "out of the abundance of the heart the mouth speaketh." Matt. xii. 34.</p> <p>⁸ Ps. i. 2.</p>
<p>Third Part.</p> <p>The Psalmist prays for grace, and for divine illumination in the mysteries of God's will; that, as a stranger and sojourner on earth, he may enjoy divine direction in all his ways.</p>	<p style="text-align: center;">GIMEL. L. M.</p> <p style="text-align: center;">8</p> <p>DEAL bountifully,⁹ Lord, with me, That I may live alone to Thee: Open mine eyes,¹⁰ that I may more Behold the wonders¹¹ of Thy law.</p> <p style="text-align: center;">9</p> <p>A stranger in the earth, I pray That Thy commands may guide my way. My longing spirit faints to know Thy judgments, my delight below.</p>	<p>⁹ <i>Bountifully</i>—or kindly. See Psalm cxvi. 7.</p> <p>¹⁰ <i>Eyes</i>.—The eye is the emblem of the understanding.</p> <p>¹¹ <i>The wonders</i>, &c. "The law of Moses contained many such things, as a typical system, and the Psalmist desires divine illumination, that he might contemplate them, for the support of his own hope of a better life."—Dr. B.</p>

SUBJECT.	10	NOTES.
<p>In seasons of persecution he derives support and comfort from the word of God.</p>	<p>Thou hast rebuked the sons of pride, Who turn¹ from Thy commands aside ; Reproach and shame from me remove, For all Thy statutes I approve.</p> <p style="text-align: center;">11</p> <p>Though princes sit and slander me, Fixed² on Thy word my heart shall be : Thy precepts still my thoughts invite, My counsellors, my chief delight.</p> <p style="text-align: center;">DALETH. SEVENS. 6 LINES.</p>	<p>¹ Ps. cxxv. 5.</p> <p>² The example of the Psalmist points out to us the best method of meeting slander and of enduring persecution.</p>
<p><i>Fourth Part.</i></p> <p>Lamenting the tendency of his affections to created objects, and confessing to God the sins of his heart, the Psalmist repeats his prayers for divine guidance, instruction, and help.</p>	<p style="text-align: center;">12</p> <p>LORD, my soul³ to earth doth cleave, Let me quickening grace receive ! I declare⁴ my ways to Thee, Teach Thy statutes, Lord, to me : Make me in Thy ways to walk, And of all Thy judgments talk.</p> <p style="text-align: center;">13</p> <p>Melts⁵ my soul with inward grief, Strengthen me, and grant relief : Falsehood⁶ far from me remove, Grant me grace Thy law to love ; Still the way of truth⁷ to choose, And on all Thy judgments muse.</p> <p style="text-align: center;">14</p> <p>Lord, I hold Thy precepts dear ; Save me from the shame I fear : I shall Thy commands obey, Run, with sacred joy, their way, When my heart, enlarged⁸ by Thee, Glows with sacred liberty.⁹</p>	<p>³ Ps. xliv. 25.</p> <p>⁴ <i>I declare</i>, &c.—i. e. “I am wont to appeal to Thee, as to the general conduct of my life.”—F. & S.</p> <p>⁵ Ps. cvii. 26.</p> <p>⁶ Ps. cxli. 3, 4.</p> <p>⁷ <i>The way of truth.</i>—This, as Bishop Horne observes, comprehends every thing in doctrine and practice that is right, and therefore <i>true</i>.</p> <p>⁸ <i>Enlarged</i>—i. e. set free from all unholy affections. Compare 2 Cor. vi. 11-14.</p> <p>⁹ “Where the spirit of the Lord is, there is liberty.” 2 Cor. iii. 17.</p>
<p>He declares his attachment to the word of God, and prays for deliverance from carnal affections, in order that he may obey it with delight.</p>		

SUBJECT.	HE. L. M.	NOTES.
<p><i>Fifth Part.</i></p> <p>The Psalmist prays for divine teaching, and for heavenly understanding, in order that he may render a steady and cheerful obedience to the will of God.</p>	<p style="text-align: center;">15</p> <p>TEACH me Thy way, Thy statutes, Lord, And I shall keep it to the end:¹ Wisdom² impart, that to Thy word, I may, with all my heart, attend.</p> <p style="text-align: center;">16</p> <p>Make me in Thy commands to go, These with delight my soul inspire; Incline my heart Thy truth to know, And not to covetous³ desire.</p> <p style="text-align: center;">17</p> <p>From vanity⁴ turn off mine eyes, And quicken me⁵ to tread Thy way; Confirm⁶ to me the word⁷ I prize, For I would fear Thee, and obey.</p> <p style="text-align: center;">18</p> <p>O turn from me the scorn I fear; Good are Thy judgments, I confess: I long to see Thy truth appear, Quicken me in Thy righteousness.</p> <p style="text-align: center;">VAU. C. M.</p>	<p style="text-align: right;">1 <i>The end</i> — i. e. "of my life." — F. & S. Compare Matt. x. 22; Rev. ii. 26.</p> <p style="text-align: right;">2 Prov. ii. 6; Jas. i. 5.</p> <p style="text-align: right;">3 A saving knowledge of divine truth cannot be attained by the man whose heart is devoted to covetousness.</p> <p style="text-align: right;">4 <i>Vanity</i> — "or wickedness." — F. & S.</p> <p style="text-align: right;">5 <i>Quicken me</i> — "Give me grace to go on with more and more vigour in Thy way." — Dr. WELLS.</p> <p style="text-align: right;">6 2 Sam. vii. 25.</p> <p style="text-align: right;">7 <i>The word</i> — i. e. the promises made by God to His servants.</p>
<p><i>Sixth Part.</i></p> <p>The Psalmist prays for the blessings of God's salvation, that he may now be enabled to answer those who reproach him; and that he may, throughout eternity, render obedience to the divine commands.</p>	<p style="text-align: center;">19</p> <p>THY promised mercies⁸ I implore, Thy great salvation,⁹ Lord: So shall I fear reproach no more, Confiding in Thy word.</p> <p style="text-align: center;">20</p> <p>Take not the word of truth from me, My hopes are in Thy law; So shall I keep¹⁰ continually, Thy word for evermore.</p>	<p style="text-align: right;">8 Ps. cvi. 4, 5.</p> <p style="text-align: right;">9 Acts xiii. 26.</p> <p style="text-align: right;">10 <i>So shall I keep</i>. &c. — Perfect obedience to the divine commands was the great object of the Psalmist's desire. This, as it will form one chief source of the happiness of heaven, is the great object of the believer's pursuit on earth. Col. iv. 12.</p>

SUBJECT.

Seventh Part.
The Psalmist pleads for the fulfilment of the promises of God on his behalf; and comforts himself, in trouble, by the consideration that he had felt the power of divine truth, and had been enabled to "hold fast the profession of his faith without wavering, believing that He is faithful that has promised."

21

And I, who seek Thy precepts, Lord,
At liberty¹ will walk;
And before kings,² unshamed, unawed,
Of Thy commandments talk.

22

I take delight in Thy commands,
My love to them is great;
Daily to these I lift my hands,³
And on them meditate.

ZAIN. L. M.

23

THE word⁴ unto Thy servant, Lord,
On which my hopes are built, I plead:
That I am quickened by Thy word,
Cheers me when comfort most I need.⁵

24

I from Thy law have not declined,⁶
Although the proud deride and scorn:⁷
Thy judgments⁸ I have called to mind,
And hence sweet consolation drawn.

25

Horror⁹ hath seized me, to have seen
The wicked on Thy statutes throw
Contempt,—for these my songs have been,
During my pilgrimage below.

26

By night,¹⁰ upon Thy name, O Lord,
I think, and Thy commands obey:
In trouble, this doth peace afford,¹¹
Thy holy precepts guide my way.

E E

NOTES.

¹ *Liberty*.—"The liberty of the sons of God, freed from the fetters of sin."—Bp. MANT. 2 Cor. iii. 17.

² Ps. cxxxviii. 1; Matt. x. 18, 19; Acts xxvi. 1, 2.

³ *Lift my hands*.—The lifting up of the hands was the attitude of prayer. (See Lam. iii. 41.) This action in reference to the commands of God, expresses the Psalmist's earnest desire to know His will, and the reverence with which he heard His word.

⁴ *Word*—or promise. — F. & S. "God's promise is the only foundation of faith and hope." —Dr. B.

⁵ Rom. xv. 4.

⁶ Ps. xlv. 18.

⁷ Jer. xx. 7.

⁸ *Thy judgments*.—The Psalmist may probably allude to God's judgments on behalf of His people, in delivering them from Egyptian bondage, and similar interpositions.

⁹ *Horror*, &c.—There is no portion of sacred history which illustrates this so well as the 9th chapter of Ezra. It affords a strong argument in favour of the opinion that this whole psalm was composed by that eminent saint.

¹⁰ Ps. lxxiii. 6.

¹¹ Dr. B. renders this passage thus, "This hath been my consolation, that I have kept Thy precepts."

SUBJECT.

Eighth Part.

The Psalmist declares God to be his portion; expresses his determination to seek Him with all his heart; and records his own experience of the benefit resulting from self-examination in inducing a holy decision of character.

Ninth Part.

The Psalmist acknowledges the goodness and faithfulness of God in all His dispensations towards him, however painful.

CHETH. L. M.

27

THOU art my portion, Lord;¹ and I
Have said² that I would keep Thy word:
With my whole heart, to Thee my cry
For mercy oft have I preferred.

28

I thought,³ in secret, on my way,
And turned to Thy commands my feet;
With haste that suffered no delay,
To keep Thy law, without deceit.

29

The snares⁴ of sinners close me round,
Yet from Thy law I have not strayed:
At midnight⁵ shall my songs resound,
Because Thy judgments are displayed.

30

I'm a companion of all those
Who fear Thee, and Thy laws obey;⁶
Through all the earth Thy goodness flows,⁷
Teach me Thy statutes, Lord, I pray.

TETH. L. M. 6 LINES.

31

THY dealings with Thy servant, Lord,⁸
Are good, according to Thy word:
Teach me good judgment,⁹ so that I
May firmly on Thy word rely:
Ere trouble came, I went astray,¹⁰
But now I keep the narrow way.

NOTES.

¹ Ps. xvi. 5; Jer. x. 16; Lam. iii. 24.

² *Said* — or purposed.—Dr. B.

³ Luke xv. 17, 18. This affords a valuable example of the good resulting from self-examination and secret prayer.

⁴ *Snares*.—"They have spread around me their toils or nets, in the hope of ensnaring me to my ruin."—WALFORD.

⁵ Acts xvi. 23.

⁶ Ps. cxix. 79.

⁷ Ps. xxxiii. 5. The consideration of God's goodness, displayed in every part of the earth, led the Psalmist to pray that it might be manifested to him, by imparting to him divine instruction.

⁸ Ps. cxvi. 7.

⁹ *Judgment* — or discernment. That mental faculty by which I shall be enabled to discern between good and evil. 1 Cor. ii. 15; Heb. v. 14.

¹⁰ Jer. xxxi. 18, 19; Heb. xii. 11.

SUBJECT.

He adores the infinite goodness of Jehovah, and prays that that goodness may be displayed in teaching him to know and to delight in the will of God: and acknowledges that the afflictions with which he had been visited had endeared to his soul the sacred scriptures.

Tenth Part.

Contemplating God as his Creator, the Psalmist prays for spiritual understanding; that so the gracious purpose of the Author of his existence may be accomplished:

he acknowledges the faithfulness of God in all the afflictions he had endured; and prays that divine mercy may prove his consolation.

32

Thou, Lord, art good,¹ and Thou alone;
Thou doest good:² to me make known
Thy statutes; then, although with lies,³
The proud assail me, and despise,
(Whose hearts are grown as fat⁴ as grease,)
My joy shall in Thy law increase.

33

That I Thy statutes, Lord, might learn,
'Tis good for me,⁵ I now discern,
Oft to have borne affliction's yoke,
And learned,⁶ from Thy correcting stroke,
To' esteem Thy word of truth far more
Than silver mines, or golden ore.⁷

JOD. L. M. 6 LINES.

34

I'M made and fashioned by Thy hands;⁸
Give me an understanding heart,
That I may learn Thy just commands,
And never from Thy law depart:
Then those who fear Thee shall rejoice,⁹
Because I make Thy word my choice.

35

Right are Thy judgments,¹⁰ Lord, I know;
In faithfulness¹¹ dost Thou chastise:
O let Thy tender mercy flow
To comfort me, when troubles rise;
That I may live before Thy sight,
For sure Thy law is my delight.

NOTES.

¹ Matt. xix. 17.

² Ps. cxlv. 9.

³ Ps. cix. 2.

⁴ *As fat*, &c.—i. e. "from the effects of self indulgence."—F. & S. Sensual gratification disqualifies the soul for taking delight in God's law.

⁵ Ps. xciv. 12, 13; 1 Cor. xi. 32.

⁶ Job xxxvi. 22. "Who teacheth like Him?"

⁷ Ps. xix. 10; Prov. iii. 14.

⁸ Job x. 8; Ps. c. 3; cxxxix. 14.

⁹ Ps. xxxiv. 2. "They shall rejoice when they see me delivered out of all these troubles."—DR. WELLS.

¹⁰ *Judgments*—or appointments.

¹¹ *In faithfulness*, &c.—i. e. "During my severest trials, I have found my God to be faithful to His promises."—F. & S. See 1 Cor. x. 13; Heb. xii. 7.

SUBJECT.

36

Shamed let the proud, the wicked be !
 But I will meditate Thy word :
 Let those who fear Thee turn to me,¹
 And those who have Thy truth preferred :
 My heart² sound in Thy statutes make,
 That shame my peace may never break.

CAPH. L. M.

Eleventh Part.

The Psalmist, "faint, yet pursuing," expresses his intense longing for God's salvation ;

though deeply afflicted, he is enabled, by divine grace, to adhere to his principles :

he implores divine assistance against his enemies.

37

MY soul for Thy salvation, Lord,³
 Doth faint; yet hope Thy words impart:
 And fail mine eyes,⁴ while to Thy word
 I look, for grace to cheer my heart.

