

when they saw that the zeal not onely of their companions and fellow-priests, was greater in this business, than theirs was; and had sanctified themselves, [see above chap. 29. on ver. 5.] and had brought burnt-offerings into a house of the LORD.

16 And they stood in their station, after their manner, according to the law of Moses, the man of God: [That is, in their due places, which were appointed to them by God.] Compare below chap. 35. 10.] the Priests sprinkled the blood, [receiving it] of the hand of the Levites.

17 For there was a multitude in that congregation, that had not hallowed themselves: therefore the Levites were over the killing of the Paschal Lambs [Hebr. Pesachim: that is, of the passings by, or, of the Pass-overs: meaning the Lambs, that were killed in remembrance of the Angels passing by, or passing over, Exod. 12. ver. 13.] for every one that was not clean, to hallow (them) unto the LORD. [The meaning is, in as much as every father of the family was to kill his Paschal Lamb in his own house, Exod. 12. ver. 3. and that many had not hallowed themselves for it, that therefore the Levites were to do this work in their stead.]

18 For a multitude of the people, many of Ephraim, and Manasseh, Issachar, and Zabulon had not cleansed themselves, but did eat the Pass-over, not according as is written: [see above on ver. 5.] but Jehizkia prayed for them, saying: The LORD, that is good, make atonement for them.

19 (That) hath a spoiled his whole heart, [See above chap. 19. on ver. 3.] to seek the LORD God, the God of his fathers: although not according to the cleanness of the Sanctuary. [Meaning, the Ceremonial cleanness, which is here distinguished from that which is Moral, consisting in a firm and settled resolution of heart to seek God.] Hizkia prayeth here, that the Lord would be pleased to forgive them their uncleanness, and that he would likewise be pleased to work in them spiritual sanctification by his holy Spirit. O-hers, exhort for ever every one that prepareth his heart, &c.]

20 And the LORD bearked unto Jehizkia, and healed the people. [That is, he forgave them their sins, and sanctified them by his Spirit, and punished them not for their Ceremonial uncleanness. O-hers understand this of the curing of some bodily distempers, which God sent upon the people, because they had not cleansed themselves. Compare 1 Cor. 11. 30.]

21 So the children of Israel, that were found at Jerusalem, [That is, were present there; and were come to this Feast.] kept the feast of unleavened bread [Leaves] seven days with great gladness: now the cities, and the Priests praised the LORD day by day, [that is, as long as the Feast lasted. So below chap. 31. 1.] with loud sounding instruments of the LORD. [Hebr. with instruments of strength: that is, which gave a great found: such as is the found of Trumpets. O-hers, [praising] with instruments the power of the LORD.]

22 And Jehizkia spake according to the heart of all the Levites, [That is, that which was acceptable unto them, and most delightful to hear. See Gen. 34. on ver. 3.] that had not discerning in the good knowledge of the LORD: [that is, of the things that belonged to the service of the Lord. Others, that might the good knowledge of the LORD, or, that gave heed to the good knowledge of the LORD.] and [to wit, those that kept the Feast of the Pass-over] did eat [the offerings] of the set feast seven days: [Hebr. they did eat the set feast: that is, the sacrifices] that were to be eaten on the feast-day. So 2 Kings 18. 31. every man to eat his own vine, and his own fig-tree: is, to eat the fruit thereof] offering thank-offerings, and praising the LORD, the God of their fathers.

23 Now when all the congregation had taken count to keep other seven days, they kept seven days more with gladness.

24 For Jehizkia the king of Juda did give to the congregation a thousand bullocks, and seven thousand sheep, and the Princes gave to the congregation a thousand bullocks, and ten thousand sheep: [Hebr. lifted up for the congregation, and so in the sequel:] that is, gave or presented to the congregation, to be offered: [Num. 31. 28. 2 Chron. 35. v. 7-8.] The meaning is, that these bullocks were given to the congregation by the King, and his Princes, for thank-offerings for them, whereas they then also had their share, to eat it with joy and rejoicing before the Lord] now the Priests had hallowed themselves in multitude, [or in great quantity and abundance.] [To wit, that they might be fit for to offer the formentioned beasts unto the Lord.]

25 And all the congregation of Juda, rejoiced, together with the Priests and the Levites, and all the congregation of those, that were come out of Israel: [Out of the ten Tribes. See above ver. 11. and 18.] also the strangers, that were come out of the land of Israel, and that dwelt in Juda. [Who were no Israelites, nor Jews by descent; and notwithstanding were converted to the true God, and were circumcised, and to ingrafted into the people of God: otherwise they might not have eaten of the Pass-over, Exod. 12. 48.]

26 So there was great joy at Jerusalem: for from the days of Solomon the son of David the king of Israel, the like had not been in Israel: [The meaning is, those days being excepted: that is, since the time of Rehobam, wherein Israel had rent themselves from Juda, they never kept such a Pass-over-feast with them.]

27 Then the Levitical Priests [That is, those that came of Levi] stood up, and blessed the people: [according to that charge given to the Priests, Num. 6. 23.] and their voice was heard: [to wit, of God, and that according to his promise, Num. 6. 27.] [for their prayer came up] to his holy dwelling place, [Hebr. to the dwelling place of his holiness: to wit, the Lords, that is, to his holy dwelling place] into heaven.

CHAPTER XXXI.

Hizkia causeth all idolatrous works to be broken down, ver. 1. &c. He putteth the Priests, and the Levites in their offices, 2. He also taketh order for their maintenance, 4. He causeth chambers to be made, to gather in their revenues, and of the Levites appointeth certain persons to be receivers, and treasurers, 11. Hizkia continueth pious, and blessed, 20.

Now when they had finished all this, [To wit, that concerned the keeping of the great and high Feast of Pass-over, recorded in the former Chapters] all the Israelites, that were there found, went out, to the cities of Juda, and brake [in pieces] the images that were set up, [see Lev. 26. on ver. 30.] and cut down the groves, and threw down the high places, [see of the groves, and high places, made to the honour and service of Idols, Lev. 26. on ver. 30.] and the altars, out of all Juda, and Benjamin, also in Ephraim, and Manasseh, [to wit, in the cities, which thole of Juda had taken away from the Kingdom of Israel. See above chap. 13. 19. and 15. 8.] until they had utterly brought it to nothing: [Others, until they had made an end:] then all the children of Israel returned, every man to his possession into their [own] cities.

2 And Hizkia appointed the divisions of the Priests, and of the Levites [See above chap. 8. on ver. 14.] after their divisions, every man according to his service, the Priests, and the Levites for the burnt-offering, and for the

thank-offerings; to minister, and to give thanks: and to praise [to wit, the Lord] in the gate of the camp of the LORD. [to wit, of the Temple, where the Priests and the Levites, in their order and division, were set one to heed and observe their ministry and service: in a camp. Compare herewith the annotat. Num. 4. on ver. 3.]

3 Also [To wit, Hizkia appointed] the kings portion [his subsistence] for the burnt-offerings; for the morning and evening burnt-offerings; [see of these, Exod. 29. 38, 39. &c. & Num. 28. v. 344. &c.] and the burnt-offerings of the sabbaths, [see Num. 28. 9, 10.] and of the offerings of the feasts, [see Num. 28. 11, 12. &c.] and of the first-fruits: [see Lev. 23.] The meaning of all these words hitherto is this, [That as he had said:] the king hath to be dispensed of his services and offices of the temple, &c. let the same in order, to be end that every one should heed and mind his own charge, as that he also hath not left himself herein unchanged, ordaining and appointing, that the offerings charged, ordaining and appointing, that the offerings mentioned here in the text, should be taken out of his own revenues. Whence it seemeth that they were formerly had and found at the charge of the treasures of the Temple; whereof see 1 Chron. 26. 28.] as it is written in the law of the LORD. [see Num. 28. & 29.]

4 And he said unto the people, to the inhabitants of Jerusalem, that they should give the portion of the Priests and Levites: [To wit, that belonged to them by Gods appointment for their maintenance, Num. 18. 8. &c.] that they might be strengthened, [that is, might have time and a mind to lead their business close, and to wait upon their office, without being drawn from it, to get their livelihood some other way] in the law of the LORD, [that is, in searching, meditating, and expounding the law of the Lord, and in performing the service of God commanded in the law.]

5 When now the word brake forth, [That is, when now that commandment of the king came abroad] the children of Israel brought in many [Hebr. multiplied] first-fruits: [see of these the lawes and ordinances of God, Exod. 23. 19. and 34. 26. Levit. 11. 14. &c. Num. 15. 17, 18, 19. &c. Deut. 26. 12. &c.] of corn, new wine, and oil, and honey, [oth. dates.] The Hebrew word signifies honey, but is taken here by the Hebrews for dates, or fruits of trees that bear sweet fruits, which in respect of their sweetness are like unto honey. For God had no where commanded in his law, to give the first fruits of honey, but of fruits of trees, of the Earth, and of beasts] and of all the increase of the field: Also they brought in the tithes of all things, [see of these Lev. 27. on v. 30] in abundance.

6 And the children of Israel and Juda, that dwelt in the cities of Juda, they also brought [in] the tithes of oxen, and of sheep, and the tithes of holy things, which were consecrated unto the LORD their God, and made many heaps. [Hebr. heaps, he-pr. See Gen. 14. on ver. 10.]

7 In the third month [To wit, of the holy or Ecclesiastical year. See above chap. 15. on ver. 10. and Exod. 12. on ver. 2.] in this month harvest begun in Canaan] they began to lay the foundation of those heaps: [that is, to make the first beginning of those heaps] and they finished [them] in the seventh month. [see of this month, Lev. 23. on ver. 14.] It did much agree with our September, when the fruits of that land were carried into the vines.]

8 Now when they finished and the Princes came, and saw these heaps; they blessed the LORD, [That is, thanked and praised the Lord, for giving the people an heart, to bring in his gift so freely and willingly. See Gen. 14. 0. and the annotat.] and his people Israel: [to bless men, is to wish with all good and happiness unto them. Compare Gen. 31. 35. and the annotat.]

9 And Jehizkia enquired of the Priests and the Levites concerning those heaps.

10 And Azaria the chief Priest [Hebr. the Priest of the head, or, that was the head. So 2 Kings 25. 18. below chap. 24. 6.] He is only called the head, namely, of the Priests] of the house of Zadok, spake unto him, and said, since they began to bring this heaving [that is, these gifts and offerings. For the word heaving is here taken in a general signification. See Num. 5. on ver. 9.] unto the house of the LORD, there hath been to eat and to be satisfied, yea to leave [even] unto abundance; for the LORD hath blessed his people: [that is, done them good. See Gen. 12. on v. 2.] so that his great store is wit, [or, so that that which is left, is thus great store: to wit, which is here present, and which ye see.]

11 Then Jehizkia said that they should prepare [That is, make ready] chambers at the house of the LORD, [see of these chambers, 1 Ki. 7. 6. 5. and the annotat.] and they prepared them.

12 Into them they brought the heaving, and the tithes, and the hallowed things in justfulness, and over them Chonania the Levite was chief, and Simei his brother was the second. [That is, Chonania was the chiefest treasurer, who was let over their treasures of the Temple; and next to him was Simei his brother, as an under-commissioner; and under him were the other receivers that are named in the following veric. See the ordinance for this, 1 Chron. 26. 20, 21.]

13 But Jehiel, and Azaria, and Nabab, and Abiel, and Jerimab, and Jerobab, and Eliel, and Jismachia, and Mahab, and Benaja, were Overseers, under the hand of Chonania, and Simei his brother, by the command of the king Jehizkia, an of Azaria the Ruler, [Or, Leader, that is, the chief Priest, above ver. 10.] of the house of the LORD.

14 And Kore the son of Jimna the Levite, the porter toward the East, [That is, at the East-gate of the temple. See of this gift above chap. 23. on ver. 5.] was overseer the first of these gifts of God, to distribute [Hebr. to give] the heave offering of the LORD, and the most holy things. [Hebr. the holiness of holiness. Meaning the remainder of the free-will meat-offering, 1 Cor. 12. 3. and 10. and the sin-offerings, Lev. 6. ver. 18. 22. the trespass-offerings, Lev. 7. 1. the shew-bread [leaves], Lev. 24. 9. See also Num. 18. 9.]

15 And at his hand [Meaning his adjoynd fellow-helpers, which were under his oversight, care and ordering.] were Eden, and Miniamin, and Jesai, and Semai, Amaria, and Secham, in the cities of the Priests, in justfulness, to distribute to their brethren in [their] divisions, as well to the small as to the great: [According to the Law, Deut. 18. 8.]

16 [Beside those that were put in the genealogy of males, (from) three years old and upward] [Hebr. beside their reckoning, or their account of Families, &c. that is, together with those that were let down in their genealogies of all that were males. The meaning is, that they gave not only to the Priests, that did service in the Temple, their portion, but also to their sons] unto all that entered into the house of the LORD, [that is, that were used in the service of the Temple, and consequently were to have their maintenance out of hallowed goods] for the daily work upon every day. [Hebr. for the things of the day upon his day. That is, for to do there, that which was to be done every day. See the like phrase, Exod. 5. 13. Oth. their daily portion for their [service] for their service in their watches, according to their divisions.]

17 And with those that were put in the genealogy of the Priests, according to the house of their fathers; also the Levites from twenty years old and above, in their watches, according to their divisions: [That is, thole that were written in the genealogies of the Priests, to whom

whom not only their maintenance was given, but to the Levites likewise.]

18 Also to the genealogie with all their little ones, their wives and their sons, and their daughters, thorow all the congregations: [Meaning the Congregation of the Priests and Levites, who were to perform the worship of God in the Temple; so that they were not only maintained in their own particular persons, but also care was taken for their wives and children] For in their office [see of the Hebrew word, 1 Chron. 9. on vers. 22. Oth. in, or, according to their faithfulness, or, upon their fidelity: That is, trusting upon the faithfulness of the Ministers (whereof mention is made ver. 15.) that their temporal maintenance should be allowed them by them] they had justified themselves (in) holiness [that is, sanctified themselves very carefully and diligently. Other. halloved themselves, i. e. the holy things.]