38

Though like a bottle⁵ in the smoke,
 Thy statutes I do not forget:
 How long shall I endure the yoke?
 Wilt Thou not judge my slanderers yet?

39

The proud, who pits⁶ for me prepare,
 To break Thy law are not afraid:
 All Thy commands Thy truth declare ;
 They persecute,—be Thou my aid.

40

Though to the verge of ruin driven,
 Thy precepts I did not forsake :⁷
 May quickening grace to me be given,
 That I Thy word my guide may make.

NOTES.

¹ Turn to me—i.e. "unite themselves with me, and rejoice in my deliverance."—F. & S.

² My heart, &c.—"By soundness of heart is meant solidity and steadfastness in grace and virtue, as opposed to the mere form of godliness, or fair show of the hypocrite, which conceals the rottenness and corruption lurking within."—HORNE.

³ Ps. lxxxiv. 2.

⁴ Ps. lxxix. 3.

⁵ A bottle, &c.—"As the bottles in the East are made of skin, it is evident that one of these hung up in the smoke must soon be parched, shrivelled up, lose all its strength, and become unsightly and useless. Thus the Psalmist appeared to himself to have become useless and despicable, through the exhausted state of his body and mind."—B. C. B.

⁶ Pits, &c.—"This metaphor is taken from the mode in which wild heasts are caught in the East."—B. C. B.

⁷ This was a satisfactory proof that the word of God in the heart of the Psalmist was not like the seed which fell in stony ground. See Matt. xiii. 20, 21.

SUBJECT.

LAMED. SEVENS. 6 LINES.

NOTES.

Twelfth Part.

The Psalmist adores the immutability of Jehovah, as displayed in His appointing and "upholding all things by the word of His power;" and expresses his delight in God's revealed will, and in the relation in which he stood to his divine Author.

Though exposed to danger, he finds comfort in God's word, this alone being perfect.

Thirteenth Part.

The Psalmist declares his strong attachment to the holy law of God, from the study of which he acquired divine wisdom,

41

SETTLED,¹ Lord, for ever sure,
Fixed as heaven, Thy words endure :
Earth, established by Thy power,
Hath continued to this hour :
All Thy servants are, and they²
What Thou hast ordained obey.

42

Were not Thy commands my joy,
Trouble would my soul destroy :
Quickened by Thy precepts, I
Never will Thy word deny :
I am Thine;³ Thy servant save,
Grace to' observe Thy laws I crave.

43

Wicked men my life would take,
I Thy word my comfort make :
Imperfection⁴ is, I know,
Stamped on every thing below ;
Thy commandment, gracious Lord,⁵
Is, alone, exceeding broad.

MEM. L. M.

44

O HOW I love Thy holy law !
My meditation all the day :⁶
Superior wisdom thence I draw⁷
To what mine enemies display.

45

Through meditating on Thy truth,⁸
Far more instruction⁹ I have gained
Than all the teachers of my youth,
Or ancient sages had attained.¹⁰

¹ *Settled* — or, "Thy word, O Lord, is for ever ; it is firmly fixed like the heavens." — MUDGE. "This comparison is frequently used in scripture to express the stability of God's promises." — F. & S. See Jer. xxxi. 35, 36 ; Matt. xxiv. 35.

² *They* — i. e. "the heavens and the earth." — F. & S. See 2 Peter iii. 7. "Thou hast given an ordinance or appointment to the heavens and the earth, and each continues to fulfil Thy will in the place Thou hast assigned to it." — B. C. B.

³ Ps. lxxxvi. 2.

⁴ *Imperfection, &c.* — "All human things, however full, perfect, and admirable, are necessarily deficient and mutable ; but the law of God, like the nature of Him from whom it proceeds, endureth for ever, and is — in all respects — complete and unalterable." — WALFORD. See 1 Peter i. 24, 25.

⁵ Ps. xix. 7.

⁶ Ps. i. 2.

⁷ Deut. iv. 6-8.

⁸ 1 Tim. iv. 15.

⁹ 2 Tim. iii. 15. "The spiritual wisdom in which Thy law instructs me, is infinitely superior to all other knowledge." — DR. HAMMOND.

¹⁰ Job xxxii. 7-9.

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<p>leading him to forsake every evil way; and thus affording him the best possible evidence that he had been "taught of God."</p>	<p>My feet from every evil way¹ Have I refrained, to keep Thy word ; Nor from Thy statutes gone astray, For Thou hast taught me, gracious Lord!</p> <p>47</p> <p>How sweet Thy words are to my taste !² Than honey³ to my mouth more sweet: Through them, divinely taught, I haste To turn from sinful paths my feet.</p> <p>NUN. L. M.</p>	<p>¹ Prov. i. 15. Bp. Horne remarks — "The affections are the feet of the soul; and unless these be refrained from evil ways, no progress can be made in that way which alone is good and right; we cannot keep God's word."</p> <p>² Ps. xix. 10 ; Prov. viii. 11.</p> <p>³ Honey. — "To characterize words of instruction or affection by the quality of sweetness, and superlatively, by the sweetness of honey, is still very common in the East." — PICTORIAL BIBLE.</p>
<p>fourteenth Part.</p> <p>The Psalmist declares that the revealed will of God is his sure guide.</p>	<p>48</p> <p>THY word a lamp unto my feet,¹ A light unto my path I find: My resolution is complete Thy righteous judgments, Lord, to mind.</p> <p>49</p> <p>Heavy on me affliction lies ; Revive me, Lord,—Thy word I plead : Accept my grateful sacrifice,⁵ And teach me Thy commands to heed.</p> <p>50</p> <p>Though dangers thick my soul⁶ surround, I to Thy statutes still adhere ; Though snares of wicked men abound,⁷ Still all Thy precepts I revere.</p> <p>51</p> <p>I, as an heritage,⁸ Thy law Have taken,—hence delight I find : To keep Thy statutes evermore, My heart, O Lord, have I inclined.</p>	<p>⁴ Prov. vi. 23. The word of God is to the Christian what the pillar of fire by night was to the Israelites in the wilderness. See Num. ix. 15–21.</p>
<p>He spreads his sorrows before the Lord; and offers to Him "the fruit of his lips, the sacrifice of praise."</p>	<p>5</p> <p>⁵ Sacrifice — i. e. "the thanks and praise which I freely offer." — F. & S. Comp. Deut. xxiii. 23 ; Ps. l. 14 ; Hosea xiv. 2 ; Heb. xiii. 15.</p> <p>⁶ Soul — or life. See Job xiii. 14.</p> <p>⁷ Ps. cxl. 5 ; cxli. 9.</p> <p>⁸ Heritage — i. e. "As that which will be the means of my enjoying the chiefest good." — Dr. WELLS. See Deut. xxxiii. 4.</p>	

SUBJECT.

Fifteenth Part.

The Psalmist solemnly appeals to the Searcher of hearts respecting his sincerity. He declares his determination to devote himself to the service of God, and prays for grace to enable him to keep his resolution.

He is confirmed in his attachment to the divine commands by considering the fearful judgments brought on the wicked.

Sixteenth Part.

Encouraged by the consciousness of his integrity, the servant of God beseeches the Judge

SAMECH. SEVENS.

52

LORD, Thou knowest I abhor
All vain thoughts,¹ but love Thy law:
Thou, my hiding-place² and shield,
Hast to me Thy word revealed.

53

Evil doers, hence depart!³
I to God have given my heart:
Consecrated is my will
His commandments to fulfil.

54

Lord, uphold⁴ my soul, for I
On Thy promises rely:
I, if grace divine direct,
Ever shall Thy laws respect.

55

Thou hast trodden down all those
Who the path of error chose:
Them, like dross,⁵ dost Thou remove,
Hence, Thy precepts I approve.

56

Trembling,⁶ Lord, for fear of Thee,
I Thy judgments on them see:
Hence I learn, with holy fear,
All Thy statutes to revere.

AIN. C. M.

57

JUSTICE⁷ and judgment I have done,
Lord, aid me in distress:
Be surety⁸ for my good; let none,
In pride, my soul oppress.

NOTES.

¹ *Vain thoughts.* —“ These were doubting, fluctuating opinions respecting the object of worship; whether Jehovah is to be served, or idols. It is the word Elijah used when he addressed the Israelites, (1 Kings xviii. 21,) rendered ‘halting between two opinions.’” — Dr. B. Comp. Jas. i. 6.

² Ps. xxxii. 7.

³ Ps. vi. 8.

⁴ *Uphold, &c.* — This prayer shows that the firm resolution expressed in the preceding verse, was not made by the Psalmist in his own strength, but in humble dependence on the grace of God.

⁵ Ezek. xxii. 18.

⁶ *Trembling, &c.* —“ This state of horror was produced by a contemplation of the fearful destruction of wicked men, who are rejected like dross.” — W ALFORD.

⁷ *Justice, &c.* — The Psalmist refers to his conduct towards his fellow-men.

⁸ *Be surety, &c.* — i. e. “ Grant me

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of all to undertake his cause.	<p style="text-align: center;">58</p> <p>I long Thy saving grace to feel, Thy righteous word to know! In mercy with Thy servant deal,¹ To me Thy statutes show.</p>	<p>assurance that Thou wilt impart to me all needful good for my protection and safety." —WALFORD. Compare Heb. vii. 22. ¹ Ps. ciii. 10 & 17.</p>
He pleads his relationship to his divine Master as a reason why he should be instructed in His will: and declares the high esteem he entertains for all God's commands.	<p style="text-align: center;">59</p> <p>I am Thy servant,² Lord! make known Thy precepts, I implore: 'Tis time Thy mighty power was shown,³ For men make void⁴ Thy law.</p> <p style="text-align: center;">60</p> <p>In Thy commands I find delight, More than in treasures great; Esteem Thy precepts wholly right, And every false way hate.</p> <p style="text-align: center;">PE. SEVENS. DOUBLE.</p>	<p>² Ps. lxxxvi. 16.</p> <p>³ <i>Shown</i>—i. e. "in inflicting deserved punishment on the rebellious."—F. & S.</p> <p>⁴ <i>Make void</i>, &c.—"The law of God is made void by those who deny its authority, or its obligation; by those who render it of none effect, through their traditions or their lives."—Bp. HORNE.</p>
Seventeenth Part. The Psalmist expresses his admiration of God's word; describes the blessed effects resulting from the knowledge of it; prays that its sacred precepts may be his guide;	<p style="text-align: center;">61</p> <p>WONDERFUL Thy precepts are,⁵ Them my soul observes with care: Lo! the entrance of Thy words Light⁶ to souls sincere affords: Understanding they impart; Pants⁷ for them my anxious heart: I that mercy humbly claim, Shown to all who love Thy name.</p> <p style="text-align: center;">62</p> <p>Guide my footsteps by Thy word, Let not sin control me, Lord!⁸ Freed from man's oppressive sway, I shall all thy will obey:</p>	<p>⁵ Ps. cxxxviii. 2.</p> <p>⁶ <i>Light</i> — i. e. knowledge or wisdom. See Ps. xix. 7.</p> <p>⁷ <i>Pants</i>.—"In a simple state of society, inward emotions were accompanied with more of corresponding outward action than is exhibited where civilization is more advanced."—F. & S. Compare Ps. xlii. 1.</p> <p>⁸ Ps. xix. 13.</p>

SUBJECT.

and expresses his grief at its violation by the ungodly.

Eighteenth Part.

The Psalmist adores the rectitude of God, and of His revealed will; and evinces his attachment to the word of God, by his zealous concern that it may not be violated by men.

He declares that the word of God is his consolation in every trouble.

Make Thy face on me to shine,¹
Teach me Thy commands divine;
Tears, like rivers,² from mine eyes
Flow, for men Thy law despise.

TZADDI. s. m.

63

RIGHTEOUS art Thou, O Lord!³
And all Thy judgments just:
Thy testimonies peace afford
To those who in them trust.

64

My zeal will not endure⁴
To see men slight Thy word;
Because Thy word is very pure,⁵
Thy servant loves it, Lord.

65

Though shame and scorn are mine,
Thy precepts peace bestow:
Eternal righteousness is Thine,
Thy law the truth,⁶ I know.

66

When pain and anguish seize,⁷
And hold Thy servant, Lord,
Still Thy commandments ever please,⁸
And pure delight afford.

67

Justice in every part
Of Thy commands I see:
Give me an understanding heart,⁹
That I may live to Thee.

F F

NOTES.

¹ Numb. vi. 25; Ps. iv. 6.

² Jer. ix. 1; xiv. 17. "The orientals are, in general, very copious weepers; and this strong hyperbole is still much employed among them to express the highest degree of lamenting grief."—PICTORIAL BIBLE.

³ Ezra ix. 15; Neh. ix. 33; Jer. xii. 1; Dan. ix. 7.

⁴ Ps. lxxix. 9; John ii. 17.

⁵ *Very pure.*—"The purity which is here ascribed to the word of God, is such as gold possesses which has been thoroughly refined, so that no alloy remains mixed with it."—WALFORD. Compare Ps. xii. 6.

⁶ Ps. xix. 9; John xvii. 17.

⁷ Ps. cxix. 50.

⁸ The word of God yields to the Christian the highest enjoyment in the hour when it is most needed—when all earthly streams of happiness are dried up.

⁹ 2 Tim. ii. 7.