19 Also among all the children of Aton, the Priests were in the suburbs of their cities, in every city [Hebr. in all (or every) city and city] men that were expressed by name, [as above ver. 15.] to give portions to all the males among the Priests, and to all that were put in the genealogie [Hebr. all numbering, or, reckoning by Families.] among the Levites.

20 And thus did Jehozai in all Juda: And he did that which was good, and right, and true [Hebr. truth, or, faithfulness] before the face of the LORD his God.

21 And in all (or every) work, that he began in the service of the house of God, and in the law, and in the commandments, to seek his God; he did (it) [See above chap. 14. on vers. 4.] with all his heart, and prospered.

C H A P. XXXII.

Sanherib the king of Assyria invading Juda, Hizkia fortified the city of Jerusalem, ver. 1, &c. Conferred with the people, ver. 2. Sanherib defied Hizkia, and blasphemed God, 9. Hizkia and Isai the Prophet call unto the Lord, 20. The Assyrians are smitten by an Angel, 21. Hizkia falls sick, 24. Being recovered, he proceeth God, but is afterwards grieved for it, and repenteth, 25. He continueth himself, 27. offendeth, by dealing with the Ambassadors of Babel, 31. He death, and Manasseh his son reconverts to king, 33.

After these acts, [Of which see also 2 Kings 18. 13. and 14. 38. 1. &c.] and the establishment thereof [of truth, fidelity, firmness, stability, assurance. That is, after that the worship of God was, according to the word of God, faithfully established and assured] Sanherib the king of Assyria came, and entered into Juda, and camped himself against the fenced cities, and thought [Hebr. said; that is, thought, and had an intention. See 2 Kings 19. 5. on vers. 5.] to enter them off for himself. [That is, to take them away from King Hizkia, and to bring them under his own dominion and jurisdiction.]

2 Now Jehozai seeing that Sanherib came, and (that) his face was to the war against Jerusalem: [That is, that he had a firm resolution to fight against Jerusalem. Compare 2 Kings 12. 17. and see the Annotat. thereon.]

3 He took counsel with his Princes, and his Champions, to stop the Fountain-waters which were without the city: And they did help him.

4 For much people was gathered together, who stopped all the Fountains, together with the brook [Called Gihon, below ver. 30. See also of this brook, 1 Kings 1. 33. and the annotat.] that ran thorow the midst of the land, saying; why should the kings of Assyria [meaning Sanherib king of Assyria, with the Princes that were

with him, of which see below ver. 21. whereof it may be also that some were Kings that were under the command and dominion of Sanherib] come, and finde much water?

5 So he strengthened himself, [That is, he took courage, when he saw the unfaithfulness of the king of Assyria, which favour he but a little before had purchased, (though in vain) with a great sum of money, 2 Kings 18. 14. &c.] and built up all the wall that was broken, [namely, by Jos: the king of Israel, when he had limited Amasia the king of Juda, and taken Jerusalem. See above chap. 2. 23.] which he raised up to the towers, [which seem to have been upon the corner-gate, and upon the gate of Ephraim: Of which gates see above chap. 25. 23.] with another wall without, [the site of this wall below chap. 33. 14.] and he fortified Middai, [2 Kings 9. on ver. 15.] (in) the city of David; And he made weapons and shields in abundance.

6 And he set Captains of war over the people, and he gathered them together to him in the street of the city-gate, [That is, which was by the city-gate] and he spake according to their hearts, [Hebr. upon their hearts: that is, friendly and comfortably, and that which was pleasing and delightful for them to hear. See Gen. 34. on v. 3.] saying;

7 Be strong, and of good courage, be not afraid, nor dismayed for the face of the king of Assyria, nor for the face of all the multitude that is with him: For there are more with us, than with him.

8 With him is a fleshy arm [Hebr. arm of flesh: that is, a fleshy and weak power, on which a man cannot rely. See Jerem. 17. 3. Thus the word arm is put for strength Psal. 10 15. and 44. 4. Jerem. 48. 25. Ezek. chap. 30. 22. and flesh for that which is weak, brittle, and mortal, Psal. 78 39. Isa. 31. 5.] but with us is the LORD our God, to help us, and to war our wars: [that is, to wage our wars. So 1 Sam. 8. 20.] and they rested themselves upon Jehozai the king of Juda. [that is, held themselves contented, being comforted, and relying on the power and help of God, of which the king had uttered them in his secret words.]

9 After this sanherib the king of Assyria sent his servants, [Meaning Lords, Princes, Officers, that were under his command. See Gen. 20. on ver. 8.] to Jerusalem, (to) be himself was before Labis, and all his dominion [that is, power. Under stand all the Princes and Rulers, accompanied with their people that were under the power and command of the king of Assyria] with him into Jehozai the king of Juda, and unto all Juda, that were at Jerusalem, saying;

10 Thus saith sanherib the king of Assyria; whereon do ye trust, that ye abide [Hebr. are sitting, sitting is done for tarrying or abiding, Gen. 49. 24. Job. 1. 14. 2 Sam. 2. 13. &c.] at Jerusalem in the fort [Ours, strong hold, castle, &c. oth. siege.]

11 Doth not Jehozai incite you, that he might give you over, to die by hunger, and by thirst, saying; The LORD our God shall redeem [Or, rescue, pluck out, deliver] us out of the hand of the king of Assyria?

12 Hath not the same Jehozai taken away his high places, and his altars, [He meant the high places and altars of the Lord the true God, as if the images of idols could not be broken down, otherwise then with the subversion and destruction of the Religion] and spoken to Juda and Jerusalem, saying; ye shall worship before one altar, [to wit, which is the altar of the true God, and not before the altars of idols. Compare 2 Kings 18. 22. and the annotat.] and burn incense upon it?

13 Know ye not what I and my Fathers [Meaning his predecessors in the Assyrian Monarchy, as Salmanasser, whom they write to be his Father; also Tiglath-Pileser, Phul, Balochus, &c. So in the two following verses] have done to all the nations of the Lands? [see of some

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some of these nations, 2 Kings 18. 34. and 19. 12. 13.] were the Gods of the nations of those lands any wates a-lter deliver [Hebr. being able were able: That is, able in any way, or by any means to deliver] their land out of mine hand?

14 Who is there among all the Gods of those nations, which my Fathers burned, [See of this word, Deu. 2. on v. 23.] that could deliver his people out of mine hand, but your God should be able to deliver you out of mine hand.

15 Now then, let us Hizkia decide you, neither let us incite you to this manner, nor believe him; for no God of any nation and kingdom was able to deliver his people out of mine hand, and (out of) the hand of my Fathers: How much less shall your God [Oth. your Gods] be able to deliver you out of mine hand? [Hebr. how much more shall your Gods not be able to deliver you out of mine hand?]

16 Moreover, his servants spake yet more against the LORD God, and against his servants Jehozai. [For they were twice hurt by him, to blaspheme God, and to scold at Hizkia. First, when he lay with his camp before Lachis, 2 King. 18. 17. Secondly, when he lay before Libnis, and made preparation for to meet the king of the Moors, 2 King. 19. ver. 8. 9.]

17 He wrote also letters, [Which he gave his Ambassadors to carry along with them at the second time of his sending them. See 2 Km. 19. 14.] to desce the LORD the God of Israel, and to speak against him, saying; As the Gods of the nations of the Lands, that have not delivered their people out of mine hand, so shall not the God of Jehozai deliver his people out of mine hand.

18 And they cried with a loud voice in the Jewish language, against the people of Jerusalem that were upon the wall, to make them afraid, and to trouble them; that they might take the city.

19 And (they) spake of [Oth. against: So in the following words] the wof of Jerusalem, [that is, the true God, that had chosen and adopted the Israelites out of singular grace and favour to be his own peculiar people, and had promised to dwell among them, but especially at Jerusalem in the Temple, where the Ark was, a token of his presence.] as of the gods of the nations of the Earth, a work of the hands of man.

20 But king Jehozai, and the Prophet Isai the son of Amos, prayed [See the prayer penned by Hizkia, 2 Kings 19. 15. 16.] against it: [Oth. for it] and they eyed unto heaven.

21 And the LORD sent an Angel, who destroyed all the warlike Champions, all Princes and Captains in the camp of the king of Assyria: [see 2 Kings 19. on v. 35. and Isa. 37. on vers. 26.] So he returned with shame of face into his (own) Land; and when he was entered [to wit, to worship. See 2 Kings 19. 37.] into the house of his God; [called Nisroch, 2 King. 19. 37.] then they that were come forth out of his (own) buldy, [Hebr. they that came out, or, the comings forth of his bowels, or, (some) of them that came forth of his bowels; meaning two of his sons, called Adramelech, and Seder, 2 Kings 19. 37. Compare the phrase with other phrases that have a like meaning, Gen. 35. 11. and 46. 26.] fell him with the sword.

22 Thus the LORD delivered Jehozai, and the inhabitants of Jerusalem, out of the hand of Sanherib the king of Assyria, and out of the hand of all: [That is, of all the Princes, Captains of war, and soldiers that were come with Sanherib] and he conducted them round about, [to wit, as a shepherd doth guide and lead his sheep:] governing, preserving, and defending them on every side.

23 And many brought presents unto the LORD to Jerusalem, and choice costliness to Jehozai the king of Juda; so that he was after that lifted up [Oth. he lifted-up himself [see v. 25.] before the eyes of all the hea-

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24 In those daies Jehozai was sick unto death? [See heretofore further, with the explication hereto belonging, 2 Kings 20. 1. &c. item 14. 38. 1.] and he prayed unto the LORD; [see his prayer, 2 Kings 20. 3.] and he spake unto him, [to wit, by the Prophet Isai:] and he gave him a wonderfull token. [see heretofore, 2 Kings 20 9.]

25 But Jehozai made no recompense, according to the benefit done unto him, for his bed was lifted up; [That is, he behaved not himself towards the Lord, to as he ought to have done, who had bestowed so many mercies and favours upon him, to the end that he should demean himself humbly and submissively under his hand, and not that he should swell up with pride and arrogance, as he did by shewing all his treasures and wealth unto the Ambassadors of the king of Babel] Therefore (there) was great wrath [to wit, of the Lord] upon him, and upon Juda and Jerusalem. [Understand the taking of the city of Jerusalem, and the Babylonish captivity, which God in his just wrath brought upon the Jews, 2 King. 20 17. 18.]

26 Howbeit, Jehozai humbled himself for the lifting up of his heart, [See of this humiliation, 2 Kings 20. 19.] he, and the inhabitants of Jerusalem: so that the great wrath of the LORD came not upon him in the daies of Jehozai.

27 Now Jehozai had exceeding much riches and honour: And he made him treasures for silver, and for gold, and for precious stones, and for spices, and for jewels, and for all desirable furniture: [Hebr. furniture, or vessels of desire, or precious vessels, or furniture; for precious things are wont to be desired with much delight and pleasure. So below chap. 26. ver. 10, 19.]

28 Store-houses also for the increase of corn, wine and oil; and stalls for all manner of beasts, [Hebr. for beasts and beasts] and coats for sheeps, [as the stalls were for great beasts, so the coats were for small catel. Oth. and stalls for sheeps; to wit, of sheep and goats: Or, and flocks in the stalls.]

29 Moreover he had made him cities, as also possession of sheep and oxen in abundance: For God gave him very great substance.

30 The same Jehozai also stopped the upper issue of the waters of Gihon, [Or water-going, water-course, fountain-vein, or spring, of the water of Gihon] and brought it [to wit, those waters, or that water course] straight down to the west (side) of the city of David. [See 1 Kings 2 on vers. 10.]

31 But it is so, (that) when the Ambassadors of the Princes of Babel, [Meaning the king of Babels counsellors, who with his approbation had sent away these Ambassadors: For which cause it is said, that they were their Ambassadors, which 2 Kings 20. 12. are called the Kings Ambassadors. The sending of the Ambassadors is done by the King and his Council. See Isa. 37. 14.] that had sent to enquire about that wonder that was done in the land, [namely, that miracle that was done in the fun for Hizkia's sake, 2 Kings 20. ver. 10, 11.] (were) with him, God left him to try him, [understand here such a leaving or forsaking, whereby God leaveth those that are his, nor for ever, nor wholly, but only for a certain time withholding from them some help and strengthening, not to cause them to perish, but to try them, to humble them, and to stir them up to their duty, and to instruct others by their example. Of this tempting or trying of God, see Gen. 22. on v. 1.] to know all (that) was in his heart, [that is, that God might make known to Hizkia, and to all the church, what was in his heart. For God made trial of him for a while by the forementioned delation; that he might know himself, and out of the sense and feeling of his own weakness and impotency might have cause to humble himself, and that all believers beholding their

their own weakness and infirmity in him, might work out their own salvation with fear and trembling. Compare *Deut. 8. v. 2.* Gen. 22. 12. with the annotat.] Chap. 32. Now the rest of the acts of *Jehoiakim*, and his good deeds, [To wit, which he did unto the people of God, in taking away idolatry, in defending and maintaining the pure worship of God, &c. Compare below chap. 35. v. 26.] *Behold, they are written in the vision of IJai the Prophet.* [That is, in the Prophecy of IJai: Meaning the Book of his Prophecy: And see there from the 36. chap. to the 40.] the son of *Amon*, (and) in the book of the kings of *Juda* and *Israel*.

33 And *Jehoiakim* fell asleep with his Fathers, and they buried him in the highest of the sepulchres [Meaning a place that was raised higher, and therefore the worthiest among the rest] of the sons of *David*: Moreover, all *Juda* and the inhabitants of *Jerusalem* did him honour at his death; and *Manssej* his son became king in his stead.