SUBJECT.	KOPH. c. m.	NOTES.
<p>Nineteenth Part.</p> <p>The Psalmist earnestly beseeches God to make him obedient to His commands; and declares that they are his constant delight, his meditation by night and by day.</p>	<p>68</p> <p>WITH my whole heart I cry to Thee,¹ Hear me, O Lord, that I Obedient to Thy laws may be, And keep them constantly.</p> <p>69</p> <p>Ere morning dawns to Thee I cry,² Thy words my hope restore: And, in the night, my heart apply To meditate³ Thy law.</p> <p>70</p> <p>Hear me, according to Thy love, Thy quickening grace afford: My foes draw nigh,⁴ my fears to move, But Thou art near, O Lord!</p> <p>71</p> <p>All Thy commands are truth, I see, Thy testimonies⁵ sure: Founded of old, O Lord, by Thee, They ever must endure.</p>	<p>¹ Jer. xxix. 13.</p> <p>² Ps. v. 3; cxxx. 6. "So intent was his spirit on devout contemplation, that he awoke before the night was ended, for that purpose." —WALFORD.</p> <p>³ <i>To meditate, &c.</i> —Thus affording a striking contrast to the conduct of the wicked, who "devises mischief upon his bed." Psalm xxxvi. 4.</p> <p>⁴ <i>Draw nigh.</i>—"If our enemies draw nigh to destroy us, God is still nearer to preserve us."—HORNE. Compare 2 Tim. iv. 17.</p> <p>⁵ <i>Testimonies.</i>—"These are unalterable and everlasting as the attributes of their great Author, and can never fail those who rely on them, in time or in eternity."—HORNE.</p>
<p>Their eternal and unchangeable excellence.</p> <p>Twentieth Part.</p> <p>In his affliction, the Psalmist seeks consolation from his Father in heaven; expresses his attachment to the word of God; and thence derives comfort.</p>	<p>RESH. s. m.</p> <p>72</p> <p>CONSIDER, Lord, my grief,⁶ I keep in mind Thy law: Plead⁷ Thou my cause, and send relief, Thy quickening grace restore.</p> <p>73</p> <p>Salvation⁸—it is far From those who leave thy way; But great Thy tender mercies are,⁹ Oh! quicken me, I pray.</p>	<p>⁶ Lam. v. 1.</p> <p>⁷ Micah vii. 9; 1 John ii. 1.</p> <p>⁸ Ps. lxxiii. 27.</p> <p>⁹ 1 Chron. xxi. 13.</p>

SUBJECT.

NOTES.

74

How many are my foes !¹
 Still to Thy word I cleave :
 When wicked men Thy law oppose,
 My soul doth sorely grieve,²

75

Consider how I love
 Thy precepts, and obey ;
 Let loving kindness from above
 Quicken me, lest I stray.

76

Thy word with truth is bright,³
 From the beginning pure ;
 Its every precept wholly right,⁴
 And ever must endure.

SCHIN. C. M.

77

PRINCES, O Lord, without a cause,⁵
 Have persecuted me ;
 But still my heart reveres Thy laws,
 And stands in awe of Thee.⁶

78

As one who findeth treasures great,⁷
 I in Thy word rejoice ;
 And whilst deceit and lies I hate,⁸
 Make Thy commands my choice.

79

Seven times⁹ a day I offer praise,
 For righteous is Thy law :
 Great peace have they who love Thy ways,¹⁰
 Who never thence withdraw.

¹ Ps. iii. 1.

² *Grieve*. — The grief of the Psalmist arose, not so much from their opposition to him, as from their dishonour of God's law. Compare Ezek. ix. 4. This was a proof that zeal for the divine glory had subdued his natural selfishness.

³ Prov. xxx. 5 ; 2 Tim. iii. 16.⁴ Ps. xix. 7, 8, 9.⁵ Ps. cxix. 23.⁶ Ps. iv. 4 ; xxxiii. 8.⁷ Jer. xv. 16 ; Matt. xiii. 44.⁸ Ps. ci. 7.

⁹ *Seven times* — i. e. " frequently. The number seven is often used for any large indefinite number." — F. & S. Compare Ps. xii. 6.

¹⁰ Is. xxxii. 17 ; John xiv. 27.

He pleads his strong attachment to God's revealed will ;

and declares his full conviction of its eternal and unchangeable excellence.

Twenty-first
 Part.

When suffering persecution from earthly princes, the Psalmist appeals to the King of kings, and takes encouragement from the fact that the word of God had afforded him peace and delight in the midst of his troubles.

SUBJECT.		NOTES.
	<p style="text-align: center;">80</p> <p style="text-align: center;">I Thy salvation hope to see,¹ For, sure, I love Thy word: Lord, all my ways are known² to Thee, Nor have my footsteps erred.</p> <p style="text-align: center;">TAU. L. M.</p>	<p>¹ Gen. xlix. 18; Ps. cxxx. 5-7.</p> <p>² <i>Known</i>, &c.—“<i>Heb. before Thee</i>—i. e., perfectly known to Thee.”—F. & S. “The consideration of God’s omnipresence is the best motive to a holy life.”—Bp. WILSON.</p>
<p>Twenty-second Part.</p> <p>The Psalmist prays earnestly for spiritual understanding;</p>	<p style="text-align: center;">81</p> <p style="text-align: center;">LORD, let my cry³ come near Thy throne, Give me an understanding heart; My fervent supplication own, And freedom to my soul impart.</p> <p style="text-align: center;">82</p> <p style="text-align: center;">My lips shall utter praise when Thou Hast taught me Thy commands to’ obey; My tongue shall all Thy truth avow,⁴ For righteous is Thy every way.</p>	<p>³ <i>My cry</i>.—“This is really a fine image; though, from its frequent occurrence, it is little heeded. The Psalmist’s cry for deliverance is here <i>personified</i>, made an intelligent being, and sent up to the throne of grace to negotiate on his behalf.”—B. C. B.</p> <p>⁴ Deut. vi. 7:</p>
<p>and declares his resolution to praise God when taught by Him, and to declare His truth, for which purpose he implores divine assistance.</p>	<p style="text-align: center;">83</p> <p style="text-align: center;">Help to Thy servant now afford, Thy precepts I have made my choice;⁵ I long for Thy salvation, Lord, And in Thy sacred law rejoice.</p> <p style="text-align: center;">84</p> <p style="text-align: center;">Let my soul live to praise and pray,⁶ And let Thy judgment⁷ me restore: Like a lost sheep, I’ve gone astray,⁸ Seek me, for still I love Thy law.</p>	<p>⁵ Josh. xxiv. 22; Prov. i. 29.</p> <p>⁶ Ps. lxiii. 4.</p> <p>⁷ <i>Judgment</i>—“or decision in my favour.”—F. & S.</p> <p>⁸ Is. liii. 6; Luke xv. 4; 1 Pet. ii. 25.</p>
<p>He prays that he may enjoy the guardian care of “the Shepherd & Bishop of souls.”</p>		

SUBJECT.

The Psalmist, suffering from the deceit and falsehood of his persecutors, appeals to God for aid;

warns his enemies to beware of the divine vengeance; and deploras the necessity of his remaining among those who delight in strife.

The Psalmist looks up to the God of Zion for help.

PSALM CXX.

L. M.

"This, and the fourteen Psalms which follow it, are entitled, 'Psalms of degrees, or of ascensions.' Probably, as Bishop Louth observes, they were sung when the people were going up or ascending to Jerusalem, either for the celebration of their annual festivals, or at the time of their return from the Babylonish captivity."—Bp. MANT.

1

IN my distress, to God I cried;¹
He heard me from His mercy seat;
"From lying lips² Thy servant hide,
From tongues of falsehood and deceit."

2

What shall be given, or what be done
To thee, thou lover of deceit?
Sharp arrows,³ of the mighty One,
With coals of fiercely burning heat.

3

Alas! that I in Mesech stray,
And Kedar,⁴ where they peace abhor:
I am for holy peace, but they,
Oft as I speak, declare for war.

PSALM CXXI.

C. M.

A song of degrees, or ascents, used by the Jews on the same occasions as the preceding.

1

UP to the hills⁵ I lift mine eyes,⁶
From whence my help descends:
The Lord, who made the earth and skies,
The help I look for sends.

NOTES.

¹ Ps. cxviii. 5;
Jonah ii. 2.

² *Lying lips*.—"From the reproaches of Tobias, Sanballat, & others. See Ezra iv. 1, 2."—Dr. B.

³ *Arrows*.—"Calumnny and falsehood being frequently represented by the images of arrows and fire, the same images suitably express the requital which awaits them at the hand of God."—F. & S. See Ps. lvii. 4.

⁴ *Mesech—Kedar*.—"Under the names of these barbarous tribes, the Psalmist designates his enemies."—F. & S.

⁵ *Hills*.—"Upon which the temple stands."—F. & S. Compare 1 Kings viii. 42-44. Psalm cxxxviii. 2; lxxxvii. 1.

⁶ *Lift mine eyes*.—"A silent, but expressive mode of prayer. Compare Ps. cxxiii. 1.

SUBJECT.

He receives an assurance that divine aid and protection will be afforded, in answer to his application.

2

Thy foot unmoved He ever keeps,¹
 No slumber He requires:
 Lo! Israel's Guardian never sleeps,²
 Jehovah never tires.³

3

The Lord, thy guardian, shades⁴ thy way,
 And keeps thee in His sight;
 Nor shall the sun smite thee by day,⁵
 Nor shall the moon by night.

4

God will preserve thy soul from sin,
 From danger and distress;
 Thy going out, thy coming in,⁶
 For evermore will bless.

NOTES.

¹ 1 Sam. ii. 9.

² Ps. cxxvii. 1.

³ Is. xl. 28.

⁴ *Shades*—i. e. "to protect thee from the heat of the sun. The same image is employed by Isaiah, who (xxv. 4) describes the Almighty as a shadow from the heat."—F. & S.

⁵ *By day*, &c.—"You shall be injured neither by the scorching heat of the day, nor by the extreme cold of the night."—F. & S.

⁶ Deut. xxviii. 6.

PSALM CXXII.

SEVENS. 6 LINES.

A song of degrees, or ascents. "This Psalm was probably written by David, for the use of the Israelites, when they went up to Jerusalem, after the ark was removed thither, to celebrate the sacred feasts."—B. C. B.

1

I WAS glad to hear them say,⁷
 On the holy sabbath day,
 Let us now attend the courts⁸
 Where the Holy One resorts:
 We within thy gates will stand,
 Salem, pride of all the land.

The Psalmist declares the joy he felt when asked by his friends to go to the house of God in company.

⁷ Ps. xlii. 4.

⁸ Is. ii. 3; Zech. viii. 21.

SUBJECT.

Approaching the holy city, the devout worshippers express their admiration and delight, and call upon each other to pray for the prosperity of Jerusalem.

Entered within the walls of the temple, they present their fervent prayer for the city of God.

The Church, in its deep affliction, looks up to God for comfort and deliverance; and complains of the con-

2

Like a city Salem see,
Built compactly,¹ strong and free!
Gladly there the tribes ascend,²
There Jehovah's tribes attend:
There, where He reveals³ His word,
Songs of praise to God are heard.

3

Thrones⁴ of judgment Salem grace,
Thrones of David's royal race:
Pray for Salem's peace, for they⁵
Prosper, who for Salem pray:
Peace within thy walls be found,
All thy courts with wealth abound!

4

Now for my companions' sake,⁶
Brethren dear, my prayer I make;
Peace⁷ within thee ever rest,
God's own presence make thee blest.
Since the house of God is there,
Salem's good shall be my prayer.⁸

PSALM CXXIII.

L. M. 6 LINES.

"A song of ascents."

"This Psalm is probably a complaint of the captives in Babylon, relative to the contempt and cruel usage they received."—B. C. B.

1

TO Thee I lift my mournful eyes,⁹
O Thou, enthroned above the skies!
As servants watch their master's hand,¹⁰
Or maids who near their mistress stand,

NOTES.

¹ Built compactly. — "Not straggling, like most oriental cities, with extensive gardens and fields interspersed, but a mass of contiguous houses."—Dr. HUSSEY.

² Deut. xvi. 16.

³ Reveals. — The allusion is to "the ark of the testimony," from which God declared His will.

⁴ Thrones, &c.— Jerusalem was the residence of the supreme judge of Israel, who was an eminent type of the King whom God had appointed to rule in Zion for ever.

⁵ Ps. li. 18.

⁶ Ps. cxix. 63.

⁷ Peace. — The peace and prosperity of the Church of Christ depend not on any worldly advantages, but on the purity of its members, and the presence of God. These blessings can be obtained only by united and fervent prayer.

⁸ Neh. ii. 10; xiii. 14.

⁹ Ps. cxxi. 1. The lifting up of the eyes is a silent, but expressive mode of imploring aid.

¹⁰ Their master's hand.—"When expecting to receive

SUBJECT.		NOTES.
<p>tempt and scorn to which she is subjected by her haughty foes.</p>	<p>So to the Lord our eyes we raise, Until His mercy He displays.</p> <p style="text-align: center;">2</p> <p>Have mercy, Lord, we cry to Thee; Filled with contempt Thy servants see! Have mercy on us! scorned by those Who live in undisturbed repose! Beneath the scorning¹ of the proud, And their contempt our soul is bowed.²</p> <hr style="width: 10%; margin: 20px auto;"/> <p style="text-align: center;">PSALM CXXIV.</p> <p style="text-align: center;">148TH.</p> <p style="text-align: center;">“A song of ascents.”</p> <p>“This Psalm contains praise for victory, and was probably composed by David after his victory over the Philistines.”³—Dr. B.</p> <p style="text-align: center;">1</p> <p>HAD not Jehovah been⁴ Engaged upon our side, Had not Jehovah seen, When, like a swelling tide, Against us men arose to fight,⁵ Then had they overwhelmed us quite.</p> <p style="text-align: center;">2</p> <p>The waters,⁶ if allowed, Had carried us away, The waters, dark and proud,⁷ Had made our souls their prey: Blest be the Lord! when overpowered, He left us not to be devoured.⁸</p>	<p>some token of their master's favour.”—F. & S. Or, “these words may be understood as expressive of a readiness to obey His commands when known, and also as the language of dependence, expecting support, protection, and redress.”—B. C. B.</p> <p>¹ Neh. iv. 4.</p> <p>² Is. li. 23.</p> <p>³ 2 Sam. v. 19.</p> <p>⁴ Ps. cxviii. 6; Rom. viii. 31.</p> <p>⁵ Ps. iii. 1.</p> <p>⁶ <i>Waters</i> — are used to represent multitudes of hostile men. See Is. lix. 19.</p> <p>⁷ <i>Proud</i> — i. e. “which cannot be restrained.” — Dr. Hussey.</p> <p>⁸ <i>Devoured</i>.—The enemies of Israel, described above as floods of water, are here described as ravenous wild beasts.</p>
<p>The Church records the gracious deliverance effected by her covenant God, in a time of eminent peril;</p> <p>she offers the tribute of grateful praise;</p>		

SUBJECT.

and declares all her help to proceed from God alone.