C H A P. XXXIII.

Manssej is an abominable idolater, *veif. 1.* Sec. wherefore the Lord threateneth, and punisheth him, so that he is carried away captive to *Babel*. 10. There he repenteth, so that he is restored to his kingdom again, 12. what he did after that, 20. His son *Amon* is a wicked king after him, 21. is murdered by his servants, 24. *Jehoiab* his son succeedeth in his room, 26.

Manssej was twelve years old [Hebr. a son of twelve years] when he became king, and reigned five and sixty years at *Jerusalem*. [See a further exposition pertaining to this chapter, 2 Kings 21. 1, 2, &c. where this history is first recorded.]

2 And he did that which was evil in the eyes of the LORD, according to the abominations of the heathen: [See of these *Deut. 18. 9, 10*, &c.] whom the LORD had driven out of possession before the face of the children of *Israel*.

3 For he built the high places up again, [Hebr. he returned and built; that is, he built again, See *Numb. 11. on ver. 4.*] which *Jehoiakim* his Father had broken down, [and that according to the express command of God, *Exod. 34. 13.* *Numb. 33. 52.* *Deut. 12. 3.*] and reared up altars for *Baalim*, [of *Baalim*, see *Judg. 2. on v. 11.*] and male groves, and bowled himself down before all the host of heaven, [See *Deut. 4. on ver. 19.* and *2 Kin. 21. on ver. 3.* to bowel *veif. 5.*] and served them. [2 Kings 21. 3. he is compared to *Achab* in respect of idolatry, of whose abominable idolatry, see *1 Kings 16. v. 3, 13, 20, 33.*]

4 And built altars in the house of the LORD, where of the LORD had said; [at *Jerusalem* that my name be [See 1 Kings 8. on ver. 16.] for ever. [That is, during the time of the Law, or as long as the Law lasted. See *Gen. 13. on v. 5.*]

5 Moreover, he built altars for all the host of heaven, in both Courts of the house of the LORD, [Namely, in the Priests court, and in the peoples court. See of these two courts, 1 Kings 6. on v. 36. and 7. on v. 9.]

6 And he made his sons to pass through the fire, [In 2 Kings 21. 6. is spoken but of one son, whom he caused to pass through the fire. [That is, to be understood of one especially: Or this place is to be understood of one of his sons, as the plural number is thus often taken for the singular. See *Gen. 19. on ver. 29.*] in the valley of the son of *Hinnon*, and practised juggling, and gave heed to the cry of jowl, and used sorcery, and he set up sooth-sayers, and Necromancers, and he did (very) much evil. [Hebr. he multiplied, to do evil. So *Exod. 36. 5.*

The people multiply to bring; that is, bring very much, 1 Sam. 1. 13. multiplied to pray; that is, prayed very much, 2 Chron. 36. 14. multiplied to transgress by transgression; that is, transgressed very much, *14. 55-57.* he multiplyeth to forgive; that is, he forgiveth much, and often, *Amos 4. 4.* multiply to transgress; that is, transgress much] in the eyes of the LORD, [to provoke him to anger.]

7 He did likewise set the likeness of a carved image which he had made, [This image was called the image of the grove, or the grove-god, 2 Kings 21. ver. 7. because it had stood in an idolatrous grove, which *Manssej* had made to the honour of idols. See above ver. 3.] in the house of God, [contrary to Gods command, *Exod. 20. 4.* *Lev. 26. 1.* *Deu. 5. 8.* and *16. 22.* &c.] of which God had said to *David*, and to *Solomon* his son; in this house, and at *Jerusalem*, which I have chosen out of all the tribes of *Israel*, will I put my name for ever: [See above on ver. 4. See also *Deut. 12. 5, 11, 2 Sam. 7. 13. 1 Kin. 8. 29.* and *9. 2. 1 Chron. 7. 4. P. 1. 132. 13. 14. Jer. 32. 34.*]

8 And I will not cause the foot of *Israel* my mere to remove out of the land which I have appointed for your Fathers: [That is, cause them to depart out of their lands; and to be carried away captive, as was done to the ten tribes by *Salmanser* King of *Assyria*, 2 Kings 18. 11. Compare 2 Kin. 21. 8.] only if they take heed to do all that I have commanded them, according to the whole Law, and the statutes, and the judgements, [understand by the word Law, the moral law, by the statutes, the ceremonial law, and by the judgements, the judicial or civil law. That is, all that God had commanded, as it is said, 2 Kings 21. 8. Compare *Gen. 26.* the annotat. on *v. 4.* *Deu. 5.* on *v. 31.* 2 Kings 21. on *v. 3.*] by the hand of *Mosej*. [That is, which I have given and commanded by the ministry of *Mosej*. Compare 2 King. 27. 8.]

9 So *Manssej* made *Idola*, and the inhabitants of *Jerusalem* to erect; (so) that they did worse than the heathen, [See 2 Kings 21. on *v. 9.*] whom the LORD had destroyed before the face of the children of *Israel*.

10 The LORD indeed spake to *Manssej*, and to his people [To wit, by his servants the Prophets, 2 Kings 21. 10.] but they heeded it not.

11 Therefore the LORD brought upon them the Captains of war, which the king of *Assyria* had, which took *Manssej* captive among the thornes: [Wherein he had hid himself, when in the field he was surprised by these robbers. Compare 1 Sam. 13. v. 6.] and they bound him with two copper chains, and carried him to *Babel*.

12 And when he [Namely, the Lord, or king of *Assyria*] distressed him, [both when he was in distress] he earnestly besought the face of the LORD his God, and humbled himself greatly before the face of the God of his Fathers: [to wit, testifying sorrow and repentance for his former course of life, and promising amendment for time to come.]

13 And prayed unto him, [Namely, unto the Lord] and he suffered himself to be treated of him, [as if he were like a slave, *Gen. 25. 21.*] and heard his supplication, and he brought him again to *Jerusalem* into his kingdom. Then *Manssej* knew that the LORD is God, [that is, perceived, and found indeed, and was convinced in his conscience, that the Lord alone was the true God, and not idols. Thus is the Hebrew word taken, *Gen. 3. 7.* and above chap. 32. 21.]

14 And after this he built the outer-wall at the city of *David*, [That is, he finished the wall which *Hizkia* had begun to build, above chap. 32. 5. or he mended and repaired the wall, which perhaps had suffered some deterioration] on the west-side of *Gibon* [see 1 Kings 1. on ver. 33. and above chap. 32. on ver. 4. and 30.] in the valley, and to the entering in of the sabbath, [see *Nehem.*

Nehem. 3. 3.] and compassed about *Ophel*, [see above chap. 27. on ver. 3.] and raised it [to wit, the wall] up very high: he also put captains of war in all the fenced cities in *Juda*.

15 And he took away the strange gods, [See *Gen. 35. 5.* and he that likeness [of which was spoken above ver. 7.] See the Annotations thereon] out of the house of the LORD, together with all the altars, which he had built on the mount of the house of the LORD, [that is, the mount upon which the house of the Lord stood, called *Moria*. See above chap. 3. on ver. 1.] and at *Jerusalem*: and he threw them out of the city.

16 And he disposed the altar of the LORD, [Or, repaired the altar, to wit, that it might be fit, to offer thereon] and offered thereon thank-offerings, and praise-offerings, and said unto *Juda*, that they should serve the LORD the God of *Israel*.

17 But the people offered still on the high places, howbeit unto the LORD their God. [Compare 2 Kings 3. on ver. 2. & 3.]

18 Now the rest of the acts of *Manssej*, and his prayer unto the Lord, also the words of the Seers, [That is, of the Prophets. See above chap. 9. on ver. 29.] that he spake to him, in the Name of the LORD the God of *Israel*: [that is, by command and authority from God. See *Deut. 18. 19, 20.* and 2 Kings 2. 24. See in this last place the Annotations] behold, they are [written] in the acts of the kings of *Israel*: [that is, in the record, or memorial of the acts of the Kings of *Israel*.]

19 And his Prayer, [Which some conceive to be that which is read in the Apocryphal books] and how (God) testified to be innocent of him all his sin, and his transgression, and the places wherein he built high places, and set up groves, and carved images, before he was humbled, behold, they are written in the words of the Seers. [That is, of the Prophets, as above ver. 18. So that here *Hosai* should be for *Hosin*. The Prophets then have for the most part let down & delivered out of the hid-ways, and records of things that were done, that they might serve for admonitions and warnings unto the Church. Others, in the acts of *Hosai*, conceiving this word to have been the name of a Prophet, of whom we read no where else.]

20 And *Manssej* fell asleep with his fathers, and they buried him in his (own) house: [That is, in the garden of his house, 2 Kings 21. 18.] and *Amon* his son became king in his stead.

21 *Amon* was two and twenty years old, [Hebr. a son of two and twenty years] when he became king: and reigned two years at *Jerusalem*.

22 And he did that which was evil in the eyes of the LORD, according as *Manssej* his father had done: for *Amon* offered unto all the carved images, which *Manssej* his father had made, and served them.

23 But he humbled not himself before the face of the LORD, as *Manssej* his father had humbled himself: but his *Amon* multiplied the guilt. [Or, increased the guilt. Compare above ver. 6. and in the Annotations almost the like phrase.]

24 And his servants made a combination against him, and slew him in his (own) house.

25 But the people of the land smote all them [That is, put them to death. See *Gen. 3. 8.* on ver. 21.] who had made the conspiracy against king *Amon*: and the people of the land made *Jehoiab* his son king in his stead.

C H A P. XXXIV.

Jehoiab pious, *veif. 1.* &c. destroyeth all idolatry, 4. repairs the Temple, 8. *Hizkia* the high Priest findeth the book of the law in the Temple, 14. The King

sends to inquire of the Lord, by *Huldai* the Prophetess about it, 20. The prophetess that the Kingdom of *Juda* should be ruined, 23. but not in the lifetime of *Jehoiab*, 26. who causeth the congregation to meet together about it, and the book of the law to be read, renewing the covenant with God, 29.

J *Jehoiab* was eight years old, [Hebr. a son of eight years. See *Gen. 5.* on ver. 32.] when he became king, and reigned one and thirty years at *Jerusalem*. [See a further exposition of this Chapter, 2 Kings chap. 22. and 23. where this history is first recorded.]

2 And he did that which was evil in the eyes of the LORD, and walked in the ways of *David* his father, [See 1 Kings 15. on ver. 26.] and departed not to the right hand, nor to the left. [That is, he fook not tieright way in any kind of manner. See *Deut. 5.* on ver. 32.]

3 For in the eighth year of his reign, when he was yet a youth, [To wit, of the age of sixteen years] he began to seek the God of *David* his father: [See above chap. 15. on ver. 2.] and in the twelfth year [to wit, of his reign, when he was twenty years old] he began to purge *Juda*, and *Jerusalem* from the high places, and the groves, and the carved, and molten images.

4 And they brake down the altars of *Badim*: [See *Judg. 2.* on ver. 11.] before his face, [that is, by his command, in his presence, he looking on,] and the images of the Sun, [see of these *Lev. 26.* on ver. 20.] that were on high above them, [to wit, the altars, over the which they were set on high] he cut down also the groves, [that is, images of the groves. So ver. 7.] and the carved, and molten images he brake in pieces, and stamped them [small to dust, and strewed (it) upon the graves of them that had offered unto them. [See 2 Kings 23. on v. 5.]

5 And he burnt the bones of the Priests [Compare this with 2 Kings 23. 20. and the Annotations thereon] upon their altars, [that is, upon the altars of the images, and that to the greater defilement, and desilement of their altars, those things being deemed unclean and defiled, which were touched by dead bodies, or bones. Compare 2 Kings 23. 20.]

6 Moreover, in the cities of *Manssej*, and *Ephraim*, and *Simeon*, yet unto *Naphthali*, in their desolate places [That is, in the land of *Israel*, which was laid waste and desolate, by the carrying away of the ten Tribes unto *Assyria*. Others, with *Is. 17.* axes, or, mactack, or, hammer, or, shales, or, shovels, to wit, whereby they destroyed, and demolished the idolatrous groves, images, altars, houses, high places, &c. The Hebrew word, that is here used, is found in *Ezech. 26. 9.* for instruments, whereby a thing is broken down, abolished, and destroyed] round about.

7 He also brake down the altars, and the groves, and stamped the carved images, grinding them [small into powder, [That is, he beat and bruited them so small, as if they had been beaten to dust in a mortar, or ground to powder in a mill. Compare *Deut. 9. 21.*] and he cut down all the images of the Sun in all the land of *Israel*, after that he returned to *Jerusalem*.

8 Now in the eighteenth year of his reign, when he had purged the land, and the house, [To wit, of *Gods* house, is the Temple. To wit, from the highlands, and pollutions of idolatry] he sent *Saphan* the son of *Azalia*, and *Maseta* the Governour of the city, [compare 1 Kings 22. 26. and 2 Kings 23. 8.] and *Jehoi* the son of *Shabbai* the Chanceller, to repair the house of the LORD. [Understand, that he sent these men to *Hizkia* the high Priest, that he might take up, and deliver out of the collections, and cause them to be laid out and bestowed for the repairing and mending of the Temple: See

2 Kings 22.4. and a like example in Josiah, above chap. 24. 4. 5. 6.

9 And they came to Hilkiah [To wit, to acquaint him with the Kings command, touching the forementioned repairing of the Temple, and the levying of the money, thenceunto appertaining] the high Priest, [Hebr. the great Priest] and they [to wit, Hilkiah and his companions] delivered the money that was brought into the house of God, [they delivered it into the hand of the overseers, of which that were set over the workmen, below ver. 17.] and the Levites, that kept the threshold, [namely, of the Temple. Others, the vessels] had gathered of the sort of Manasseh, and Ephraim, [that is, of the Manasse, and Ephraimites] and of all the remnant of Israel, [to wit, which were under the dominion of the King of Juda, or were addicted unto him. See above chap. 11. on ver. 12.] and of all Juda, and Benjamin, and were returned [namely, the Levites, that had gathered the money] to Jerusalem.

10 Now they [Namely, Hilkiah, and his companions, as was shewed in the Annotations upon the beginning of the former verse. Compare likewise the end of the following sixteenth verse, and ver. 17.] delivered it into the hand of the surveyors of the work, [meaning, the Disputers, Managers, Overseers, Setters forward, that took care to see the work well done, being distinct from those that did the work themselves with their own hand. See 2 Kings 22. on ver. 5.] that were appointed over the house of the LORD: and [these] gave it to those, that did the work, that laboured in the house of the LORD, to repair, and mend the house. [Others, to search and examine, or, to view: to wit, to look, where it wanted mending, or repairing.]

11 For they gave it to the artificers, and builders, to buy beaten stones, [See 2 Kings 22. on ver. 6.] and wood for coverings, [meaning, the beams and rafters, whereby the walls and ceilings are coupled and fastened together] and to floor the houses, [meaning, the chambers, that were in the Temple for the Priests and Levites.] which the kings of Israel [to wit, the idolatrous Kings, as Achan, Manasseh, and Amon] had destroyed.

12 And those men dealt faithfully: [Hebr. in truth, or, faithfully. See 2 Kings 12. 15. and 22. 7.] in this work: and those that were appointed over them [to wit, the Orders or Disputers of the work, of whom is spoken ver. 10.] were Jashub, and Obadiah, the Levites, of the children of Merari, together with Zebadiah, and Meshullam, of the children of the Kohathites, to set the work forward: and these Levites were all skillful [to play] upon instruments of musick. [Or, together with every one of the Levites, that was skillful [to play] upon musical instruments.]

13 They were also over the bearers of burdens, and the setters forward of all those that laboured in any work: [Hebr. in service, and service: that is, in every service, or, work. See Genes 7. on ver. 2.] for of the Levites [there] were Scribes, and Officers, [called above ver. 10. Surveyors, or, Overseers. See the Annotations there, to. and porters.]

14 And when they took out the money that was brought into the house of the LORD, Hilkiah the Priest found the book of the Law of the LORD, [given] by the hand of Moses. [To wit, the original book of the Law, written, and left behind by Moses himself. See 2 Kings 22. on ver. 8.]

15 And Hilkiah answered, [That is, began to speak. See Judges 18. on ver. 14.] and said to Saphan the Scribe: I have found the book of the Law in the house of the LORD: and Hilkiah gave that book to Saphan.

16 And Saphan carried that book to the king: moreover, he brought the king yet intelligence here against [Hebr. word: that is, intelligence, news, report, answer

of what the King had given in charge, above ver. 8.] saying, All that was given into the hand of thy servants, [that is, all that was given in charge to the Levites, and committed to their care and trust] that they do.

17 And they have poured together [Hebr. cast, or, melted. See 2 Kings 22. on ver. 5.] the money that was found in the house of the LORD, and have delivered it into the hand of them that were appointed, and into the hand of them that made [or, did] the work. [That is, to the labourers or workmen.]

18 Furthermore, Saphan the Scribe told the king, saying; Hilkiah the Priest hath given me a book: and Saphan read therein before the face of the king.

19 Now it came to pass, when the king heard the words of the Law, that he rent his clothes. [See 2 Kings 22. the Annotations on ver. 1.]

20 And the King commanded Hilkiah, and Ahikam the son of Saphan, and Abdon [Who is also called Achob, 2 Kings 22. 12.] the son of Micham, and Saphan the Scribe, and Hilkiah the Kings servant, saying;

21 Go ye in ways, inquire of the LORD for me, and for the remnant in Israel, and in Juda, [To wit, which had not been murdered by the enemies, or carried away captive] concerning the words of this book, that is found: for great is the wrath of the LORD, that is poured out upon us, [and that with vehement burning, and kindling; for 2 Kings 22. 13. for poured out, is put the word kindled] because our fathers have not kept the word of the LORD, to do according to all that is written in that book.

22 Then Hilkiah went, and these that were the kings, [To wit, ministers, whose names hee above ver. 10.] to hide the Prophets; the wife of Sallum, the son of Ithubar, the son of Hilkiah, [called also Tibeas, the son of Harhas, 2 Kings 22. ver. 14.] the keeper of the wardrobe; [understand this of the cloaths, or vestments of the Sanctuary, which were committed to the keeping of this same Sallum] now she dwells at Jerusalem in the second part: [to wit, of the city. See 2 Kings 20. on ver. 4.] Others understand this place of a College of Prophets. See 2 Kings 22. the Annotat. on ver. 14.] and they shall speak that according to that: that is, according to that, which the King had commanded them; to be so.

23 And he said unto them; Thus saith the LORD the God of Israel: Tell the man, that sent you unto me,

24 Thus saith the LORD: Behold, I will bring evil upon this place, and upon the inhabitants thereof: [Meaning, the invasion of the Babylonians into the Land of Juda, the besieging of the city of Jerusalem, the famine, the murdering of the inhabitants, the destruction of the Temple, the captivity, and carrying away of the people to Babel, and lastly the ruine of the city, and destruction of the whole land] all the curses, that are written in this book, which hath been read before the face of the king of Juda. [Hebr. which they have read before the face of the king, &c. See Job 4. on v. 19.]

25 Because they have forsaken me, [See above chap. 12. on ver. 1.] and burnt incense unto other gods, that they might provoke me to anger with all the works of their hands; [that is, idols, and images. See 2 Kings 22. on ver. 17.] therefore my wrath shall be poured out against this place, and [shall] not be quenched.

26 But unto the king of Juda, who sent you to inquire of the LORD, ye shall say thus unto him; Thus saith the LORD the God of Israel concerning the words, which thou hast heard: [By or from the reading of the Book of the Law, containing most grievous threatenings against the transgressors of the Law. See 2 Kings 22. on ver. 18.]

27 Because thine heart is grown tender, [The Hebrew word being soft, or, weak; used of the heart of man, signifieth for the most part a weakness, feebleness, faintness, and decaying of the heart, which ariseth from fear,

as may be gathered from Deut. 10. 3. 8. 2 Kings 17. 21. 2 Chron. 13. 7. 1st 7. 4. Jer. 51. 45.] and thou shalt humble thyself before the face of God, when thou shalt hear his words against this place, and against the inhabitants thereof, and shalt humble thyself before my face, and shalt say, I will gather thee to thy fathers, and thou shalt be gathered into thy grave. [Hebr. in thy graves: that is, in one of the graves. See Gen. 19. on ver. 29.] that is, in one of the graves. See Gen. 19. on ver. 29. and compare below chap. 35. ver. 24.] in peace, [to wit, so, as that the evil, which shall come upon this city, and upon this land, shall not come to pass in thy lifetime; but in the life time of thy children. See hereof further, 2 Kings 22. on ver. 20.] Moreover, he was also buried within the city of Jerusalem, and laid peaceably in his grave, accompanied with all funeral pomp and solemnity. Compare Jer. 34. 5.] neither shall thine eyes see all that evil, which I will bring upon this place, and upon the inhabitants thereof: and they brought the king thither his answer back again.

29 Then the king sent, and gathered all the chief of Juda, [See 2 Kings 23. on v. 1.] and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Juda, and all the inhabitants of Jerusalem, together with the Priests, and the Levites, and all the people, from the great to the small: and they read [Or, heard, namely, the King; but the meaning is, that he caused them to read, as some one of the Priests, or Levites] before their ears all the words of the book of the covenant, that was found in the house of the LORD.

31 And the king stood in his standing place, [That is, by the pillar, where the King had his seat, 2 Kings 23. 3. See of this place further in the same book chap. 11. on v. 14.] and made a covenant before the face of the LORD, to walk after the LORD, not to keep his commandments, and his restrictions, [See 2 Kings 21. on ver. 3.] and his statutes, with all his heart, and with all his soul, [See 1 Kings 2. on ver. 4.] doing the words of the covenant, that are written in that book.

32 And he caused all that were found at Jerusalem, and in Benjamin, to stand: [To wit, that so standing upright, they should promise with a solemn oath, that they would keep and maintain the pure worship of God, which he had now set up. Or, he caused them to stand; that is, he established and confirmed them in the covenant made. Others, he established [it.] (To wit, the covenant) with all, &c.] and the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. [To wit, in respect of the outward worship.]

33 Jests then put away all the abominations [That is, idols, images, high places, altars, and idolatrous instruments] out of all the Lands, that were the children of Israel, and made all, that were found in Israel, to serve the LORD their God; [The Hebrew word importeth, that he in a manner compelled them to the pure worship and service of God; as a servant is forced and compelled to his work. The meaning is, that he by his royal power and authority kept them in order, forbidding idolatry, and commanding them to serve God no other wise, than according to his Word] all his days they departed not [to wit, from the outward pure worship of God. Nevertheless, that the heart of the greatest part of the people was not upright, both appeareth by the manifold reproofs of the Prophets, and by the heavy judgements, and plagues of God, which after the death of Josiah came upon the Jews] from following the LORD [Hebr. from after the Lord. See 1 Kings 9. on ver. 6.] the God of their fathers. [Compare Job. 24. 31. Judges 2. 7.]

Jests setting the worship of God in order, keepeth the feast of the Pass-over with great solemnity, v. 1. &c. undervaluing an unnecessary war against Pharaoh Necho, 20. wherein he is mortally wounded, and diech, 23. He is exceedingly lamented, 24. The close of his history, 26.

AFTER that Jests kept the Pass-over [See of this feast, Exod. 12. 3. and 34. 18. Levit. 23. 5. Num. 9. 2. and 28. 16.] unto the LORD at Jerusalem: and they killed the Pass-over [that is, the Lamb that was to be killed at the feast. See Num. 9. on ver. 11.] on the fourteenth day of the first month. [According to the ordinance of the Law, Exod. 12. ver. 6. The first month here mentioned was the first month of the Holy, or Ecclesiastical year, and was called Nisan, or Abib. See Exod. 12. on ver. 2. and Num. 9. on ver. 1.]

2 And he set the Priests on their watches: and he strengthened them to the service of the house of the LORD. [That is, he exhorted them to their duty, and encouraged them.]

3 And he said unto the Levites, that taught all Israel, which were holy unto the LORD: [See above chap. 23. on ver. 6.] Put the holy Ark [Hebr. the Ark of holiness. See Lev. 16. on ver. 4.] in the house, which Solomon the son of David the king of Israel did build; [Hence may be gathered, that the Ark at this time was not in the Temple, or at least not in the Holy of Holies, where it ought to have been; being taken away from thence, by some idolatrous King] ye have no burden upon (your) shoulders: [To wit, to bear the Ark commonly, as their ancestors had done formerly in the wilderness, and as long as the Tabernacle stood, Num. 7. 9.] serve now the LORD your God, and his people Israel. [The meaning is, that for as much as they were eased of that former burden, and that which appertained thenceunto, they ought therefore to have the more regard to the other parts of their office. See 1 Chron. 23. on ver. 27. &c.]

4 And prepare your selves according to the houses of your fathers, according to your divisions, according to the precept of David the king of Israel, and according to the description of Solomon his son.

5 And stand in the Sanctuary, [Others, in the holy place: that is, by the Temple in the Court of the Priests, there to receive the Paschal Lambs of those, that were not of the Tribe of Levi, and to kill them, saying the Priests were other ways sufficiently employed about the offerings, and sprinkling of the blood, &c. See of this place, Levit. 6. on ver. 16. and Num. 28. on ver. 7.] where it is also called the Sanctuary, according to the distinction of the sacerdotal houses, for your brethren, the people, [Hebr. the sons, or, children of the people; that is, the people. Understand those that were not of the Tribe of Levi, but belonged to the other Tribes, and were not consecrated to the work of the service of God.] and [according to] the division of the sacerdotal houses of the Levites.

6 And stay the Pass-over, [That is, the Paschal Lambs. See of this phrase, Num. 9. on ver. 11. So below ver. 11.] and sanctify your selves, and prepare [that] for your brethren, doing according to the word of the LORD by the hand of Moses.

7 And Jests gave [Or, heaved, or, gave an offering: that is, an offering or gift. The Verb to heave is taken for to offer, or, to give, as above chap. 30. 24. See the Annotations. As the word heaving is taken for offering. See Num. 5. on ver. 9. and above chap. 30. 24. with the Annotations. Item, here in the following verse]

for the people, of small cattle, lambs, and young he-goats, [Heb. sons of goats. See Lev. 1. on ver. 15.] all them for the passover-offerings, according to all that was found there, [that is, was present or at hand among the small cattle of the king, that was fit to be slain at this feast, according to the law, Exod. 12. 5. Oth. according to all those that were found there: that is, according to that which was enough for the people that were come to Jerusalem to the passover feast] thirty thousand in number, but of bullocks three thousand: [that is, served for burnt-offerings, and three thousand, which they were likewise to offer at this feast. See Num. 28. 19.] these were of the king's substance.

8 Also the Priests gave for a free-will-offering, [See Lev. 7. on ver. 14.] for the people, for the Priests, and for the Levites: [Compare above chap. 30. 24. where it may be seen what they gave.] six thousand, and Zabarib, and Jehoi, Rulers of the house of God, [that is, the high Priests, and the two Priests of the second order, who were the high Priests help-livers, yet were under him. See Num. 3. on ver. 32. and 2 Kings 23. on ver. 4.] gave unto the Priests for the passover-offerings, two thousand and six hundred [small cattle]: [the tenth is here perfected by this inflection taken out of the former verse: The same is also done in the next verse following] and three hundred oxen.

9 Moreover, Gemai, and Semai, and Nebuchadnezer, brethren 3 together with Hasiab, and Jiel, and Jehoiab, chief of the Levites, gave unto the Levites for passover-offerings, five thousand [small cattle]: and five hundred oxen.