The Church exults in the consciousness of her security, resulting from the presence and protection of Jehovah.

She implores the blessing of God on the faithful; foretells the fearful doom of the wicked; and prays for her own peace and prosperity.

3

Now from the snare¹ set free,
The treacherous fowler's snare,
Delivered, Lord, by Thee,
Thy goodness we declare:
Our help is found in God the Lord,²
Who spread the heaven and earth abroad.³

NOTES.

¹ *Snare*.—This is the third comparison used to describe the danger to which God's people had been exposed. Compare Ps. xci. 3.

² Ps. cxxi. 2.

³ Gen. i. 1; Ps. cxxxiv. 3.

PSALM CXXV.

SEVENS. DOUBLE.

"A song of ascents."

"Some refer this Psalm to the miraculous deliverance of Jerusalem from the invasion of Sennacherib; but it was most probably written after the return of the Jews from Babylon."—B. C. B.

1

THEY who in the Lord confide,
Firm as Zion's mount abide:
As the mountains⁴ stand around
Salem's consecrated ground,
So, about His saints, the Lord
Ever stands, His aid to' afford;
Nor permits the sinner's rod⁵
Long to rule the saints of God.

2

O Jehovah! now impart
Good to all the pure in heart!
As for such as turn away,
Choose in crooked paths⁶ to stray,
Them, in wrath, wilt Thou consume,
They shall feel the sinner's doom:⁷
But may peace for ever dwell,
Sacred peace on Israel!⁸

⁴ *As the mountains*.—"The comparison beautifully illustrates the power and constant care of God towards those who trust in Him."—Dr. B.

⁵ *Rod*—i. e. "the sceptre or power of the wicked."—Dr. B. This portion of the Psalm affords some evidence that it was composed after the return from Babylon, when the people were in a state of subjection to the Persian monarchs.

⁶ *Crooked paths*—i. e. "the paths of the workers of iniquity."—F. & S. In opposition to this, the path of the just is described as a *plain path*. See Ps. xxvii. 11.

⁷ Matt. xxv. 46.

⁸ Ps. cxxviii. 6; Gal. vi. 16.

SUBJECT.

The Church records, with exultation, her great deliverance from bondage, by the grace and power of God.

She prays that God would complete the good work he had begun, and that through His blessing, she may again enjoy times of safety and prosperity.

NOTES.

PSALM CXXVI.

L. M. 6 LINES.

“A song of ascents.”

“This Psalm evidently appears to have been composed in consequence of the proclamation of Cyrus in favour of the Jews,¹ giving them leave to return to their own land, and rebuild their city and temple.”—B. C. B.

¹ See Ezra, i. 2-4.

1

WHEN God His people did redeem
From bondage, it appeared a dream:²
Then laughter every mouth employed,
And songs our tongues, all overjoyed:
The heathen cried, with wonder fraught,
“Great things for them the Lord hath
wrought.”

² *A dream*.—“Our return to the land of our fathers was so unexpected, that we could scarcely believe it had really taken place.”—F. & S.

2

Great things for us the Lord, we own,³
Hath wrought,—we gladly make them known:
Turn our captivity, O Lord,
As streams⁴ on southern deserts poured!
Thy land shall then again revive,
And, favoured with Thy blessing, thrive.

³ Ezra vii. 27, 28.

⁴ *As streams, &c.*
—i. e. “Let the residue of our captives return, and let their return be followed by such blessings to their exhausted country, as currents of water would bestow on the parched desert.”—F. & S.

3

Then we, who sow in tears⁵ of grief,
Shall reap, with joy, the yellow sheaf:
They who go forth with precious grain,
(Though tears bedew the furrowed plain),
With joy shall see the sheaves of corn,
In harvest time, securely borne.

⁵ *Sow in tears*.—“Doubtful, from the insecure state of the country at the time, whether we shall enjoy the fruit of our labours.”—F. & S.

SUBJECT.

NOTES.

PSALM CXXVII.

8. 8. 6.

"A song of ascents, by Solomon."

"If this Psalm were written by Solomon, or by David for Solomon, it was probably used again at the time of rebuilding the city and temple, after the return from Babylon."—Bp. HORNE.

1

UNLESS the Lord the house erect,¹
 The builders spend, without effect,
 Their labour, thought, and care:
 Unless the Lord the city keep,
 The watchman may refrain from sleep,²
 But safety is not there.

2

Vain is your toil who early rise,³
 Who sit up late with sleepless eyes,
 And eat the bread of woe:⁴
 'Tis God who gives His chosen rest,⁵
 With numerous offspring they are blest,
 'Tis their reward below.

3

As arrows bright the hands adorn
 Of mighty men, so children⁶ born
 Of youthful parents are:
 Happy the man whose quiver's filled!
 By them invading hosts are killed;
 They guard the gate⁷ in war.

The Psalmist declares the utter vanity of all human efforts to ensure success, unless accompanied with the divine blessing;

and shows the security and prosperity of those who place their confidence in God; these blessings extending to their offspring, and through them to their country.

¹ Ps. xxxiii. 16-18. "What is said with regard to an earthly house, city, or family, extendeth also to the spiritual house, city, & family of Christ."—HORNE.

² Ps. cxxi. 3-5.

³ *Early rise, &c.*—"Thereby denying themselves their natural rest."—F. & S.

⁴ *Bread of woe*—i. e. bread acquired by much painful labour.

⁵ *Rest.*—"Sleep was graciously ordained by God to recruit the exhausted frame of man; and those who trust in His favour, enjoy their repose, undisturbed by any feelings of anxiety."—F. & S.

⁶ *Children.*—"These are mentioned as being, like wealth, objects of great solicitude to mankind."—F. & S.

⁷ *The gate.*—"The main struggle between contending armies was usually at the gates of the besieged city."—F. & S.

SUBJECT.

NOTES.

PSALM CXXVIII.

C. M.

"A song of ascents."

"This is generally supposed to have been a marriage song, sung at the marriage of the Israelites; and it is well adapted to so solemn and, at the same time, so joyous an occasion."—MANT.

1

The Psalmist declares the security and happiness of the man who fears and obeys God;

BLEST is the man who fears the Lord,
And walks in His commands!
For thou shalt eat, as thy reward,
The labour¹ of thy hands.

2

that the divine blessing shall rest upon his household;

Thy wife² shall be a fruitful vine,³
With richest clusters stored;
Thy children like young olives shine⁴
Around the festive board.

3

Behold, that thus⁵ shall he be blest,
Who fears the Lord above:
Blessings from Zion on him rest,
Sent by the God of love.

4

that he shall see the prosperity of Zion; and that his "days shall be long in the land."

The good of Salem it shall be
Thy joy through life to' increase:
Thy children's children thou shalt see,
And Israel crowned with peace.

¹ *The labour, &c.*—i. e. the fruit of thy labour. This promise was peculiarly adapted to the state of the Israelites on their return from captivity, as they were in danger of being deprived of their harvests by surrounding enemies.

² *Thy wife.*—The people being few in number, and therefore weak, a rapid increase of population was most essential. This God had promised, Jer. xxx. 19.

³ Gen. xlix. 22.

⁴ Ps. lii. 8.

⁵ *Thus.*—"With numerous offspring, with seeing the prosperity of the Church, and with a vigorous old age."—Dr. B.

SUBJECT.

NOTES.

PSALM CXXIX.

8. 7.

“ A song of ascents.”

“ This Psalm was probably composed in consequence of the opposition of the Samaritans.”¹—B. C. B.

¹ See Ezra iv.

1

“ GREATLY I have been afflicted²
From my youth,”³ may Israel say;
“ Great distress have they⁴ inflicted;
Yet I am not made their prey.

² See F. & S.

³ *From my youth*—i. e. “even from the time of my sojourning in Egypt.”—F. & S. See Hosea xi. 1.

⁴ *They*—i. e. “the various enemies of Israel.”—F. & S.

⁵ *The plougher.*—“This strong figure seems to intimate that the enemies of Israel cut their backs by scourging as the ploughers cut the soil.”—B. C. B.

2

“ Often on my back the plougher⁵
Made his furrows deep and long:
Righteous is the Lord! His power
Cut the cords of sinners strong.”

3

Let them be confounded ever,
Who to Zion hatred show!
Be like withered grass,⁶ that never
Mowers take the pains to mow!

⁶ Ps. xxxvii. 2.

⁷ *Words of peace.*—The usual salutation in the time of harvest, “And behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you! And they answered him, The Lord bless thee!” Ruth ii. 4. See F. & S.

4

Nor do those who pass, expressing
Words of peace,⁷ to them exclaim,
“ May you have Jehovah’s blessing!”
“ Lo! we bless you in His name.”

The Church, on a review of the wonderful interpositions of God on her behalf, in delivering her out of so many calamities, adores the divine faithfulness;

and prays for the confusion of her bitter and inveterate enemies.

SUBJECT.		NOTES.
	<p>PSALM CXXX.</p> <p>C. M.</p> <p>“This Psalm was probably written under the pressure of some heavy national calamity.”—F. & S. Some refer it to the circumstances recorded Ezra ix.</p> <p>1</p> <p>OUT of the depths¹ I cry to Thee, O Lord! attend my cry; And let Thine ears attentive be To each imploring sigh.</p>	<p>¹ <i>Depths</i> — i. e. “Deep waters, the standing symbol for all kinds of extreme affliction and distress.”—WALFORD.</p>
<p>The Psalmist, in the depth of affliction, earnestly supplicates divine aid;</p>	<p>2</p> <p>If thou shouldst mark² iniquity, Who then could stand, O Lord! But there is pardoning grace with Thee, That Thou mayest be adored.³</p>	<p>² <i>Mark</i>—i. e. for the purpose of punishing.</p> <p>³ <i>Adored</i> — The pardoning mercy of God leads men to worship Him with reverence. Compare 1 Kings viii. 39, 40.</p>
<p>confesses his guilt;</p>	<p>3</p> <p>I wait for God,⁴ my soul doth wait, His words⁵ my hope inspire; Not those who watch,⁶ with longings great, The morning thus desire.</p>	<p>⁴ Ps. xl. 1.</p> <p>⁵ <i>Words</i> — i. e. promises.</p> <p>⁶ See Acts xxvii. 29; Ps. cxxxiv. 1.</p>
<p>declares all his hope to be in the mercy of God as revealed in His word;</p>	<p>4</p> <p>Let Israel hope in God,⁷ whose grace, An overflowing stream, From all iniquity⁸ the race Of Israel will redeem.</p>	<p>⁷ Ps. cxxxi. 3.</p> <p>⁸ Ps. ciii. 3, 4; Matt. i. 21.</p>
<p>and encourages all the Israel of God to confide in His grace.</p>		

SUBJECT.

NOTES.

PSALM CXXXI.

8. 7. 4.

“ A song of ascents, by David.”

This Psalm was probably composed by David when accused by Saul and his courtiers of aspiring to the crown of Israel.

1

LORD, my heart¹ is not uplifted,
Neither lofty is mine eye :
Things for which I am not gifted,
Things which are for me too high,
Lord, Thou knowest,
I to these do not apply.

2

Surely, I compose and quiet
All my cravings, like a child²
Weaned from its maternal diet;
Tranquil is my soul, and mild :
Oh ! let Israel³
Trust Jehovah reconciled !

¹ *My heart.* — “ This language” (as Bishop Horne remarks) “ is peculiarly applicable to Messiah in His state of humiliation on earth. Happy would it be for the world, if all His disciples could imbibe the spirit of His short, but lovely psalm, and copy the example it setteth before them.”

² Matt. xviii. 3.

³ Ps. cxxx. 7.

The Psalmist appeals to the Searcher of hearts, and declares his humility, his freedom from ambition, and from all worldly desires.

In the spirit of a “ little child,” he not only reposes on God, but exhorts others also to trust in Him.

PSALM CXXXII.

C. M.

“ This Psalm was composed for the dedication of Solomon’s temple,⁴ and was most probably used at that of the second temple.”—
Dr. B.

1

IN David’s favour call to mind,
O Lord, his anxious care;⁵
The sacred purpose he designed,
The solemn oath he sware;

⁵ *His anxious care* “ in bringing up the ark of God, and providing a place in which it might be safely deposited. Compare 1 Chron. xiii. 1-3.”—F. & S.

First Part.

The ancient Church, in her solemn worship, pleads with God the anxious concern manifested by His

⁴ 2 Chron. v. 6.

SUBJECT.		NOTES.
<p>servant David, to erect a temple to the God of Jacob.</p>	<p style="text-align: center;">2</p> <p>“Up to my house I will not go,¹ Nor to my bed ascend; No slumber shall mine eyelids know, Nor sleep my powers suspend,</p> <p style="text-align: center;">3</p> <p>Until for God on earth I find A consecrated place, Where the Most High may dwell enshrined, The God of Jacob’s race.”²</p> <p style="text-align: center;">4</p> <p>At Ephratah, in Jaar’s field,³ We heard⁴ the ark did stay : Now, where His presence is revealed, Let us our worship pay.</p> <p style="text-align: center;">L. M. 6 LINES.</p>	<p>1 “This vow must not be interpreted too strictly. The whole means no more than that he was fully resolved to build a place for the ark. See 2 Sam. vii. Compare Prov. vi. 4.”—Dr. B.</p> <p>2 Acts vii. 46.</p> <p>3 1 Chron. xiii. 6. Jaar, or Kirjath-jearim.</p> <p>4 <i>We heard.</i>—“This probably refers to some event not recorded in the history of the Bible.”—F. & S.</p>
<p>Second Part.</p> <p>The Church sup- plicates the divine presence and bless- ing, for the sake of her anointed King ;</p> <p>and pleads the gracious promises made by God, re- specting the esta- blishment of His kingdom.</p>	<p style="text-align: center;">5</p> <p>ARISE,⁵ O Lord ! Thy rest possess ; Thou, with the ark of might divine ! Clothe all Thy priests with righteousness, And let Thy saints to shout combine : For David’s sake attend our prayer, And for Thine own anointed⁶ care.</p> <p style="text-align: center;">6</p> <p>Jehovah hath to David sworn,⁷ Nor from His oath will He recede ; “The children that to thee are born Shall fill thy throne ;⁸ and if their seed Will steadfast in my covenant stay, Their children too shall Israel sway.”</p>	<p>5 <i>Arise, &c.</i>—“In the journeying of the Israelites thro’ the desert, this verse was part of the form of words used whenever the ark was carried forward. Solomon adopted it at the consecration of the temple. See 2 Chron. vi. 41 ; Ps. lxxviii. 1.”—F. & S.</p> <p>6 <i>Thine own anointed</i>—i. e. Solomon, anointed by God’s command to be king over His people, and a type of the Prince of peace.</p> <p>7 Ps. lxxxix. 3, 4.</p> <p>8 2 Sam. vii. 12 ; Acts ii. 30. Where the apostle Peter applies these words to Messiah.</p>

SUBJECT.