10 So the service was prepared, and the Priests stood in their stations, and the Levites in their divisions, according to the commandment of the king.

11 After that they slew the passovers, and the Priests struck the blood: [To wit, upon the altar. See above chap. 29. 22.] from their hands: [that is, which they received from the hand of the flayer or killer: for the word of striking, is spoken here, here is also the signification of the word striking, or receiving. See Gen. 12. on ver. 9. and above chap. 30. ver. 16.] and the Levites killed the oxen.

12 And they took away these [To wit, from the lambs or kids which they had slain and flayed] the inner-offering: [that is, that part which was to be offered unto the Lord for a burnt-offering: as the fat, [see ver. 14.] the tail, the kidneys, the caul, which was all to be burnt with fire, [see 3. v. 9, 10, 11.] some conceive that they separated or set apart one lamb, to give them to the people: according to the fatherly houses, for to be sold: [that they might give them] [to wit, the passover-offerings, lambs, or kids, goats] to the people, [Heb. b. the sons, or children of the people, as above v. 5. 7. and below v. 12.] according to the divisions of the tabernacle houses, to offer unto the LORD, as it is written in the book of Moses; and so [to wit, did they] with the oxen.

13 And they dressed the passover with fire, [That is, they roasted it at the fire, as appeareth by the opposition, which is there immediately added of those things which were laid in pots, &c. For God had commanded that they should roast the Paschal lamb, Exod. 12. v. 8. The Hebrew word is also taken for roasting, Deu. 16. 7.] according to the ordinance: But the (other) holy things [meaning the pieces & parts of the thank-offerings, which pertained to those that offered them] they dressed: [that is, sold, boiled] in pots, and in kettles, and in pans: And they divided (them) speedily among all the people. [Heb. they caused (them) to run to all the children of the people. That is, they divided to every one among the people, with singular hand and nimbleness, their part or portion of the offering.]

14 After that they prepared also for themselves, and

for the Priests: [To wit, the paschal lambs that pertained to them, and to the Priests] For the Priests, the sons of Aaron were [to wit, brought] in offering of burnt-offerings: and the fat unto him; [therefore the Levites prepared for themselves, and for the Priests the sons of Aaron, [the meaning is, in regard the Levites were of much employed, and to fill out of business, and in above the burnt-offerings, (whereof is spoken above ver. 12.) which they could not make ready for themselves the paschal lambs which belonged to them, that therefore the Levites did it for them.]

15 And the fingers, the sons of Asaph, were in their station, according to the commandment of David, and Asaph, and Heman, and Jeduthun [See of this order, which David had made according to Gods command, but which the men mentioned in the text, had renewed, and inculcated or whetted upon their sons, 1 Chron. 25. and 26.] the kings Seers, [that is, Prophet. See 1 Sam. 9. and the an.] together with the porters at every gate: [Heb. at gate and gate] they need not to depart from their service, because their brethren the Levites prepared for them.

16 So all the service of the LORD was ordered the same day, to keep the passovers, and to offer burnt-offerings: [See above on v. 12.] upon the altar of the LORD, according to the commandment of the king Ipsi.

17 And the children of Israel that were found there, kept the passover at that time, and the feast of unleavened bread, [seven days.]

18 Also there was no passover like to that, kept in Israel, from the days of Samuel the Prophet: [See the explicit account hereof, 2 Kings 23. on v. 22.] and no kings of Israel had kept such a passover, like to that which Ipsi kept with the Priests, and the Levites, and all Juda, and Israel: that were found there, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this Passover kept.

20 After all this, when Josiah had prepared the house, [To wit, of God; that is, the Temple, and consequently the whole worship of God.] Necho (the king, and of Carchemis [mentioned in the following words] 2 Kings 23. on ver. 29.) the king of Egypt marched up, to war against Carchemis by the Ebrath, and Josiah marched forth to meet him.

21 Then (he) [To wit, Necho the king of Egypt] sent messengers unto him, saying; what have I to do with thee? [Heb. what is it to me and thee. Compare 2 Sam. 16. 10. and the an.] thou king of Juda? for this, I am not against thee this day, but against a host that is against me; [Heb. an host of my war. That is, which maketh war against me, or with whom I have war:] He meaneth the Assyrians that had taken Carchemis, of which their King Boathel, [Isa. 10. v. 9. See 2 Kings 23. on v. 29. Compare also 2 Sam. 8. on v. 10. and 23. the an.] and God her self said that I should make haste: Forbear from God, who is with me, [that is, from coming against him, and from desiring to hinder his purpose, which he intendeth and desireth to execute by me.] lest he destroy thee.

22 But Iosiah turned not his face from him, but disguised himself, [That is, he changed his apparel, that he might not be known, as Achab had formerly done, 2 Kings 22. ver. 30.] to fight against him, and hearkened not to the words of Necho from the mouth of God: But he came to fight in the valley of Megiddo, [see 1 Kin. 9. on v. 15. Zach. 12. 11.]

23 And the Archers shot king Josiah: then the king said to his servants, carry me away, for I am sore wounded. [Heb. grown sick: That is, I was wounded, that I am grown very sick and faint of it. See the same phrase 1 Kings 22. 34.]

24 And his servants took him away from the chariot, and carried him in the second chariot that he had, and brought him to Jerusalem; and he died, and was buried in the sepulchres of his Fathers; [That is, in one of them. See Gen. 19. on ver. 29. Or, among the sepulchres of his Fathers] and all Juda and Jerusalem mourned for Josiah, [Compare Genes. 23. ver. 2. and the annotat.]

25 And Jeremia made a Lamentation over Josiah: [Which was written to the end, that sign reading the same, might enure themselves, to ponder on the most sad doleful condition of that kingdom, and to lament the cause thereof, to repent of their sins, and to pray unto God for mercy and pardon] likewise all the singing men, and singing women [space of Josiah in their lamentations unto this day: [that is, which continue unto this day, wherein this was written] for they gave voice (to be) an ordinance in Israel: [to wit, to be sung every year] and hebrai, they are written in the Lamentations. [Some understand this of the lamentations of Jeremia, wherein not only the final destruction of Jerusalem is lamented, but also all the miseries and calamities that came upon the city, and upon the land: The beginning whereof was the death of this goodly King.]

26 Now the rest of the acts of Josiah, and his good deeds, [Understand the works of his piety, in destroying all idolatry, and reforming Religion, and maintaining the ordinances of God. The Hebrew word is likewise to taken, above chap. 32. ver. 32. Nehem. 13. v. 14.] according to that which was written in the Law of the LORD.

27 His acts then the first, and the last; behold, they are written in the book of the kings of Israel and Juda.

C H A P. XXXVI.

Jehozab becometh king in his Fathers stead, ver. 1. &c. is deposed by the king of Egypt, and carried thither captive, 3. Jehoab putteth Eliakim his brother in his room, and nameth him Jehozab 4. He is wicked, and is carried away captive unto Babel by Nebuchadnezer. 5. Jehozab his son succeedeth him in his kingdom, married, and captivity, 9. Zechariah, who succeedeth him, is like unto him. 11. For his and the peoples sins Jerusalem is destroyed, and the Jews carried away captive to Babel by the Chaldeans. 14. Where they remain until the reign of Cyrus, who giveth them deliverance an hundred years, 22.

Then the people of the land took Jehoabaz [Called also (according to the opinion of some) Jehozab, 1 Chron. 3. 13. and Sallum, Jerem. 22. 11. and Jehoab, here, and in the next verse following] the son of Josiah, and made him king in his Fathers stead at Jerusalem. [for which end they also anointed him, 2 Kings 23. 30. Of the reason hereof, see there in the annotat. See also 2 Kings 11. on ver. 12.]

2 Jehoabaz was three and twenty years old, [Heb. a son of three and twenty years] when he became king, and he reigned three months at Jerusalem.

3 For the king of Egypt deposed him at Jerusalem: [And carried him away captive to Ribla. See 2 Kings 23. 33. and the an. thereon, had he set a fine upon the land of an hundred talents of silver, and a talent of gold. [See of this tax or amercement likewise, 2 Kings 23. on v. 33.]

4 And the king of Egypt made Eliakim his brother [The brother of Jehoabaz, as straightway followeth in this verse] king over Juda and Jerusalem, and changed [Heb. turned, or converted] his name unto Jehoiakim: [He showed hereby the power and command, which he declared to have over him. See 2 Kings 23. on ver. 34.]

but Necho took Jehoabaz his brother, and brought him into Egypt. [and there he also died, 2 Kings 23. 34. as was foretold by Jeremia, chap. 22. ver. 12. where (according to the opinion of some) he was named Sallum.]

5 Jehoabaz was five and twenty years old, [Heb. a son of five and twenty years] when he became king, and reigned eleven years at Jerusalem: And he did that which was evil in the eyes of the LORD his God. [See the exposition of this verse, 2 Kings 23. on v. 36.]

6 Nebuchadnezer king of Babel marched up against him, and bound him with two copper chains, to carry him to Babel. [But, (according to the opinion of some) he never came to Babel, but died by the way, according to the Prophecy of Jeremia, chap. 22. ver. 18. 19.]

7 Nebuchadnezer carried also of the vessels of the house of the LORD to Babel: And put them in his temple at Babel.

8 Now the rest of the acts of Jehoabaz, and his abominations which he did, and that which was found in him, [Meaning his other abominable, both publick and secret sins:] Or understand his revolting and rebellion against King Nebuchadnezer, which he secretly had intended and plotted, and for which Nebuchadnezer had sent his men of war against him; 2 Kings 24. 1. 2.] behold, the same is written in the book of the kings of Israel and Juda: and Jehoiabab [whom we called Jehoab, 1 Chron. 3. 16. and by way of contempt Cont. Jerem. 22. 14.] his son became king in his stead.

9 Jehoabaz was eight years old, [Heb. a son of eight years] when he became king, [in 2 Kings 24. 8. it is said, that he was eighteen years old when he became King: which is to be understood of the time, wherein he reigned alone, and with full and absolute power: but that which is said here, is to be understood of the time, wherein he was in the government with, and under his Father. See of this reconciling also, 2 Kings 24. on v. 8.] and reigned three months and ten days at Jerusalem: and did that which was evil in the eyes of the LORD.

10 And with the return of the year, [Not of his reign, for he reigned not a year, but only three winter-months, and ten daies: But of the year that ran on, which was now expired, when the spring began, and daies and nights were of an equal length. Compare 2 Sam. 11. and the annotat.] King Nebuchadnezer sent, and caused him to be brought to Babel, with the most costly vessels [Heb. vessels of desire: For costly things are much desired.] So below ver. 19. and above chap. 32. ver. 27.] of the house of the LORD: And he made Zedekiah [The brother of Jehoiabab, called also Mithanis, 2 Kin. 24. 17. This brother [that is, his kinsman] to wit, his uncle, his fathers brother, the son of Josiah, 2 Kings 24. 17. 1 Chron. 3. 15. (see 1. 3. Compare Gen. 3. 8. and the annotat.)] king over Juda and Jerusalem.

11 Zedekiah was one and twenty years old, [Heb. a son of one and twenty years] when he became king, and reigned eleven years at Jerusalem.

12 And he did that which was evil in the eyes of the LORD his God; he humbled not himself before the face of the Prophet Jeremia, [seeking] from the mouth of the LORD. [That is, from the command which he had received of God, Jer. 1. 7. &c.]

13 Moreover, he also rebelled against king Nebuchadnezer, who had made him swear by God: [That is, had required of him an oath of loyalty] and hardened his neck, and stiffened [see of this word, Deu. 2. 30.] his neck, (so) that he turned not into the LORD the God of Israel.

14 Also all the chief of the Priests, and the people transgressed very much, [Heb. multiplied to transgress] transgressing, or, to transgress by transgressing: that is here to transgress exceedingly. So to serve (service, is) to serve with great care and paines, Gen. 20. 26. So likewise

to lust lust, or, to lust with lust, or, to be taken with lust, is to lust exceedingly. Numb. 11. 4. also to be jealous with jealousy, or, to be zealous with zeal, is to be very zealous, Num. 25. 11. to desire with desire, is to desire greatly, Luke 22. 5. &c. according to all the abominations of the heathen: And they polluted the house of the LORD, which he had hallowed. [That is, set apart and ordained, that the token of his holy presence, and the exercise of his holy worship might have place in it. Compare Lev. 8. 10. and the annotat.] at Jerusalem.

15 And the LORD the God of their Fathers sent to them by the hand of his messengers, [That is, of his Prophets that lived in the time of the history of this book; the chief whereof were, Ahia the Silonite, Seemaia, Jeddo, otherwise Oded, Azarias, Ichu, Elias, Micha, Eliezer, Iomas, Hofeas, Amos, Isaias, Micha the Morassite, Ioch, Nabun, Habakuk, Ieremias, Huldah the Prophetess, Zephaniah, Abias, Ezechiel] being early up, to [send them]: [Heb. rising early, and sending: That is, sending with all carefulness, diligence and perseverance, yea at the very first, as soon as they began to decline to idolatry] for he had compassion on his people, and his dwelling-place. [That is, he would not hasten his judgment being long-suffering, and slow to wrath, and therefore sending his Prophets continually to them, that they might repent, and so escape the threatened punishment.]

16 But they mocked the messengers of God, and despised his words, they sneered themselves against his Prophets: [That is, so that they oppressed and resisted the Prophets, and persecuted them: Or, against the Prophets, that is, against the admonition and warning of the Prophets. Och. they contemned themselves (to be) seduced by the Prophets: That is, they persuaded themselves and pretended that the Prophets used deceit and falsehood. Or, they would be seduced by his Prophets: That is, they would not have the Prophets to threaten and reprove them; but they would have them to speak nothing but good things unto them, and to promise all happiness unto them, as the Prophets do often complain of this. Or, they abused the Prophets: That is, they jeered and mocked them, and let them go, not caring what they said, to give heed therunto] until the wrath of the LORD arose against his people, [so] that there was no healing. [That is, no help, or remedy, and that because on the one side the people repented not, and on the other side Gods justice required that their impunitency should be punished. It is a similitude taken from sick bodies that are incurable. Compare above chap. 21. 18.]

17 For he caused the king of the Chaldeans, [Namely, Nebuchadnezzar. See of the word Chaldeans, 2 Kin. 24. on vers. 5.] who slew the young men with the sword in the house of their Sanctuaries, [Namely, the Temple, which they had polluted, above vers. 14.] and he had no compassion [That is, the king of Babel, or also indeed

the Lord had no compassion, as he had threatened in his law. See a summary hereof, Dent. 32. vers. 22, 23, 24.] upon the young men, or maidens, the old (men), or decrepit: [In the Hebrew these words are put in the singular number, young man, maiden, &c.] he [Namely, the Lord] gave them all into his hand. [Namely, into the hand of the king of Babel.]

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his Princes; all these he [Namely, king Nebuchadnezzar] carried to Babel.

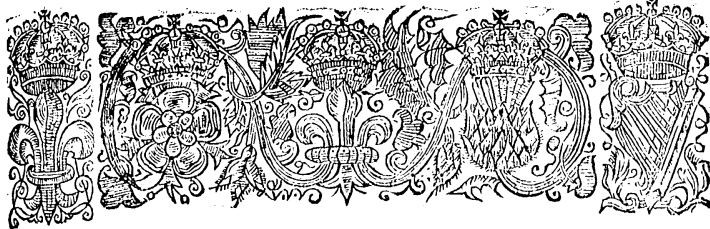
19 And they [Namely, the Chaldeans] burnt the house of God, and they brake down the wall of Jerusalem, and they burnt all the places thereof [to wit, of the city of Jerusalem] with fire; destroying also all the costly vessels: [or, costly furniture. Heb. vessels of silver; as above vers. 19.] thereof.

20 And him that remained of the sword, [Heb. that which remained, or, the remnant of the sword; that is, those that were not destroyed by the sword in war] he carried away to Babel, and they were servants to him and his sons, [Namely, Nebuchadnezzars sons: Meaning his son Evilmerodach, and Belshazzar the son of Evilmerodach, Jer. 27. 7.] until the reign of the kingdom of Persia: [that is, until Cyrus had taken Babel, and so had brought the Monarchy of the Chaldeans to the Persians; which was done, according to the account of some, about the year of the creation 3434.]

21 That the word of the LORD might be fulfilled by the mouth of Ieremias, [See chap. 35. 11, &c. in his prophetic] until the Land had a delight in the Sabbaths: [See Levit. 26. 34, 35. and the annotat.] it rested all the days of desolation, until the seventy years were fulfilled. [That is, all the time that the Jews were kept prisoners in Babylon, namely threescore and ten years, as Jeremia had foretold, Jerem. 25. 11, 12, and 29. 10.]

22 But in the first year of Cores King of Persia, [To wit, of his Monarchie. See Ezra 1. on vers. 1.] that the word of the LORD, by the mouth of Jeremia, might be accomplished; the LORD stirred up the spirit [See 2 Kings 19. on vers. 7.] of Cores [King of Persia, that he caused a voice [that is proclamation. So Esai. 36. 6. Ezra 1. 1.] to pass through all his Kingdom, even also in writing, saying: [With verse, and the next following, are even word by word repeated in the beginning of the book of Ezra. Whence some conclude, that it was Ezra, that by inspiration of the holy Ghost wrote these two books of the Chronicles.]

23 Thus saith Cores king of Persia: The LORD the God of heaven hath given me all the kingdoms of the Earth; and he hath commanded me [See Ezra 1. on vers. 2.] to build him an house at Jerusalem, which is in Iuda; who is there among you of all his people? The LORD his God be with him, and let him go up.



THE BOOK OF EZRA.

The Argument of this Book.

This sheweth the prosecution of the history of Gods Church, it pleased the holy Ghost to end the former second Book of the Chronicles with the same words, wherewith this Book doth begin, wherein the holy Ghost, by Ezra the Priest and scribe, hath set down unto us, how wonderfully God hath delivered his people out of the seventy years captivity of Babylon (according to his promise) by Cores King of Persia, (commonly called Cyrus) who, having subdued the Babylonish Monarchy unto himself, by Gods instant praesent liberty for the Jews to return to their own land, and to build the Temple, with all favourable furtherance therunto sending. Whereupon many of the people, whose spirit God stirred up, under the conduct of Zerubbabel the Prince, and Jesus the high Priest, went up, and built the altar of the Lord, offered sacrifice unto God, and kept the Feast of Leaf-hut, &c. And after that laid the Foundation of the Temple, but were not able to finish the building at that time, because their Enemies that were round about them, being denied in their earnest request, of joining together with them in the building, and having one common worship or Religion with them, prevailed so much at Court by their evil practices, that the building was hindered in the following years of Cores, Artaxerxes, Artahastha (commonly called Artaxerxes) until the second year of king Darius, when they, being stirred up and encouraged by the Prophets, Haggai and Zacharia, re-assumed the building of the Temple, and by a very gracious and earnest command of Darius, who was thereof informed by his Deputy or Governour, at last finished it, dedicated the Temple, and performed therein their service of God. Within a while after, when things again were fallen to decay among the people of Gods Church, Ezra the Priest was, by Gods special direction, at his request, sent by king Artahastha, in the seventh year of his reign, with a great number of people to Jerusalem, with a very liberal grant of all necessities, and with a full charge to rectify and settle all things aright according to the Law of God, which Ezra performed with great zeal and faithfulness: Wherefore also this book (as likewise because he wrote it) beareth his name. Concerning the Chronicle or account of time, the learned, who have made it their work, do not agree in opinion about it, in regard that the kings and years of the Persian Monarchie are not counted one way only, and so far as there be divers opinions among them concerning these four kings, that followed after Cores, or Cyrus, namely, Artaxerxes and Artahastha the first, under whose reign the building of the Temple was hindered: Then who that Darius was, under whom the Temple was finished, and further was Artahastha the second, that sent Ezra to settle all things aright, and afterwards also sent Nehemiah to build up the walls, gates and city of Jerusalem; wherof something is recorded in its due place, that the judicious Reader may choose that which he conceiveth best. However this abridgement always fare and constant, that all these things were done under the Persian Monarchie, which took its beginning from this Cores, or Cyrus, from the first year of whose reign at Babel, this history beginning, extending it self unto the seventh year of king Artahastha the second, and to some certain time after that; as the following history of Nehemiah beginneth from the twentieth year of the said kings reign.

The end of the Second Book of the CHRONICLES.

THE

EZRA.



E Z R A.

CHAP. I.

Cores, (otherwise called Cyrus) king of Persia, caused by Gods instinct, liberty to be proclaimed for the Jews to return home to their own land out of the Babylonish captivity, and to build the Temple of God, *vers. 1, &c.* with a charge to his subjects, to help and assist them in all things, and to give a free gift toward the building of the Temple, *4.* hereupon many of the people make themselves ready for the journey, and the subjects do to them according to the kings command, *5.* Cores moreover causeth the holy vessels of the Temple to be brought forth, which Nebuchadnezar had carried away, *7.*

Now in the first year of Cores, [Hebr. *Corsch.* Otherwise commonly called Cyrus. See also of him, *1st* 44.28. and *45.1.13.*] King of Persia, [Hebr. in the one year, &c.] That is, in the first; to wit, of his reign at Babel, or of the Monarchy; for he had reigned before in Persia above twenty years; that the word of the LORD, by the mouth of Jeremia, might be fulfilled, [see *Jerem. 25.12.* and *29.1.* where God expressly promiseth to deliver his people out of the captivity of Babel, when the same should have lasted seventy years, which were now just expired; according to the opinion of some, about the year of the Creation of the World, 3434. for the captivity, according to their opinion began in the year 3364.] the LORD stirred up [or, raised up, awakened] the spirit of Cores king of Persia, that he caused a voice [that is, proclamation, as *Exod. 36.6.* See there the Annotations, and *2 Chron. 36.22.* and below chap. 8.16, &c.] to go through all his kingdom, even also in writing, saying:

2 Thus saith Cores, king of Persia; The LORD, the God of Heavens, hath given me all the kingdoms of the earth: and he hath commanded me [Or, hath laid it upon me: to wit, by the word of his Prophets, (which was made known unto me) and by the stirring up of my spirit. See *vers. 1.* and *1st* 44.28. and *45.1.13.* Others, hath commanded concerning me] to build him an house at Jerusalem, which is in Judah. [That is, in the land of Juda.]

3 Who is (there) among you of all his people? [That is, Is there any one dwelling among you, that is of the people of God, being a Jew, or an Israelite? Compare *Deut. 20.* on *vers. 5.*] his God be with him, and let him

go up to Jerusalem, which is in Judah: and let him build the house of the LORD, the God of Israel; he is the God who dwelleth at Jerusalem. [That is, who hath chosen this place to be there present in a special manner, to make known his Name, and to be loved according to his own precepts, and direction. Compare below chap. 6.12. and 7.15. Others thus: (he is the God) which (to wit, house) is at Jerusalem. So *vers. 4.5.*]

4 And whosoever shall tarry behind [Through want of means, or otherwise] in [Hebr. from, off] any place, where he sojourneth, the men of his place shall be helpful to him [Hebr. lift him up, raise him up] with silver, and with gold, and with substance, and with beasts: besides a free gift, for the house of God, that dwelleth at Jerusalem.

5 Then rose up the heads of the fathers of Judah and Benjamin, [Under these are comprehended all those that likewise went up out of other Tribes, *1 Chron. 9.2. 3, &c.* and the Priests and the Levites, besides every one, whose spirit God stirred up, to go up to build the house of the LORD, who dwelleth at Jerusalem.]

6 Now all those that were round about them, strengthened their hands with silver vessels, with gold, with substance, and with beasts, and with offerings: [See *Gen. 24.* on *vers. 54.*] besides all that was freely and willingly given. [Compare *vers. 4.*]

7 Also king Cores brought forth the vessels of the house of the LORD, which Nebuchadnezar had carried forth out of Jerusalem, and had put them in the house of his God.

8 And Cores king of Persia brought them forth, by the hand of Mishpredash the Treasurer, who numbered them into Sebazar, [He is held to be Zerubbabel, who was so named in Chaldea. See below chap. 3.2. and *5.2.14.* and 6.7.] the Prince of Iuda.

9 And this is the number of them: thirty golden basins, a thousand silver basins, nine and twenty kivers.

10 Thirty golden cups, four hundred and ten other [Or, thereon, to wit, following. Or, of the second sort, or, double; that is, overlaid] silver cups: other vessels a thousand. [That is, (as some expound it) they were gold, and delivered by the thousand, or, by thousands, as being smaller, and of a less value. Compare *Psal. 10.* on *vers. 10.* Some understand it of other great vessels that were a thousand, and being added to other small vessels

vessels that are not named, did make up the following number.]

11 All the vessels of gold and of silver were five thousand and four hundred: all these did Sebazar carry up, with them of the captivity, that were carried up from Babel to Jerusalem. [Hebr. with the being carried up of the captivity: that is, of them that were carried away captive out of the land of Juy.]

CHAP. II.

A register of the captive Jews, that went up to Jerusalem with Zerubbabel the Prince, and other heads, *vers. 1, &c.* The free gifts of the Jewish Princes (when they were come to Jerusalem) toward the building of the Temple, 68.

These are the children of that country [That is, that had dwelt a long time in Babylon, or Chaldea, whereas the other Israelites were scattered into divers lands. Others, children of the Province, or, of the country, that is, born in the land of Juy, or that were descended thence; as this phrase may signify both, inhabitation, or, birth. Compare *Nehem. 7.6.*] that went up out of the captivity, of those which had been carried away, [Hebr. of the carrying away, or, banishment, removing] whom Nebuchadnezar king of Babel had carried away to Babel, who returned to Jerusalem and Iuda, every one to his city:

2 Who came with Zerubbabel, [See above chap. 1. on *vers. 8.* he is called Sorobabel, *Matth. 1.13.*] Jesua [called otherwise Jesua, was Priest. See below chap. 3.2. *Hag. 1.1.*] Nchemis, Seaja, Keelaja, Mordechai, Balsan, Misar, Bigvai, Rehum, (an) Baena. [These were the heads and leaders of the people. Compare this Register (which some conceive to have been made in Babylon) with that other, *Nehem. 7.6.7.* &c. which seemeth to have been made, (or at least to have been reviewed) in Juda, within a while after their coming thither: there is some difference both in regard of names and of number, because some of those that were set down peradventure tarried behind, or died by the way, and others afterward came on, and were added to the number, as in such expeditions is wont to be done. Also some names are diversely recorded in both places, as the Reader may perceive by comparing both; (This is) the number of the men of the people of Israel: [that is, of the common people of Israel, that went up under the conduct of the forenamed heads.]

3 The children [That is, the posterity; and so in the following verses] of Paros, two thousand, an hundred, and seventy and two.

4 The children of Septhaja, three hundred, seventy and two.

5 The children of Aruch, seven hundred, seventy and five.

6 The children of Pahat Moab, of the children of Jesua-Joab, [Others, Jesua (and) Joab] two thousand, eight hundred, and twelve.