L. M.

NOTES.

Third Part.

In the conscious enjoyment of the divine favour, the Church repeats the promises made on her behalf, which were to receive their full accomplishment in the universal establishment of Messiah's kingdom.

7

THE Lord hath chosen Zion's hill;¹
Hath made it His desired abode;
Hath said, "Here will I dwell, and still²
My presence here shall be bestowed.

8

"All her provisions I will bless,
And satisfy her poor with bread;
Her priests with my salvation dress,³
Her saints aloud their joys shall spread.

9

"There shall the horn⁴ of David grow;
His lamp⁵ with splendour ever flame:
Bright on his head his crown shall glow,
And all his foes be clothed with shame."

PSALM CXXXIII.

L. M. 6 LINES.

"A song of ascents."

"This Psalm celebrates brotherly love; it was probably composed after David became king over all Israel; and was used after the captivity, to enforce union and concord. Neh. viii. 1, &c."—
Dr. B.

1

BEHOLD, how pleasant 'tis to see
Brethren who dwell in unity!⁶
'Tis like the precious ointment⁷ shed
On consecrated Aaron's head;
The sacred stream suffused his beard,
And fragrant on his robes appeared.

2

Not Hermon's hill,⁸ with dew o'erspread,
So sweet an influence can shed:

H H

¹ Ps. xlvi. 1, 2.

² Ps. lxxviii. 16.

³ 2 Chron. vi. 41.

⁴ *The horn*—i. e. the power.

⁵ *Lamp*.—"This is an emblem of splendour and prosperity. (See Psalm xviii. 28.) Allusion is also made to the lamp in the tabernacle, which was to be kept always burning, (Exodus xxvii. 20;) and an assurance is thus given that the family of David would never be extinguished. In Messiah, who was "made of the seed of David according to the flesh," were these promises, in their fullest extent, completed."—*F. & S.*

⁶ Gen. xiii. 8; Heb. xiii. 1.

⁷ *Precious ointment*—or "oil of holy ointment." See Exod. xxx. 25-30. This holy oil, with which Aaron and his sons were consecrated, was emblematical of the Holy Spirit by whom believers are consecrated to God.

⁸ Deut. iv. 48.

The excellent advantages of brotherly love are set forth, by allusions to the holy anointing oil with which Aaron was consecrated, and to the refreshing influence of the dew descending from heaven.

SUBJECT.

Not Zion's mountains, wet with dew
From heaven, so cheering are to view;
For there¹ the Lord delights to pour
The blessing, life for evermore.

NOTES.

¹ *There*—i.e. where
"brethren dwell to-
gether in unity."
See verse 1.

PSALM CXXXIV.

L. M. 6 LINES.

"A song of ascents."

Bishop Louth remarks that this Psalm gives us an example of the Temple watch; and is nothing more than the alternate cry of two different divisions. The first watch, in the two first verses, addresses the second, reminding them of their duty; the second, in the third verse, answers by a solemn blessing.

The devout address
of one company of
priests to the other,
when performing
their nightly duties.

The response of the
second company.

YE servants of the Lord, who stand,
By night,² within His sacred place,
Lift, in the sanctuary, your hand,³
And bless the Lord, the God of grace.
The Lord, who heaven and earth hath made,
From Zion bless, and grant thee aid!

² It was the duty
of the priests (Lev.
viii. 35) and Le-
vites (1 Chron. ix.
33) to serve day
and night in the
house of God.
Their nightly ser-
vice alone, which
was the most ardu-
ous, is here men-
tioned.—F. & S.

³ 1 Kings viii. 38.

PSALM CXXXV.

L. M.

"We know not on what occasion this Psalm was composed; but the probable opinion is, that it belongs to the class of hymns that were written for the use of the people of Israel, soon after their return from captivity."—WALFORD.

Dr. Wells thinks it was sung by the Levites at the opening of the gates of the temple.

First Part.

The servants of God
are exhorted to
praise Him in His
sanctuary, because
praise is delightful;
and because of the

1

PRAISE ye the Lord! Praise ye His
name!
Praise Him, ye servants of the Lord!⁴
Now, in His house, resound His fame,
And, in His courts, His praise record!

⁴ Ps. cxiii. 1.

SUBJECT.	2	NOTES.
<p>peculiar favour He had shown to them.</p>	<p>Praise ye the Lord, the God of grace! Sing to His name! 'tis sweet employ:¹ For God hath chosen Jacob's race, Israel is His peculiar joy.²</p>	<p>¹ Ps. cxlvii. 1. ² Exod. xix. 5 ; Jer. x. 6.</p>
<p>The power and wisdom of God as displayed in the government of the material world, a suitable subject for praise.</p>	<p>3 Great is the Lord in power and skill,³ Above all gods exalted high: He doth according to His will, In heaven, in earth, the sea, the sky.</p>	<p>³ Ps. xcv. 3.</p>
<p>His merciful interpositions on behalf of His people in delivering them from their enemies demands also their praise.</p>	<p>4 He causeth clouds from earth to rise, He maketh lightning with the rain:⁴ And brings forth from His treasures The winds that swell the mighty main.</p>	<p>⁴ <i>Rain.</i>—“In sultry climates, heavy rains generally accompany thunder and lightning,—“When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightning with the rain, and bringeth forth the wind out of His treasures. Jer. x. 13.”—F. & S.</p>
<p>His merciful interpositions on behalf of His people in delivering them from their enemies demands also their praise.</p>	<p>5 Who⁵ the first born of Egypt slew,⁶ Both man and beast; and wonders wrought In thee, O Egypt!⁷ and o'erthrew Pharaoh, and all the host he brought;</p>	<p>⁵ <i>Who.</i>—“ (Praise ye Jehovah) who, &c.”—F. & S.</p>
<p>Second Part.</p>	<p>6 Who smote great nations,⁸ kings of might, Sihon and Og, and Canaan's hosts : And gave to Israel, His delight, To dwell for ever in their coasts.</p>	<p>⁶ Exod. xii. 12 & 29. ⁷ Exod. vii. to xiv. ⁸ Numb. xxi. &c.</p>
<p>Jehovah, the self-existent, eternal, and unchangeable God, contrasted with the vain idols</p>	<p>7 THY name,⁹ Jehovah, shall endure, And Thy memorial never cease: For God will judge His people,¹⁰ sure, And give to all His servants peace.</p>	<p>⁹ <i>Thy name.</i>—Compare Exod. iii. 14, 15, “I AM. This is my name for ever, and this is my memorial unto all generations.” ¹⁰ Heb. x. 13. The meaning is, that God will surely see justice done to His people.</p>

SUBJECT.	8	NOTES.
worshipped by the heathen.	<p>The heathen bow to gods¹ of gold And silver; works of men they seek; Whose eyes no object can behold, Whose mouths can neither taste nor speak.</p>	<p>¹ Ps. cxv. 4, &c.</p>
	<p>9</p> <p>Their ears from hearing sounds are far; Nor through their mouths can they respire; Senseless, like them, their makers are,² And all who aid from them require.</p>	<p>² Is. xlv. 18-20; Jer. x. 8.</p>
Those who know the living and true God, are again exhorted to offer to Him the sacrifice of praise.	<p>10</p> <p>O house of Israel, bless the Lord!³ The Lord, O house of Aaron, bless! His praise let Levi's house record, And all who fear⁴ His name express!</p>	<p>³ Ps. cxv. 9.</p>
	<p>11</p> <p>Blest be the Lord, from Zion's hill,⁵ Who in Jerusalem doth dwell! Praise ye the Lord, who know His will, And to the world His wonders tell!</p>	<p>⁴ <i>Who fear</i>, &c.— i. e. "Proselytes of the nations, who are styled men that fear God. Acts xiii. 16." —Dr. B.</p> <p>⁵ <i>From Zion's hill</i> —i. e. "May the holy city resound with the praises of Jehovah!"—F. & S.</p>
<hr/>		
<p>PSALM CXXXVI.</p>		
<p>L. M. 6 LINES.</p>		
	<p>Bishop Horsley conjectures that this Psalm was composed for the feast of Pentecost, after the return of the Jews from Babylon.⁶ It is evidently a responsive song; the first line of each verse, or couplet, was probably sung by the Levites, and the second by the congregation.</p>	<p>⁶ Ezra iii. 10, 11.</p>
<p>first Part.</p> <p>The spiritual worshippers of God are called upon to offer to Him the tribute of thanksgiving and praise; to adore</p>	<p>1</p> <p>GIVE thanks to God, for He is good;⁷ His mercy ever firm hath stood: The God of gods,⁸ Jehovah, praise; For endless mercy He displays:</p>	<p>⁷ 1 Chron. xvi. 41; Ezra iii. 11; Jer. xxxiii. 11.</p> <p>⁸ <i>God of gods</i>.— "One, as being the Creator, infinitely higher than all others, His creatures, who have at any time been regarded as gods."—F. & S.</p>

SUBJECT.		NOTES.
<p>Him on account of His supreme majesty; and His wondrous works displayed in the creation of the world;</p> <p>and of the heavenly bodies.</p>	<p>Give thanks unto the Lord of lords;¹ Whose mercy every age records:</p> <p style="text-align: center;">2</p> <p>To Him who wonders² works alone;³ To make His endless mercy known: Who, by His wisdom, heaven hath made;⁴ His mercy infinite displayed: Who spread the earth above the deep;⁵ Who mercy evermore doth keep;</p> <p style="text-align: center;">3</p> <p>Who made great lights to rule below;⁶ Whose mercies toward us ever flow: The sun to rule by day, for sure,⁷ His mercy ever doth endure: The moon and stars to rule the night;⁸ His mercy shines for ever bright:</p>	<p>¹ <i>Lord of lords.</i> —“ Lord of the kings and princes of the earth.” — Bp. PATRICK.</p> <p>² Ps. lxxii. 18.</p> <p>³ <i>Alone.</i> —“ Solely by His own power.” — F. & S.</p> <p>⁴ Gen. i. 1; Prov. iii. 19.</p> <p>⁵ <i>Above the deep.</i> —“ Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.” Exod. xx. 4.</p> <p>⁶ Gen. i. 14.</p> <p>⁷ Gen. i. 16.</p> <p>⁸ Ps. viii. 3.</p>
<p>Second Part.</p> <p>God's merciful interpositions on behalf of His people, in delivering them from a state of bondage, when in Egypt; in dividing the Red Sea for His people to passthro' in destroying Pharaoh and his host;</p>	<p style="text-align: center;">4</p> <p>WHO the first born of Egypt slew;⁹ His mercies every day are new: And Israel from amongst them brought;¹⁰ His mercies are surpassing thought: With stretch'd-out arm, and mighty hand;¹¹ For sure, His mercies ever stand:</p> <p style="text-align: center;">5</p> <p>To Him who did divide the sea;¹² His mercy lasts eternally: 'Till Israel through the midst had past; Eternally His mercies last: But Pharaoh, and his host o'erthrew;¹³ His mercies every day are new:</p>	<p>⁹ Exod. xii. 29.</p> <p>¹⁰ Exod. xiii. 3 & 17.</p> <p>¹¹ Exod. vi. 6.</p> <p>¹² Exod. xiv. 21, 22; Ps. lxxviii. 13.</p> <p>¹³ <i>O'erthrew</i> — or <i>shook off</i> into the Red Sea. “ The fate of Pharaoh and his army, when pursuing the Israelites, is compared to that of the swarm of locusts mentioned Exod. x. 19.” — F. & S.</p>

SUBJECT.		NOTES.
in guiding them through the desert; in destroying their enemies;	<p style="text-align: center;">6</p> <p>His people through the desert led;¹ By everlasting mercy fed; Who mighty kings, and famous, slew; Still to His changeless mercy true: Sihon, the haughty Amorite;² His countless mercies we recite:</p>	<p>¹ <i>Led.</i> — "The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light." Exod. xiii. 21.</p> <p>² Numb. xxi. 21.</p>
and in bringing them safely into the promised land, are additional subjects for praise.	<p style="text-align: center;">7</p> <p>And Og,³ of Bashan mighty king: His everlasting mercy sing: And gave their land an heritage;⁴ His mercy lives through every age: An heritage to Israel's host;⁵ His changeless mercy is our boast!</p>	<p>³ Numb. xxi. 33.</p> <p>⁴ Joshua xii. 1.</p> <p>⁵ Ps. xlvii. 4.</p>
<p style="text-align: center;">Third Part.</p> <p>His condescension and goodness in delivering His people from bondage and misery;</p>	<p style="text-align: center;">8</p> <p>WHO mindful of our low estate;⁶ His mercy never can abate: Redeemed us from oppressive foes;⁷ Because His mercy ever flows:</p>	<p>⁶ <i>Low estate.</i> — The allusion is probably made to the condition of the people when captives in Babylon.</p> <p>⁷ Ezra ix. 9.</p>
and in supplying the wants of all His creatures, devoutly celebrated.	<p style="text-align: center;">9</p> <p>Who food to every creature gives,⁸ Because His mercy ever lives: Oh! to the God of heaven give praise;⁹ Whose mercy lives through endless days!</p>	<p>⁸ Ps. cxlv. 16.</p> <p>⁹ Jonah i. 9.</p>

SUBJECT.

The people of God, in a state of bondage and sore oppression, record the bitter taunts of their tyrannical foes, who urged them to sing, in a heathen land, for their amusement, the sacred songs they once sang to Jehovah in Zion.