7 The children of Elam, a thousand, two hundred, fifty and four.

8 The children of Zathui, nine hundred, and forty and five.

9 The children of Zaachai, seven hundred, and three-score.

10 The children of Bani, six hundred, forty and two.

11 The children of Bebai, six hundred, twenty and three.

12 The children of Argad, a thousand, two hundred, twenty and two.

13 The children of Adonijam, six hundred, sixty and six.

14 The children of Bigvai, two thousand, fifty and six.

15 The children of Adin, four hundred, fifty and four.

16 The children of Ater, of Hizkia, ninety and eight.

17 The children of Bezai, three hundred, twenty and three.

18 The children of Fora, an hundred and twelve.

19 The children of Hasum, two hundred, twenty and three.

20 The children of Gibbar, ninety and five.

21 The children of Beth-lehem, [That is, inhabitants, or natives of Beth-lehem. So in some following verses, men, or people of this, or that place. *Item,* *vers. 25, &c.* children of this; and that place. Compare above *vers. 1.1.*] an hundred, twenty and three.

22 The men of Neophthai, fifty, and six.

23 The men of Anathoth, an hundred, twenty and eight.

24 The children of Azmaveth, forty and two.

25 The children of Ariath-Arim, Cepharai, and Beeroth, seven hundred, and forty and three.

26 The children of Rama, and Gaba, six hundred, twenty and one.

27 The men of Michmas, an hundred, twenty and two.

28 The men of Bethel, and Ai, two hundred, twenty and three.

29 The children of Nebo, [Otherwise called in Scripture Nob, a city of the Priests, lying in Benjamin. See *1 Sam. 21.1.* *Nehem. 11.32.* There was another city of the same name in the Tribe of Reuben, *Numb. 32.37.38.* wherefore this is called the other Nebo, *Nehem. 7.33.*] fifty and two.

30 The children of Magbis, an hundred, fifty and six.

31 The children of the other Elam, [That is, of another than that which is mentioned above *vers. 7.*] a thousand, two hundred, fifty and four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, Hadid, and Ono, seven hundred, twenty and five.

34 The children of Fericho, three hundred, forty and five.

35 The children of Senas, three thousand, and six hundred, and thirty.

36 The Priests: the children of Jedajai, [See *1 Chron. 24.7.*] of the house of Jesua, nine hundred, seventy and three.

37 The children of Finner, [See *1 Chron. 24.14.*] a thousand, fifty and two.

38 The children of Pasnur, [Who was the chiefest among the posterity of Maikia. See *1 Chron. 24.9.* and *2 Chron. 9.12.*] a thousand, two hundred, forty and seven.

39 The children of Harim, [See *1 Chron. 24.8.* It is observable, that of the four and twenty orders or courses made and ordained in David's time, there are no more than four mentioned here, whereunto some do add the fifth, to wit, the house of Jesua, the son of Josafad. Of some restoration of the courses, see *Nehem. 12.*]

40 The Levites: the children of Jesua and Kadmiel, of the children of Hadavaia, seventy and four.

41 The singers: the children of Asaph, an hundred twenty and eight.

42 The children of the Porters: the children of Salthun the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Sobai: all these were an hundred, thirty and nine.

43 The Nethinims: [That is, given, or, given up. Meaning, the Gibeonites, who having perished their lives by craft, were appointed for servile works to Israels

and to the house of God. See [Jos. 9.21.23.] the children of Zilba, the children of Husupha, the children of Tabathah.

44 The children of Keror, the children of Sihbi, the children of Palon.

45 The children of Lebana, the children of Hagaba, the children of Akhub.

46 The children of Hagub, the children of Samli, the children of Haman.

47 The children of Giddeh, the children of Gabar, the children of Rejia.

48 The children of Rezin, the children of Nekoda, the children of Gazaram.

49 The children of Heta, the children of Pasgab, the children of Besai.

50 The children of Afna, the children of Meshumim, the children of Nephthoi.

51 The children of Bakbuzi, the children of Hakupha, the children of Parbur.

52 The children of Barzuth, the children of Meshida, the children of Harli.

53 The children of Barzor, the children of Sifera, the children of Thamb.

54 The children of Nezirib, the children of Hatipha.

55 The children of Salomon's servants: [Who being the remnant that were left of the heathenish nations, were made servants and bond-men by King Salomon. See 1 Kings 9.20.21.] the children of Susai, the children of Sophrah, the children of Peruda.

56 The children of Juda, the children of Darlon, the children of Gildel.

57 The children of Sephusi, the children of Hatili, the children of Paboret-Hazebaim, the children of Anai.

58 All the Nethinims, and the children of Salomon's servants, were three hundred, ninety and two.

59 Also these went up from Teel-melah, and Thel-hazi, [These two, Thel-melah, and Thel-hazi, are held to be names of places, where they had dwelt, in Babylon and Mesopotamia] Cherub, Aidan, (and) Im-er: [meaning, with their families. Some conceive that these three were names of persons, that went up with their families: others hold that they were likewise names of places, and that the persons are related in the following verse] but they could not show their father's houses, and their seed, [that is, their family, race, pedigree] whether they were of Israel.

60 The children of Delaja, the children of Tobia, the children of Nekodi, six hundred, fifty and two.

61 And the children of the Priests, the children of Hizbani, the children of Kor: the children of Barzillai, who had taken a wife of the daughters of Barzillai the Gileadite, and was called after his name.

62 They sought their register [Hebr. writing: meaning the genealogies, which God at that time would have us to keep, to the end that it might be known of what family the Messiah should come, and that the Priesthood until the coming of Christ, might continue in Aaron's line] among those that were put in the genealogy, [or, desiring to show their pedigree] but they were not found: [To wit, their names, or persons, or ancestors were not found] therefore were they as polluted, removed from the Priesthood. [Hebr. they were polluted from the Priesthood: that is, they were pronounced to be unfit, and not qualified for the Priesthood, and were consequently removed from it.]

63 And Hattisbathai [Some hold this to be a Persian name of some certain office or place, as Ambassadors, Commissioners, Deputy, or, Governour of the King, to wit, Sebazar. See above chap. 1. on ver. 8. Nehemiah is likewise so called, Nehem. 8.9. and 10.2.] said unto them, that they should not eat of the most holy things, [Hebr. holiness of holiness: meaning, that which fell

to be the Priests part or portion of the offerings] will there stand [up] a Priest with trim, and with Thummin, [Meaning, to ask counsel of the Lord with trim and Thummin, to ask counsel of the Lord in obscure and difficult matters. See Numb. 27.21.]

64 This whole congregation together, [Hebr. as one] was fourty and two thousand, three hundred (and) three-score. [Counting among them, also those that were not able to show their pedigree, or were not of Israel. Hebr. four millions, two thousand, &c.]

65 Besides their servants, and their maids, which were seven thousand, seven hundred, and thirty seven: and they had two hundred singing-men and singing-women. [Whom they had taken along with them to praise God for his mercy, and to exercise them in holy music, which was intermitted during the captivity.]

66 Their horses were seven hundred, thirty and six: their mules, two hundred, forty and five.

67 Their camels, four hundred, thirty and five: the asses, six thousand, seven hundred, and twenty.

68 And (some) of the heads of the fathers, when they came to the house of the LORD, who (dwelt) at Jerusalem, [That is, when they came to the place, where the house of the Lord had been, and was to be built again] gave freely to the house of God, to set it (up) in its sure place.

69 They gave according to their ability unto the treasure of the work, [To be kept in the treasury of the Sanctuary for the building of the Temple. See 1 Chron. 26. ver. 20.26.] in gold, silver, and iron, and brass, [one dram was (according to the opinion of the learned) the weight of the fourth part of a shekel, or of a French Crown. See 1 Chron. 29. on ver. 7. So that this sum amounted to threecore and one thousand French Crowns. Heb. six millions and a thousand and in silver, five thousand pounds, [Hebr. manim, that is, mina's.] See of this weight, 1 Kz. 10.17. 2 Chr. 5.16. Neh. 7.71.72. Of Ezekiel's mina, see Ezech. 4.5.12.] and an hundred Priests' garments.

70 And the Priests, and the Levites, and (some) of the people, [Of the Levites, to wit, the fingers, &c. as followeth in the next words: together with others of the congregation, as Salomon's servants, &c. See Neh. 10.28. and 11.3. 2 Chron. 23. on ver. 5. See the fingers and the porters, and the Nethinims [see of these above on ver. 43.] dwell in their cities, and all Israel in their cities.

C H A P. III.

Jesús the Priest, and Zerubbabel the Prince, build the altar of the Lord, and offer the feast of Leis-hus, &c. They appoint all things, that are necessary for the further service of God, and for the building's up. The foundation of the Temple is laid, with great joy, and thanksgiving to God, &c. albeit also with great weeping of many, that had seen the former Temple, 12.

NOW when the seventh month [Agreeing partly with our September, and partly with our October. In this month was the feast of the Leaf-hus kept, Lev. 23.24. Numb. 29.12.] came [Hebr. reudat] and the children of Israel were in the cities, the people gathered themselves together, as one man, [See Judges 24. on v. 1.] to Jerusalem.

2 And Jesús, [See above chap. 2. on ver. 2.] the son of Josadak, gat him up: and his brethren [that is, kinsmen of near kin, that were of the same kindred: and so in the following words] the Priests, and Zerubbabel, the son of Seathiel, [that is, his grand-child: for he was the son of Pedaja, who was the son of Seathiel, 1 Chron. 3.17.18.19. In Matth. 1.12. he is called Salathiel] and

and his brethren, and they built the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the Law of Moses, the man of God. [See Judges 13. on v. 6.]

3 And they fixed the altar upon his basis, but with terror, (which) was upon them, because of the nature of the lands: [Meaning, the countrys round about, wherein their enemies dwelt. See below chap. 4.7. 8.9.10. &c.] They omitted not the service of God, although they were afraid, &c. Others, for fear was upon them, because of &c. that is, they endeavoured by the exercise of the true Religion to secure and safeguard themselves against their enemies: and they offered burnt-offerings thereon, burnt-offerings morning and evening. [See Numb. 28.3.4. &c. with the Annotations.]

4 And they kept the feast of the Leaf-hus, as it is written: (and they offered) burnt-offerings day by day in number, according to the ordinance, [See Numb. 29.12. &c.] every day on its day. [Hebr. the word, or, thing of a day on its day.]

5 After that also the continual burnt-offering, [See Numb. 28. on ver. 6.] and of the new moons, and of all the set feasts of the LORD, that were consecrated: [See Lev. 23. on ver. 10.] also of every one that willingly offered a free-will-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD: but the foundation of the Temple of the LORD was not laid.

7 So they gave money to the hewers of wood, and hewers of stone, that hewed wood out of the forests, and hewers of the rocks: the Hebrew word comprehended both, and both were necessary for the building of the Temple: and craftsmen's also meat, and drink, and oil unto the Zidonians, and unto the Tyrinians, [according to the example of Salomon, 1 Kings 5.6. 6.1.1. to bring cedar-wood from Lebanon [see 1 Kings 4. on ver. 33.] to Japho on the sea, [otherwise called Joppa, Ahab 9.36. See 2 Chron. 2. on ver. 16.] according to the grant of Corek, king of Phoenicia then.

8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, [Called Sivan, following partly to April, and partly to May] began Zerubbabel, the son of Seathiel, and Jesús, the son of Josadak, and the rest of their brethren, the Priests, and the Levites, and all that were come out of the captivity unto Jerusalem: and they appointed the Levites, from twenty years old [Hebr. a son of twenty years] and upward, to have the oversight over the work of the house of the LORD.

9 Then José Jesús, his sons, and his brethren, (and) Kalmiel with his sons, children of Juda, [Above chap. 2.40. called Hodajia, and Nehem. 7.43. Hodejai: as one man.] to have the oversight over them, that did the work at the house of God: with the sons of Henadai, their sons, and their brethren, the Levites.

10 Now when the builders laid the foundation of the Temple of the LORD, then they set the Priests, being apparelled, [To wit, with their priestly garments] with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, according to the institution of David, [Hebr. according to the hands:] that is, (as some conceive) with Palmis, which David had made and ordained for that purpose. See 2 Chron. 5.13. and 29.27. and compare 1 Chron. 16.7. &c.] king of Israel.

11 And they sang by turns, in praising and giving thanks unto the LORD, (God) that he is good, (so) that his loving kindness is for ever towards Israel: and all the people shouted with a great shout, when they praised God, for laying the foundation of the house of the LORD.

12 But many of the Priests, and the Levites, and heads of the fathers that were ancient, that had seen the first house, his house in laying the foundation thereof being before their eyes, wept with a loud voice: [Some

thus:] those that had seen the first house laid upon its foundation, this house being (now) before their eyes, &c. The meaning is, that they now beholding with their eyes the laying of the foundation of this Temple and comparing the same with the foundation of the first Temple, might easily gather from thence, how much this building differed from the former. See Hag. 2.3.] but many lifted up (their) voice with shouting, (and) with joy.

13 So that the people discerned not the voice of the shout of joy from the voice of the weeping of the people: for the people shouted with a great shout, (so) that the voice was heard a far off.

C H A P. IV.

The adversaries of the people of God desire craftily to build the Temple with them, and to have one common worship or religion with them, ver. 1. &c. which being denied them, they prevail so much at court by money and false accusations in writing, that the building of the Temple, City, and walls, is forbidden and hindered, until the second year of the reign of king Darius, 4. &c.

NOW when the adversaries of Juda and Benjamin [See of these ver. 7.8.9.] heard, that the children of the captivity, [Hebr. transformation, carrying away; wandering: that is, which had been carried away, and held captive in Babel: so often in the text] builded the Temple unto the LORD the God of Israel;

2 Then they came to Zerubbabel, and to the heads of the fathers, and said unto them: Let us build with you, for we will seek your God, as ye (do): &c. In following friendship, and community or fellowship in religion, but seeking under that cloak to hinder the good work, or to bring in their idolatry into the Temple, or to intermix it with the pure worship of God. See 2 Kings 17.29.30. 33.32. 33.34. Therefore this hypocritical request was denied them.] also we have offered [Others, we have not offered] unto him since the days of Esar-Haddon, [that was Saneherib's son, and reigned after him, 2 Kings 19.37.] the king of Assur, who caused us to come up hither.