They express their devoted attachment to the city of God, though in ruins ;

NOTES.

PSALM CXXXVII.

L. M. DOUBLE.

“The author of this beautiful and affecting elegy is unknown ; but the occasion of it is evident ; and it was most probably composed during, or near the close of the captivity.”—B. C. B. Bishop Horne devoutly remarks, “This Psalm admits of a beautiful and useful application to the state of Christians in this world, and their expected deliverance out of it.”

1

WE sat' where Babel's rivers² flow,
And wept, remembering Zion's woe:
And, sorely by oppression stung,
Our harps upon the willows hung:
For they who carried us away
Captive, and Salem made their prey,
Asked us to sing a song of joy,
With Zion's songs our harps to' employ.

2

How shall we sing Jehovah's song,
In a strange land, where heathen throng?
Salem, if I dishonour thee,
Let my right hand unskilful³ be !
My tongue,⁴ if Zion I forget,
Fast in my mouth be ever set!
When my chief joy⁵ I do not draw
From Salem, let me joy no more !

3

O Lord! remember Edom's hate,⁶
Breathed in the day of Salem's fate ;
“Rase it,” they cried, with base delight,
“Rase the foundation of it quite !”

¹ *Sat.* — “Sitting on the ground,” says Bishop Louth, “was a posture that denoted mourning and deep distress.” See Is. iii. 26; Lam. ii. 10.

² *Babel's rivers*—the Euphrates, Tigris, &c. “In their captivity and dispersion, it was customary for the Jews to hold their religious meetings on the banks of rivers, (Acts xvi. 13,) and sometimes they built their synagogues here, when expelled from the cities.” — B. C. B. See also Dan. x. 4.

³ *Unskilful*—i. e. “lose the power of playing on the harp.”—F. & S.

⁴ *Tongue*, &c.—i. e. “refuse to perform its office in singing.”—F. & S.

⁵ *Chief joy*. — “The Psalmist declares, in the strongest terms, that he will not indulge himself in the pleasure arising from the sacred music of his country, during her desolation.”—F. & S.

⁶ *Obad.* 10-16.

SUBJECT.

and foretell the just retribution of God on their oppressors.

The king of Israel offers solemn praise to God for His mercy and faithfulness, in the fulfilment of the gracious promises of His word.

He foretells that all nations shall unite with Him in this sacrifice of praise.

Daughter of Babel! blest shall he
The' avenger of our sorrows be:
Who dashes (deaf to all their groans)
Thy little ones¹ against the stones!

PSALM CXXXVIII.

3 LINES 8, AND 2 LINES 6.

This Psalm was, probably, composed by David at the commencement of his reign, to commemorate a victory over the surrounding nations.

Bishop Horsley considers it prophetic of Messiah's triumph.

1

THEE, Lord, with all my heart I'll praise,
Before the gods² will sing;
My songs within Thy temple raise,
Thy truth and love, in grateful lays,
Record, Eternal King.

2

For Thou Thy word hast magnified³
Far above all Thy name:
In trouble, when to Thee I cried,
My prayer was heard, and strength
supplied,
In answer to my claim.

3

All earthly kings⁴ shall praise Thee, Lord,
Soon as Thy words they hear;
Yea, they shall sing, with glad accord,
The pleasure that Thy ways afford,
And make Thy grace appear.

NOTES.

¹ *Little ones.* — This had been foretold, Is. xlii. 16. "Their infants shall be dashed to pieces before their eyes."

² *Gods* — i. e. "kings and judges of the earth, so called as being the representatives of God. (See Psalm lxxxii. 1.)—F. & S.

³ *Hast magnified,* &c. — "By God's name is intended the whole of His character; in the favours that had been shown to David, God had made a more express display of His truth and faithfulness than of any other perfection."—WALFORD.

⁴ *All kings,* &c.— "The call of the Gentiles to the gospel is here foretold in words which cannot be mistaken; and the redemption of the Church in Christ her Head, is spoken of as the subject of thanksgiving among the kings of the earth." — Bishop HORNE.

SUBJECT.

NOTES.

He declares that whilst God respects the humble, He abhors the proud;

and expresses his confidence in the divine protection;

and his assurance that God will finish the good work He had begun in his behalf.

4

Although Jehovah dwells on high,¹
The lowly He respects;
To contrite hearts the Lord is nigh,
But men of proud and lofty eye²
He knows,³ and He rejects.

5

Though in the midst of grief I go,⁴
Thou wilt revive me, Lord;⁵
Against the wrath of every foe,
Thy hand wilt Thou stretch forth, I know,⁶
And me from danger ward.

6

The Lord will perfect that which He,⁷
In goodness, hath begun:
Thy mercy lives eternally,⁸
And Thou wilt not depart from me,⁹
Till all Thy will be done.

¹ Ps. cxliii. 5, 6; Is. lvii. 15.

² James iv. 6; 1 Pet. v. 5.

³ *Knows* — i. e. "takes judicial notice of."—Dr. HUSSEY.

⁴ Ps. xlii. 7, 8.

⁵ Ps. lxxxv. 6.

⁶ Rom. viii. 31.

⁷ Philip. i. 6.

⁸ Ps. c. 5.

⁹ Heb. xiii. 5.

PSALM CXXXIX.

L. M.

This beautiful and sublime composition is thought to have proceeded from the pen of David, when suffering from the persecution of Saul and his courtiers. From the false accusations of wicked men, he appeals to the omniscient Jehovah.

¹⁰ Ps. xvii. 3.

¹¹ *When I sit, &c.*—i. e. the most private occupations of my life are known to Thee."—F. & S.

¹² *My thoughts.*—This omniscience was displayed by our Lord in the days of His humiliation. See Matt. ix. 4; John i. 48.

First Part.

The Psalmist adores the omnipresence and omniscience of Jehovah, as displayed in His perfect acquaintance

1

LORD, Thou hast searchèd me and known;¹⁰
Thou knowest when I sit¹¹ and rise;
And all my thoughts¹² are open thrown,
Though distant, to Thy searching eyes.

I I

SUBJECT.

with all our ways
and with even our
thoughts.

He declares the
utter vanity of all
attempts to shun
the presence of Him
"who fills heaven
and earth."

Second Part.

The perfections of
God further mani-
fested in the crea-
tion of man, and
in the wonderful

2

My path Thou compasses^t around,¹
My lying down, my every way;
Nor from my tongue proceeds a sound,
But lo! Thou knowest what I say.²

3

Thou art behind me, and before,³
And on me Thou hast laid Thine hand;⁴
Such knowledge fills my soul with awe,⁵
Too high for me to understand.

4

Where, from Thy Spirit, shall I go?⁶
Or whither, from Thy presence, flee?⁷
If I descend to hell⁸ below,
Or soar to heaven, I'm still with Thee.

5

If, on the wings of morn,⁹ I ride,
And dwell in ocean's utmost bound,
Yet there, Thy hand would be my guide,
And Thy right hand would hold me
round.

6

Covered with darkness should I be,¹⁰
The darkness would be turned to light:
Yea, darkness hideth not from Thee,
Alike to Thee are day and night.

7

FOR Thou, O Lord, didst form¹¹ my reins,¹²
When, hid within the womb, I laid:
Thy mighty power my praise constrains,
For I am wonderfully made.

NOTES.

¹ Job xxxi. 4.

² Heb. iv. 13.

³ Job xxiii. 8, 9.

⁴ *Laid Thine hand*—i. e. "hast so restrained me that I cannot stir without Thy leave."—Bp. PATRICK.

⁵ Job xlii. 3; Ps. xl. 5.

⁶ Jer. xxiii. 23, 24.

⁷ Jonah i. 3.

⁸ *Hell, or the grave, and heaven.*—"Here these two places are opposed, as being at the greatest distance from each other, the one for height, and the other for depth."—Dr. B.

⁹ *Wings of morn*—i. e. "If, like the sun in his daily course, I traverse the earth from east to west."—P. & S.

¹⁰ Job xxxiv. 22; Dan. ii. 22.

¹¹ *Form*.—See F. & S.

¹² *Reins*—or kidneys. The Hebrews ascribed to these, knowledge, pain, joy, &c.

SUBJECT.

structure of the human body, previous to its entrance into this world.

Third Part.

From the infinite knowledge of God, and His omnipresence, the Psalmist infers the certainty of the punishment of the wicked; declares his abhorrence of their character;

and prays that God would search his heart, and "show him the path of life."

8

Marvellous are Thy works, I know!
My substance was not hid from Thee,
When formed in secret, as below
The earth,¹ and wrought so curiously.²

9

Thine eyes my unformed members viewed,
And written in Thy book they were,
As each, in order just, ensued,
Fashioned by Thy continued care.

10

How precious are Thy thoughts,³ O Lord!
How great their number, that on me,
Countless, like ocean's sands, are poured!
When I awake, I'm still with Thee.⁴

11

SURELY, the wicked Thou wilt slay:
Depart from me, ye men profane!
They speak against Thee, day by day,
And take Thy holy name in vain.

12

Do not I hate,⁵ O Lord, Thy foes?
And all who dare against Thee rise?
I hate them throughly, and oppose;
I count them all mine enemies.

13

Search⁶ me, O God, and know my heart:
Try me, and know my thoughts, I pray:
Make me from every sin depart,
And lead me in the' eternal way.⁷

NOTES.

¹ *In secret, as below the earth.* — "These expressions refer to the darkness of the womb." — F. & S.

² *Wrought so curiously* — "or embroidered, as Ainsworth translates. This beautiful metaphor illustrates the wonderful mechanism of the human body, the various implications of the veins, arteries, fibres, and membranes; the indescribable texture of the whole fabric." — Dr. B.

³ *Thy thoughts* — i. e. "Thy designs and counsels, as manifested in Thy works, and especially in the formation of man." — Dr. B.

⁴ *I'm still with Thee* — i. e. "on each succeeding morning, I find an ample subject for my meditations in Thy goodness and power." — F. & S.

⁵ *Do not I hate, &c.* — "This strong language only means that David could not bear those wicked men, who opposed God as far as was in their power." — Dr. B.

⁶ Job xxxi. 2; Ps. xxvi. 2.

⁷ *The eternal way* — i. e. the way of righteousness, which is the same throughout eternity, (see Ps. cxix. 144.) and which leads to an eternity of happiness hereafter.

SUBJECT.

The Psalmist, exposed to great danger from the craft, malice, and power of His enemies, beseeches God to be his deliverer.

He is encouraged by past experience of the divine goodness, to pray that the designs of his enemies may be frustrated :

NOTES.

PSALM CXL.

L. M. 6 LINES.

Composed by David when in danger arising from the bitter persecution of Saul and his courtiers. Bishop Horne remarks, "It was composed by David in his troubles, and is applicable to Christ and to the Church, respectively, in theirs."

1

DELIVER me, O Lord, I pray,¹
 From men of violence and spite;
 Who mischievous designs betray,
 And constantly for war unite:
 Their sharpened tongues, like serpents,
 glide,²
 Their lips the adder's poison³ hide.

2

From hands of wicked men, O Lord,⁴
 And violent, my life defend:
 The proud, with many a snare and cord,⁵
 To overthrow my steps intend;
 Their nets they place, their traps they
 spread,
 Beside the way my feet must tread.

3

Thou, my salvation, strength, and shield,⁶
 In battle, coverst my head:
 The hopes of wicked men, concealed,
 Frustrate, nor let their pride be fed:
 Let those who compass me around,
 The mischief of their lips⁷ confound.

¹ Ps. lix. 1, 2.² Ps. lii. 2; lxiv. 4.³ *Adder's poison.*—Under this image, the deadly effects of slander are described.—F. & S. Compare Ps. lviii. 4; Rom. iii. 13.⁴ Ps. lxxiv. 4.⁵ *Snare and cord*—i. e. they employed that cunning and energy to destroy him that are employed for the destruction of wild beasts.⁶ Ps. iii. 7.⁷ *Their lips*—“which uttered mischief against others, shall be the means of covering themselves with confusion, when out of their own mouths they shall be judged!”—Bp. HORNE.

SUBJECT.	4	NOTES.
<p>foretells the awful doom that awaits his persecutors :</p>	<p>Fierce burning coals¹ shall on them fall; Into the fire shall they be cast; The yawning earth² entomb them all; No evil speaker long shall last, Or be established here below, For evil shall the' unjust o'erthrow.</p>	<p>¹ <i>Burning coals</i>—i. e. "lightning."—F. & S. ² <i>Yawning earth</i>.—See Horsley, who remarks, "I believe, with Mr. Parkhurst, that the Psalmist, in this verse, alludes to the punishment of Corah, Dathan, and Abiram."—See Numb. xvi. 31-33.</p>
<p>and expresses his confidence that God will vindicate his cause, and bring him to dwell in His presence.</p>	<p>5 I know Jehovah will maintain³ The cause of His afflicted saints; Will make the poor their right regain, Oft as He hears their sore complaints: The righteous shall Thy goodness tell, The upright in Thy presence dwell.⁴</p>	<p>³ 1 Kings viii. 45; Ps. ix. 4. ⁴ To dwell in the presence of God, and to declare His goodness, form the great happiness of His saints.</p>
<p>PSALM CXLI.</p>		
<p>S. M.</p>		
<p>"David appears to have composed this Psalm just before his flight⁵ to Achish, king of Gath."—Bp. HORNE.</p>		
<p>David, in great distress, beseeches God that his petitions may find acceptance, although not presented in the appointed place of prayer.</p>	<p>1 LORD, unto Thee I cry, LO hasten unto me;⁶ Give ear unto my voice when I Address myself to Thee.</p>	<p>⁵ 1 Sam. xxvii. ⁶ Ps. lxx. 5.</p>
	<p>2 O, let my prayer sincere, To Thee, like incense,⁷ rise; The lifting of my hands appear As evening sacrifice.</p>	<p>⁷ <i>Incense</i>.—"The incense was offered up in the morning; the evening sacrifice at three o'clock in the afternoon, at the time of offering which, devout Jews, at a distance from Jerusalem, used to send up their prayers to God."—Dr. B. Compare Dan. ix. 21.</p>

SUBJECT.

He prays that he may be preserved from temptation; and enjoy, when deprived of the public ordinances of God's house, the benefit of pious counsel and reproof, which he declares will be received by him with sincere gratitude.

He deplores the sufferings inflicted on his adherents;

and renews his supplications for divine assistance.

3

Watch Thou my mouth, O Lord!
Keep of my lips the door;
My heart¹ from every evil ward,
And make me sin abhor.

4

Me let the righteous smite,²
The blow I will not dread;
Reproof from him, like oil,³ shall light
Fragrant upon my head.

5

For them shall rise my prayer,
When troubles swell their heart;
When overthrown their judges⁴ are,
My words shall peace impart.

6

Our bones⁵ all scattered lie
The open grave around,
As branches, cleft by woodmen, fly,
That, scattered, strew the ground.

7

I lift to Thee mine eyes,
In Thee my trust I place;
Leave not my soul, attend my cries,
O Lord, the God of grace.

8

Keep me from every snare,
From traps my feet divert;
Let wicked men be taken there,⁶
Whilst I escape unhurt.

NOTES.

¹ *My heart*—David, surrounded by idolaters, prays that his heart may be preserved by divine grace, in order that he may not sin with his tongue.

² *Smite*—i. e. "correct me if I ever practise deeds of wickedness."—Dr. B.

³ *Oil*—i. e. "fragrant oil, with which it was usual for the heads of guests at feasts to be anointed."—F & S. Compare Luke vii. 46.

⁴ *Judges*.—In this difficult passage, may not David, in the spirit of prophecy, anticipate the time when Saul and his family should be cut off, and the restoration of peace to Israel devolve upon him, the Lord's anointed?

⁵ *Bones*.—"Perhaps some of David's adherents had fallen into Saul's hands, whom he had ordered to be slain; or that David refers to the cruel slaughter of the priests." 1 Sam. xxii. 16-19.—Dr. B. The Christian church, in seasons of persecution, has often felt this language applicable to her state.

⁶ Ps. xxxv. 8.

SUBJECT.

NOTES.

PSALM CXLII.

S. M.

"Maschil" (or instructive Psalm) "of David, when he was in the cave."

"The title of this Psalm informs us that it was a prayer of David when he was in the cave, that is, most probably, the cave of Adullam, whither he fled when in danger both from Saul and from the Philistines."¹—Bp. HORNE.

Bishop Horsley regards it as a "Prayer of Messiah when taken and deserted."

¹ 1 Sam. xxii.

1

I CRIED unto the Lord,
My supplication made;
Before Him my complaint I poured,²
My trouble sore displayed.

² *I poured* — i. e. as a sacrificial libation. Compare 1 Samuel vii. 6; 1 Chron. xi. 18.

2

Though overwhelmed³ I feel,
Thou knowest, Lord, my way;
My foes, around my path, conceal⁴
The snares for me they lay.

³ *Overwhelmed*—i. e. "with distress and trouble." — Dr. B.

⁴ Ps. xxxi. 4.

3

I looked on my right hand,⁵
But none to help was there;
All refuge failed me, none would stand
To make my life their care.

⁵ *Right hand*—i. e. the place where the advocate of the accused used to stand. Compare Ps. cix. 31.

4

To Thee, oppressed with woe,
I cried, and said, "O Lord,
Thou art my refuge,⁶ and, below,
My portion and reward."⁷

⁶ *Refuge*.—David, though seeking refuge in a cave, regarded God as his only refuge. Compare Ps. xli. 1; xci. 2.

⁷ Gen. xv. 1.

David, the type of Messiah, persecuted by his enemies, and forsaken by his friends, pours forth his soul in earnest supplication "to Him who was able to save him from death."

SUBJECT.

He prays for deliverance, believing that he will obtain the blessing he implores.

The Psalmist,—deeply affected with “godly sorrow which worketh repentance unto life,” beseeches God not to enter into judgment with him for his sins;

describes the miserable effects of sin upon his soul;

5

Attend unto my cry,
I am brought very low;¹
My foes are stronger far than I,²
Thy saving help bestow.

6

From prison³ set me free,
That I may praise Thy name:
The righteous shall encompass me,⁴
Whilst I Thy grace proclaim.

PSALM CXLIII.

L. M.

“This Psalm is thought to have been composed under Absalom’s rebellion.”—Dr. B.

1

LORD, hear the prayer that I address
To Thee, my supplication own;
Answer me in Thy faithfulness,
Thy righteousness divine make known.

2

Enter not into judgment, Lord,⁵
With me, Thy servant; for if tried
Before Thy sight,⁶ and by Thy word,
No living man were justified.⁷

3

For, persecuted by the foe,
To dwell in darkness⁸ is my fate;
Hence is my soul o’erwhelmed with woe,
My heart within is desolate.

NOTES.

¹ Ps. cxvi. 6.

² Ps. lxix. 4.

³ *Prison*.—David here prays for deliverance from the cave of Adullam. Bishop Horsley regards it as the prayer of Messiah for deliverance from the prison of the grave.

⁴ *Encompass me*.—“to rejoice with me upon my deliverance. Compare Ps. cxix. 79.”—F. & S.

⁵ Job xiv. 3.

⁶ *Before Thy sight*, &c. —“If Thou shouldst proceed according to the rigour of the law, the best man living would not be acquitted at Thy tribunal.”—Bishop PATRICK.

⁷ Rom. iii. 20; Gal. ii. 16.

⁸ *Darkness*.—The emblem of sorrow. See Ps. lxxxviii. 6.

SUBJECT.		NOTES.
encourages himself by the retrospect of God's former mercies ;	<p style="text-align: center;">4</p> <p>I call to mind the former days,¹ The works of Thine Almighty hand : My hands to Thee in prayer I raise, I thirst for Thee, like thirsty land.²</p>	<p>¹ <i>Former days.</i>—Probably the days of his former prosperity. See Psalm lxxvii. 3</p>
prays earnestly for speedy aid ;	<p style="text-align: center;">5</p> <p>Speedily hear, O Lord, my cry ; My spirit fails, no help I find : Hide not Thy face from me, lest I Be made like those to death consigned.</p>	<p>² <i>Thirsty land.</i>—The great dryness of the land in the East, in times of drought, producing deep chinks, which “<i>thirst</i>” for the rain, is the foundation of this beautiful and expressive figure.</p>
implores divine direction ;	<p style="text-align: center;">6</p> <p>Thy loving kindness let me hear Early,³ for Thou my trust shalt be : O, make my way before me clear,⁴ For I lift up my soul to Thee.</p>	<p>³ <i>Early</i>—Heb. <i>in the morning</i>, “that is, speedily.”—DIBLOCK.</p> <p>⁴ Ps. xxv. 4, 8, & 9.</p>
deliverance from his enemies ; the teaching and guidance of the good Spirit,	<p style="text-align: center;">7</p> <p>Save me, and bid my foes depart ; I flee to Thee my soul to hide ;⁵ Teach me Thy will, my God Thou art ; Let Thy good Spirit⁶ be my guide.</p>	<p>⁵ Ps. xxvii. 6.</p> <p>⁶ <i>Good Spirit.</i>—See also Neh. ix. 20. It is worthy of remark, that the Holy Spirit, the great agent in man's salvation, is never represented as performing any act of judgment : all his acts are those of benevolence and mercy.</p>
and His quickening influence.	<p style="text-align: center;">8</p> <p>Revive me, Lord, for Thy name's' sake, Deliverance to my soul afford ; Destroy the foes my peace who break, For I Thy servant am, O Lord !</p>	<p>⁷ The name of God would have been blasphemed by David's enemies had he been left to their malice : the interests of religion would have been sacrificed by their impiety.</p>

SUBJECT.

NOTES.

PSALM CXLIV.

8. 8. 6.

This Psalm appears to have been composed shortly after David's accession to the throne, when he had yet many enemies to encounter.

Bishop Horne remarks, "If we substitute in our minds, Messiah for David, the Church for Israel, and spiritual for temporal blessings, the Psalm will present itself to us as a noble evangelical hymn."

1

I BLESS the Lord, my rock adore,
 'Tis He instructs my hands to war,¹
 My fingers how to fight:
 My benefactor,² fortress, tower,³
 Deliverer, shield, and trust, whose power
 Hath put my foes to flight.

¹ 2 Sam. xxii. 35.² See F. & S.³ 2 Sam. xxii. 2,
3; Ps. xviii. 2.

The king of Israel ascribes to God the praise of His deliverance from his powerful foes;

and adores the divine condescension on his behalf.

2

Lord, what is man,⁴ that Thou shouldst take
 Knowledge of him! that Thou shouldst
 make
 Account of lost mankind!
 Man is a vapour,⁵ and his days
 A shadow,⁶ that a moment stays,
 But leaves no trace behind.

⁴ *What is man, &c.*—"This is spoken in rapture on the regard God had shown to his petition." — MURGE. Compare Ps. viii. 4. with Heb. ii. 6 & 9.

⁵ *Vapour* — or *breath*. See F. & S. Compare Jas. iv. 14.

⁶ Ps. cii. 11.

He prays that God would again interpose to perfect his salvation;

3

Lord, bow Thy heavens!⁷ beneath thy
 stroke,
 The lofty mountain tops shall smoke;⁸
 Now hurl Thy lightnings forth:⁹
 Scatter my foes; Thine arrows shoot;
 Save me, and let Thy hand¹⁰ uproot
 The alien¹¹ hosts in wrath;

⁷ Ps. xviii. 9.⁸ Ps. civ. 32.⁹ Ps. xviii. 13, 14.

¹⁰ *Thy hand*—i. e. Thy power.

¹¹ *Alien* — i. e. strange and idolatrous people.

SUBJECT.

NOTES.

describes the impiety and treachery of his enemies ;

and prays that the blessing of Jehovah may rest abundantly on him and his people.

first Part.
The Psalmist offers solemn praise and thanksgiving to God,

4

Whose mouths speak vanity,¹ and they
Lift their right hand when they betray :
But as for me, O Lord,
I, in new songs, to God will sing,
Who gives salvation to the king,
From man's destructive sword.

5

From alien hosts, whose mouths are vain,
Their right hand² false, from men profane,
Lord, save me by Thy hand:
And make our sons like plants appear,³
Vigorous in youth; our daughters dear,
Like corner pillars⁴ stand.

6

Our garners fill, our flocks increase,
Our cattle strengthen, and let peace
Hush each complaining groan!
Happy the people whom the Lord⁵
Hath thus with every blessing stored,
And where His name is known.

PSALM CXLV.

L. M.

"This incomparable song of praise, which is the last of the acrostic or alphabetical psalms, each verse beginning with a consecutive letter of the Hebrew alphabet, is supposed to have been composed by David toward the close of his life."—B. C. B.

1

THREE I extol,⁶ my God, O King!
For evermore Thy name will bless:
Will every day Thy goodness sing,⁷
Eternally Thy praise express.

¹ *Vanity* — i. e. "not truth, but lies; and in their oaths, when they raise their right hand to God, swearing to a covenant, they deal falsely." — Dr. B. Compare Rev. x. 5, 6.

² *Right hand.*— "The forms of oaths have been always various; but consisting, for the most part, of some bodily action, and of a prescribed form of words. Amongst the Jews, the juror held up his right hand toward heaven."—PALEY.

³ Ps. cxxviii. 3.

⁴ *Like corner pillars*—i. e. "tall and beautiful, like those polished pillars which are the ornaments of a palace." —Bp. PATRICK.

⁵ Dent. xxxiii. 29; Ps. xxxiii. 12.

⁶ Ps. xxx. 1.

⁷ Ps. xxxiv. 1.

SUBJECT.	2	NOTES.
<p>on account of His supreme greatness ;</p> <p>His divine majesty ; His wonders wrought on behalf of Israel ;</p>	<p>Great is the Lord, and great His praise ;¹ His greatness is unsearchable :² All ages shall adore Thy ways,³ Thy mighty acts, Thy wonders tell.</p> <p style="text-align: center;">3</p> <p>Thy glorious majesty divine Shall they⁴ proclaim, Thy works relate ; Recount each fearful act⁵ of Thine, And all Thy greatness celebrate.</p>	<p>¹ Ps. cxlvii. 5. ² Job xi. 7-9 ; Rom. xi. 33. ³ Is. xxxviii. 19. ⁴ <i>They</i>.—See Dr. B.'s version. ⁵ <i>Fearful act</i>.—The reference is, probably, to those terrible judgments which God had, in various ages, inflicted upon the enemies of His people.</p>
<p>and His infinite goodness, as well as His unchangeable rectitude.</p>	<p style="text-align: center;">4</p> <p>Thy goodness they shall spread abroad, Thy righteousness to all below : Full of compassion is the Lord,⁶ Gracious and kind, to anger slow.</p> <p style="text-align: center;">5</p> <p>The Lord is good to all :⁷ His ways, And works, His tender love express ; Lord, all Thy works declare Thy praise,⁸ And saints delight Thy name to bless.</p>	<p>⁶ Exodus xxxiv. 7, 8 ; Ps. lxxxvi. 15. ⁷ Ps. c. 5 ; cxix. 68 ; Nahum i. 7 ; Luke xviii. 19. ⁸ Ps. xix. 1.</p>
<p>He celebrates the glory of the divine government ;</p> <p>and its endless duration.</p>	<p style="text-align: center;">6</p> <p>The glory of Thy kingdom⁹ they Shall tell, and make Thy greatness known ; Thy mighty acts to men display, And glories that surround Thy throne.</p> <p style="text-align: center;">7</p> <p>Thine is an everlasting throne,¹⁰ Thy reign extends through endless years : Faithful¹¹ are all Thy words, we own, Kindness in all Thy ways appears.</p>	<p>⁹ <i>Thy kingdom</i>.—The glory of God is manifested in the kingdom of nature ; but its richest display is in the kingdom of grace, or in the gospel. ¹⁰ Ps. cxlvi. 10 ; Dan. iv. 3. ¹¹ <i>Faithful, &c.</i>—This verse, wanting in the Hebrew text, is retained in the Septuagint, &c. See B. C. B.</p>

SUBJECT.	8	NOTES.
<p>Second Part. The compassion of God to those in distress; and His tender regard to the wants of all His creatures.</p>	<p>THE Lord upholdeth all that fall, And raiseth those bowed down with woe:¹ On Thee attend² the eyes of all, Their meat, in season, to bestow.</p>	<p>¹ Ps. cxlvi. 8. ² Ps. civ. 27.</p>
<p>His especial regard to those who reverence Him, and desire His favour.</p>	<p>9 Thou openest Thy hand benign,³ The wants of all to satisfy;⁴ Righteous⁵ are all Thy ways divine, Holy are all Thy works, Most High!</p>	<p>³ Ps. civ. 28. ⁴ Ps. cxlvii. 9. ⁵ Deut. xxxii. 4.</p>
<p>The Psalmist exhorts others to join with him in celebrating the praise of God;</p>	<p>10 The Lord is nigh⁶ to all who still Call on His name with heart sincere; Their best desires will He fulfil, And save all those His name who fear.</p> <p>11 The Lord will guard⁷ His servant's ways, But all the wicked will destroy:⁸ My mouth shall speak Jehovah's praise, And let all flesh unite with joy!⁹</p>	<p>⁶ Deut. iv. 7; Ps. xxxiv. 18. ⁷ Ps. xxxi. 23; xcvii. 10. ⁸ Ps. xi. 17. ⁹ Ps. cl. 6.</p>
<p>PSALM CXLVI.</p> <p>L. M.</p>		
<p>"A thanksgiving of the returned captives. Dr. Prideaux thinks this and the following Psalms were composed for the dedication of the second temple."—HORSLEY. The prophets Haggai and Zechariah are thought to have been the authors of this beautiful ode.</p>		
<p>1 PRAISE ye the Lord!¹⁰ my soul shall raise¹¹ To Him the song of grateful praise: While life and being last will I¹² Sing praises to my God on high.</p>		

SUBJECT.	2	NOTES.
shows the vanity of confiding in an arm of flesh ;	<p>Put not¹ in princes vain your trust, The son of man who is but dust: His breath goes forth, he sinks to nought; And then departs his every thought.²</p>	<p>¹ Put not, &c.—Dr. M. Good thinks that the Psalmist here refers to the inconsistent conduct of the Persian court, after the death of Cyrus, in reversing their decree for the rebuilding of the temple. See Ezra iv. 23, 24.</p>
and describes the exalted happiness of the man whose trust is in the Lord his God ; whose perfections, as manifested in His varied dispensations towards mankind, he devoutly celebrates.	<p>3</p> <p>Happy is he whom God doth aid, Whose hopes are on Jehovah stayed! Who made the heavens, the earth, the sea,³ Who keepeth truth eternally:⁴</p>	<p>² Every thought —i. e. all his purposes.</p> <p>³ Jer. x. 12.</p> <p>⁴ Titus i. 2. The Psalmist probably alludes to the fulfilment of God's promises for the restoration of His people.</p>
	<p>4</p> <p>Who justice brings to men oppressed; Who feeds the hungry and distressed; Jehovah sets the prisoners free; Jehovah makes the blind to see ;⁵</p>	<p>⁵ John ix. 32.</p>
The rectitude and eternal duration of His government.	<p>5</p> <p>Jehovah raiseth⁶ those bowed down ;⁷ Jehovah loves the just to crown; Jehovah strangers doth defend,⁸ The fatherless,⁹ the widow's friend:</p> <p>6</p> <p>He thwarts¹⁰ the plans of men profane ; Jehovah shall for ever reign :¹¹ Thy God, O Zion, be adored Through every age:—Praise ye the Lord!</p>	<p>⁶ Raiseth — i. e. "enableth them to maintain their right."—F. & S.</p> <p>⁷ Luke xiii. 13.</p> <p>⁸ Deut. x. 18.</p> <p>⁹ Ps. lxxviii. 5.</p> <p>¹⁰ He thwarts, &c. This appears to refer to the manner in which God had frustrated the base attempts of the enemies of the Jews, to prevent their rebuilding the temple. See Ezra v.</p> <p>¹¹ Daniel iv. 3.</p>

SUBJECT.

NOTES.

PSALM CXLVII.

L. M. 6 LINES.

"This is a Psalm of praise; by the second, third, and thirteenth verses, it seems to have been composed just after the restoration from captivity upon the rebuilding of Jerusalem."—MUDGE.
It was probably used at the feast of Tabernacles, or Ingathering, and is ascribed, by some, to Haggai and Zechariah.

first Part.

1

The Church gladly records the praise of God, who builds up the holy city, gathers in the outcasts of Zion, and binds up the broken hearted.

PRAISE ye the Lord! 'tis pleasant, right,
And comely in His praise to' unite:
The Lord¹ Jerusalem erects,
And Israel's outcast tribes collects:
He kindly heals the broken heart,
Binds up its wounds, and soothes the smart.

¹ *The Lord, &c.*—i. e. "It is the Lord who enables us to build up Jerusalem again, (Ezra vi. 14,) and encourages all our brethren who remain in foreign countries to return home." — Dr. WELLS.

She celebrates His almighty power,

2

and infinite wisdom, combined with divine condescension and justice.

He counts the starry hosts,² and they,
Called by their names, His word obey:
Great is our Lord, and great His might,
His understanding infinite:³
The Lord delights the meek to crown,⁴
But casts the haughty sinner down.

² Gen. xv. 5; Is. xl. 26; Jer. xxxiii. 22.

³ Is. xl. 26; 1 Cor. ii. 16.

⁴ Matt. v. 5.

The duty of praise urged by the consideration of God's providential goodness extending to all His creatures.

3

Sing to the Lord, your thanks express,
Sing praise to God, Jehovah bless!
Who covers heaven with clouds of rain,⁵
To raise the grass, and swell the grain;
Gives to the beasts a full supply,
And the young ravens,⁶ when they cry.

⁵ Joh xxxviii. 26, 27; Ps. civ. 13, 14.

⁶ Job xxxviii. 31; Luke xii. 24.

SUBJECT.

The duty of trusting in Him, rather than in an arm of flesh, enforced by His special regard to His saints.

Second Part.

The security of His people, and the bountiful provision made for them by His kind providence.

His power and goodness, displayed in the varieties of the seasons;

and above all, the gracious revelations of His will to Israel, demand the sacrifice of praise.

4

Not in the fleetness,¹ or the might
Of horse or man, can God delight;
The soul that fears Him He approves,
And those who trust His mercy loves:
Praise, O Jerusalem, the Lord!
O Zion, be thy God adored!

5

'Tis He² who makes secure thy gates,
Whose blessing on thy children waits;
Who makes thy land a peaceful seat,
And fills thee with the finest wheat:³
Soon as the Lord's command is heard,
Earth hastens⁴ to perform His word.

6

With snow, like wool, He spreads the
ground,
Hoar frost, like ashes,⁵ scatters round;
With hailstones overspreads the land;
And who before His cold can stand?
He makes the southern gales to blow,⁶
The ice dissolves, the waters flow.

7

To Jacob He reveals His word,⁷
In Israel are His judgments heard:
He to no land such love has shown,⁸
To them⁹ His judgments are not known:
Then be His holy name adored
In Zion's courts!—Praise ye the Lord!

NOTES.

¹ *Not in the fleetness, &c.* — “He grants not His favour to the nations that excel in military power, in cavalry and infantry.” — MANT. Compare Ps. xxxiii. 16, 17; Eccl. ix. 11.

² *'Tis He, &c.* — i. e. “He hath enabled us to fortify again the city of Jerusalem with walls and gates. See Neh. vi. 15, 16.” — DR. WELLS.

³ Ps. lxxxi. 16.

⁴ See Dr. B., who remarks, “There is an allusion to the messengers of kings, whose decrees are swiftly spread abroad, and executed.”

⁵ *Ashes* — i. e. “light wood ashes, dispersed by the wind.” — DR. HUSSEY.

⁶ Job xxxvii. 17.

⁷ Deut. xxxiii. 2-4.

⁸ Deut. iv. 32-34; Rom. iii. 1, 2.

⁹ *To them* — i. e. to other nations.

SUBJECT.

NOTES.

PSALM CXLVIII.

SEVENS.

A Psalm of Praise, composed, probably, by Haggai and Zechariah, and used at the dedication of the second temple.

1

PRAISE Jehovah! bless His name:
Praise Him from the heavens above;
All on high! His praise proclaim,
Angels, who enjoy his love:

2

All His hosts,² in praise unite;
Sun and moon,³ the chorus raise;
Praise Him, all ye stars of light;
Join, ye heavens of heavens,⁴ in praise.

3

Clouds, that heaven above pervade,
Praise Jehovah, night and day;
His command hath all things made;⁵
His decree they still obey:

4

Praise the Lord from earth⁶ below;
Huge sea monsters, ocean deeps;
Fire⁷ and vapours, hail and snow;
Stormy wind, His word that keeps:⁸

5

Mountains, hills, His praise proclaim,⁹
Fruitful trees, and cedars high;
Savage beasts, and cattle tame,
Creeping things, and fowls that fly:

L L

The Psalmist calls upon all things in heaven, animate and inanimate, to unite in one general chorus of praise to God.

The song of praise, commencing from before the throne, is echoed by all the works of God on earth.

¹ *All on high* — “or in the high places. The celestial powers are meant, as in the next verse.” — Dr. B.

² Ps. ciii. 21.

³ Ps. xix. 1.

⁴ *Heavens of heavens* — i. e. “the highest heavens.” — F. & S. See 2 Cor. xii. 2. “In the language of the Jews, the first heaven is the region of the air, where the birds fly; the second heaven is that part of space where the stars are; and the third heaven is the seat of God and of the holy angels.” — MAC-KNIGHT.

⁵ Ps. xxxiii. 6.

⁶ *Earth*. — “From the heavens and their phenomena, he descends regularly to the waters under the firmament.” — Dr. B.

⁷ *Fire* — or lightnings.

⁸ Ps. cxlvii. 15-18.

⁹ Is. xlv. 23.

SUBJECT.

Man, whom God created for Himself, to show forth His praise, is especially called upon to engage in this sacred exercise;

and to adore Him, who, though infinite in majesty, takes delight in the welfare of His people.

The Church records the praise of God, the Creator and Governor of His people:

6

Kings and people swell the song,¹
Princes, judges, join the lay;
Tender virgins, young men strong,
Hoary age, and childhood gay:

7

Let them praise Jehovah's name;
Excellence is His alone;²
High above the earth His fame,³
High above the heavens 'tis known:

8

He exalts His people's might;
All His saints His praise record;
Near to God,⁴ His chief delight
Israel is:—Praise ye the Lord!

PSALM CXLIX.

8. 8. 6.

“This is a song of praise for victory obtained over enemies. Some refer it to Nehemiah. See iv. and vi.”—Dr. B.

1

PRAISE ye Jehovah! sing new songs⁵
To God, to whom alone belongs
The congregation's praise;
Let Israel to his Maker sing,⁶
Let Zion's sons exalt their King,⁷
In loud and joyful lays!

2

In holy dances⁸ praise His name,
With harp and timbrel sound His fame,
To sing His praises vie,

NOTES.

¹ Ps. cxxxviii. 4.² Ps. viii. 1.³ Ps. cxlii. 4.

⁴ *Near to God.*—“Namely, by special relation, friendship, and covenant, and by familiar intercourse, God manifesting His favour to them, and they frequently approaching His presence, and worshipping Him at His footstool.”—POOLE. Deut. iv. 7.

⁵ *New songs*—to commemorate a recent victory. See Is. xlii. 10.

⁶ Ps. c. 3.⁷ Zech. ix. 9.

⁸ *Dances.*—Dancing was an expression of joy. See 2 Sam. vi. 16.

SUBJECT.

who takes delight in His saints, and adorns them with His salvation; and who enables them securely to triumph in the victory achieved for them by God.

The triumph of Messiah's kingdom foretold.

An invocation to all creatures to unite in the praise of God,

Who in His people takes delight,¹
And with salvation's robe² of white,
The meek will beautify.

3

Let the saints glory and rejoice,
And, from their couches,³ raise their voice
Loud to their God on high :
Let praises⁴ from their mouth be poured,
While their hand grasps the two-edged
sword,
And they their foes defy.

4

The heathen shall be captive led,⁵
Their kings and lords, with holy dread,
Jehovah shall confess :
This honour, to fulfil His word,
Hath God on all His saints conferred ;
Lct all Jehovah bless !

PSALM CL.

L. M. 6 LINES.

"This Psalm was probably composed by David for the annual festivals, and used on those occasions after the captivity."—Dr. B.

1

PRAISE ye the Lord, in sacred lays :
The Holy One,⁶ Jehovah, praise ;
Exalt Him in the heavens above :
Praise Him for all His mighty deeds ;⁷
His greatness all our thought exceeds :
Praise Him for His transcendent love.

NOTES.

¹ Ps. cxlvii. 11.

² *Salvation's robe* — "Those who were clothed with sackcloth, on account of their oppressions, He saves, and clothes with robes of joy." — Dr. B. See Is. lxi. 10.

³ *Couches* — i. e. "in a state of perfect ease and security."—Bp. HORNE.

⁴ *Praises*. — The Jews, when advancing against their enemies, used to sing the praise of God, (see 2 Chron. xx. 21;) whence we may learn in what manner Christians, who wield the two-edged sword of the Spirit, should advance against their spiritual foes.

⁵ Deut. vii. 23, 24; xxxiii. 43.

⁶ *Holy One*. — "His holiness, His essential purity and perfection, is the first subject of praise. The second is, for the exertion of His almighty power, forming the expanse of heaven, and including the whole of His works."—Dr. B.

⁷ *Mighty deeds*—in the preservation and government of

SUBJECT.	2	NOTES.
<p>and to express their joy with all kinds of sacred music.</p>	<p>With trumpets sound His praise abroad; With harp and psaltery praise the Lord, Organs, and flutes, and timbrels sweet: With loud and soft-toned cymbals praise; Let all that breathe their voices raise, And loud Jehovah's praise repeat!</p>	<p>all His works. This is the third subject of praise; and the fourth is, His excellent goodness, as the king of Israel, displaying His moral attributes, and receiving the homage and worship of His people." — Dr. B.</p>

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