3 But Zerubbabel, and Jesús, and the rest of the heads of the fathers of Israel said unto them: It is not fitting that you and we [Hebr. you and us not: or, you and we have not, to wit, (any thing) to do with one another in this thing] should build an house unto our God: but we alone will build it [thus may the Hebrew phrase Sefach (which often signifies together, jointly, with one another) be fitly taken in this place: as Sefach, also signifies one alone, or, apart by himself, one only or single man, or person. See likewise Job 24.29. Job 11.7. Item Psalm 33.15. Others, we (that are here) together will, &c. or, we our (clues alone) will together, &c.] unto the LORD, the God of Israel, according as the king Corek, king of Persia, hath commanded us.

4 Nevertheless, the people of the land [As above chap. 3.3.] weakened the hands of the people of Juda, and troubled them in the building. [That is, they broke the courage and zeal of Gods people, and made them faint-hearted, and (to go on) the flower in the work of building.]

5 And they hired counsellours against them, to frustrate their counsel: [To wit, the good intent and purpose of the Jews] all the days of Corek, the king of Persia, until the reign of Darius, [Hebr. Darjusef, See below on ver. 24.] the king of Persia.

6 And under the reign of Abasuerus, [Hebr. Achabsheref, otherwise called Ahasuerus. Who this man was, thereof are divers opinions. Some conceive him to have been Cambyses, the son of Cyrus; others, the fa-

more Xerxes [in the beginning of his reign, they were an accusation against the inhabitants of Judah and Jerusalem.]

7 And in the dates of Artahabstah [H. br. Artahabstah, otherwise called Artaxerxes, whom some think to have been Artaxerxes Longimanus; that is, the Long-hand d. Artaxerxes.] were Biftams, [oth. in peace, that is, in time of peace; fitly, when the i. was, thought of it. Or, peacably; that is, willing peace to the king.] Mithradab, Tabeel, and the rest [H. br. the rest, remnant, remainder; that is, the other, the rest] of his company, [meaning the other members of the Council, whom the Kings of Persia had placed in these countries that lay beyond the river Euphrates.] unto Artahabstah king of Persia: And the writing of the letter was writ in the Syrian tongue, and interpreted in the Syrian tongue. [That is, not only written in Syrian characters or letters, but also in Syrian words, as some do expound it. Syrian, that is, Chaldean, which language the Jews did likewise learn in Babylon.]

8 Rehum the Chancellor, [Chald. Lord, or, Master of the Council; that is, President of the Council or Chancellor.] and Simtai the Scribe, [or Secretary.] wrote a letter against Jerusalem taking Artahabstah, in this manner; [or thus, as followeth, as we shall see, &c.]

9 Then [To wit, was this written] (wrote) Rehum the Chancellor, and Simtai the Scribe, and the rest of their company: The Danites, the Apharabekites, the Tarpelites, the Apharjites, the Archevites, the Babylonians, the Sufanians, the Beavites, the Elimites; [all these are names of divers heathenish nations, whom the King of Assyria had sent over to go and dwell in the room of the ten tribes of Israel, out of all which a Council was gathered and let up in those parts for the Kings service.]

10 And the rest of the nations, whom the great and famous Assnaper [Called Esfahaddon, above vers. 2.] carried over, and caused to dwell in the city of Samaria; [oth. cities of the Samaritans.] also the rest on this side of the River, Euphrates; and at such a time, [or, at the same time.] Chald. chebechab. This seemeth to be the date of the Letter, which was put before or above it; as at this day many fill use to do. So below vers. 10. and vers. 17. in the Kings answer: And chap. 7. 12. Out of which places it may be gathered, that chebechab is not the name of a certain people, as some do imagine.]

11 This is a copy of the letter which they sent to him, (even) unto King Artahabstah: Thy servants, the men [Chald. the man; that is, every one, every man] on this side the River, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee, are come to us to Jerusalem, building that rebellion, and that evil city, the walls whereof they finish, and join the Foundations together. [Chald. properly, sawe, or, patch (them) together.]

13 Be it now known unto the king, that if the same city shall be built up, and the wall finished, that they will not give (or pay) tribute, [The Chaldee word significth properly measure, and consequently custom, tribute, taxation: so; that is, every one was to pay unto the King according to the proportion of his goods. Neh. 5. 4. See likewise below vers. 20. and chap. 7. 24.] ancient impost, [that is, impost, that was of old wont to be set upon all kinde of merchandise. O h. head tax, or, poll money] and toll, [it is up'n Havens or Ports, and in passing on the roads or high-ways, or over rivers, &c. Some do make of these three sorts or kinde, but two, and render it thus: they will not give (or pay) theancient foot or toll] and [so] thou shalt [to wit, if thou, O King, hinder not th. in purpose. Oth. it shall; to wit, Jerusalem] not enlarge the revenue [or, the treasury] of the kings.

14 Now because we draw (or have) salary from the (king's) palace. [Chal. the site of the palace, or, with the salt, &c.; that is, because we are brought up in the

kings palace, and have our maintenance from thence, or, our wages paid us. Thus the word salary is derived from salt, because salt is very necessary for the sustenance of men: as the word bread is also commonly taken for mans sustenance] and it is not meet for us to see the kings displeasure; [Chald. properly, nactin, i. s. barenes, making bare; which some understand of the robbing and plundering him of his means, from the former verse.] therefore have we sent, and made (this) known unto the king,

15 That they may search in the book of the Chronicles [Chald. of the remembrances] of thy Fathers, to see what thou findest in the book of the Chronicles, and know [that is, perceive] that the same city hath been a rebellious city, and en-damaging kings and countries, and that they have raised [Chald. made. So ver. 19.] sedition within the same of old time: [Chald. from the dates of eternity. So ver. 19.] therefore was the same city laid waste.

16 We then certifie the king, that if the same city shall be built up (again), and the walls thereof finished, by that means thou shalt have no portion on this side the River. [That is, they shall withhold from thee, and cause to revolt whatsoever thou possidest on this side Euphrates.]

17 The king sent answer unto Rehum the Chancellor, & Simtai the Scribe, and the rest of their companies, [That is, colleges, or associates] that dwell at Samaria, together with the rest on this side the River, (thus:) Peace, and at such a time. [Chald. shebam, and cheber. Compare above vers. 10. Others take both for names of places, where Rehum and Simtai dwelt.]

18 The letter which he sent to us hath been plainly read before me.

19 And as command was given [Chald. set. And so often in the sequel] by me, they have searched and found, that that same city from old times [As above vers. 15.] lift up it self against kings, and rebellion and revolting hath been raised therein.

20 (There) have been mighty kings also over Jerusalem, that have ruled over all (Counties) on the other side of the River: And tribute, ancient impost and toll hath been given (or paid) unto them.

21 Now then give command to binder those men, [To wit, the Jews] that that same be not built up, until command shall be given by me.

22 Be (ye) warned, (from) committing default in this (thing): For should destruction grow to the damage of the king.

23 Now from that (time) the copy of king Artahabstah's letter was read before Rehum, and Simtai the Scribe, and their companies, they went in haste to Jerusalem unto the Jews, and binded them with arm [that is, with armed strength] and power.

24 Then ceased the work of the house of God, who (dwelleth) at Jerusalem, yea it ceased until the second year of the reign of Darius; [By this man some do understand Darius the son of Hystaspis, who reigned last of the Achaemenes.] Others think that it was Darius Nothus, who reigned after Artaxerxes Longimanus, and before Artaxerxes Mnemon. The attentive Reader may be able to judge thereof himself.] the king of Persia.

CHAP. V.

Zerubbabel and Jeshua, being encouraged by the Prophets Haggai and Zacharia, begin again to build the Temple, ved. 1, 2. Whereof the kings governor as to them the reason, why he gave unto him, and he went unto the king about it, desiring that the king would be pleased to censure the truth of the matter to be searched

out, and to signify his will and pleasure touching the same, ved. 3, &c.

Now Haggai the Prophet, and Zacharia the son of Billo. [That is, his sons son, or grandchild: For he was the son of Berechiah, who was the son of Iddo, Zech. 1. 1.] Prophets, prophesied unto the Jews, [in the second year of King Darius, See Hag. 1. 1. Zech. 1. 1.] that were in Judah and at Jerusalem: In the name [that is, by the command] of the God of Israel (did they prophesy) unto them, [commanding them to re-build the building of the Temple.]

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jofadab. [Who had carried up the captives out of Babel. See above chap. 2. 2. and 3. 2. and 4. 23.] and began to build the house of God, who (dwelleth) at Jerusalem; and with them the Prophets of God that underproped them. [Strengthening the zealous by the word of the Lord, and reposing the slow and backward ones. See Hag. chap. 1. and 2. and Zech. 1. 16, &c.]

3 At that time came unto them Thathnai the Deputy on this side the River, and Sitbar-Boznai, [Chald. Secher-Boznai] and their company, and said thus unto them; who hath given you command to build this house, and to finish this wall?

4 Then said we thus unto them: [As is related below vers. 11, &c.] (And) what were the names of them that builded this building [because they had likewise asked this question, below vers. 10. Others take these words thus: (Moreover they said) what are the names of the men that have built this building?]

5 But the eye of their God was upon the Eldest of the Jews, [That is, God watched over them, and took care for them] that they hindered them not, until the matter came to Darius, and then they brought a letter back concerning the same.

6 The copy of the letter that Thathnai the Deputy on this side of the River, with Sitbar-Boznai and his company, the Apharabekites that were on this side of the River, sent unto King Darius.

7 They sent relation unto him: And therein was written thus: Unto King Darius be all peace.

8 Be it known unto the king, that we went into the country of Judah, to the house of the great God, which is built with great stones, [Chald. stone of burning, or, rolling; that is, which could not be carried, but must be rolled in and fro by Engines. Otherw. marble-stone] and wall of red brick: [intimating that the work was already brought to that pass, that the beams and rafters were laid for floorings] and that work is done perfectly, and goeth on prosperously, throw their hands.

9 Then asked we the Eldest, (and) said thus unto them: Who hath given you a command to build this house, and to finish this wall?

10 Furthermore, we asked of them their names also, to certifie them unto thee, that we might write the names of the men that were the heads among them.

11 And they returned us this kinde of answer, saying, We are the servants of the God of heaven and Earth, and build the house that was builded many years ago; For a great king of Israel [Namely, Salomon] had builded, and finished it.

12 But after that our Fathers had provoked the God of heaven unto wrath, he delivered them into the hand of Nebuchadneger the king of Babel, the Chaldean, who destroyed this house, and carried the people away to Babel. [See 2 Chron. 36. 16, 17, &c.]

13 But in the first year of Cores the king of Babel, King Cores gave command to build this house of God. [See 2 Chron. 36. 22, &c. Ezra 1. 1, &c.]

14 The vessels of the house of God, that were of gold and silver, which Nebuchadneger had taken away;

out of the Temple that was at Jerusalem, and brought them into the Temple of Babel, these did King Cores fetch forth out of the Temple of Babel, and they were delivered unto one, whose name was Sebulzar, [See above chap. 1. on vers. 8.] whom he [To wit, Cores or Cyrus] had made Deputy.

15 And he said unto him; take these vessels, go, carry them down into the Temple which is at Jerusalem, and let the house of God be builded upon its place.

16 Then came the same Sebulzar. He laid [Chald. gave] the Foundations of the house of God, who (dwelleth) at Jerusalem: [or which (meaning the Temple) is at Jerusalem; and there hath been built (on it) from that time until now, but (it is) not (yet) finished.]

17 Now then if it seem good to the king, I Chald. (be) good with the king; that is, if the King finde it good, or if it be acceptable unto him] let there be search made in the kings treasure-house [that is, in the Kings Chancery, or court of Records, where all writings worthy to be remembered and recorded, were laid up ad kept. So chap. 6. 1.] which is there at Babel, whether it be (so) that a command was given by King Cores, to build this house of God at Jerusalem: And let them send the kings pleasure to us concerning this (matter). [For, let the king send his pleasure to us concerning this (matter). Chald. let him send the kings pleasure, (that is, let the king send his pleasure) to us concerning this (matter)]

C H A P. VI.

King Darius causeth search to be made for the command of King Cores, v. 1. which being found, the king sendeth a very strict command to his Governour, and to all his Council, not only to rebinde the Jews, but to help and assist them all manner of waies, as well in the building of the Temple, as in all necessary requisite for the worship of God, v. 2, 3, &c. The Governour obeyeth this command, and so the Temple is finished and dedicated, v. 13. Moreover, the passover-cast is kept with joy, v. 19.

Then King Darius gave command: [After they had made search, and found out King Cyrus his charge, Darius gave command to build up the Temple: The words of this command follow in the sixte verse.] And they sought in the Chancery (or court of Rolls) [Chald. in the house of books] where the treasures were laid up, [see above chap. 5. on vers. 17.] in Babel, [understand, not the city of Babel, but the countrey and dominion of Babylon taken in a large sense, and Media also reckoned under it.]

2 And (there) was found at Achmetha [Some hold this to be Ecbatana, where the Kings of Media kept their court in summer, from whence they conceive this place to have had the name of Achmetha, as their court in winter was kept at Seleucia by the River Tigris. Oth. in a chest, or cupboard] in the castle that is in the countrey of Media, a roll; [as if we should say, rolled together, a part of a book, called in Latine volumen, in English volume; because the books of old were written in long rolls made of the bark of trees, and wound or rolled together, Psal. 41. 8. and Jer. 36. 2. and Ezek. 2. 9. we finde a roll of a book; and Ezek. 2. 10. Rev. 5. 1. a book written within and without, which is thought to have been a roll, for the Jews have yet at this day in their synagogues, the book of the Law of Moses, written in a long great roll of parchment:] and therein was written thus, REMEMBRANCE; [this seemeth to have been the superscription of the ensuing memorial of record.]

3 In the first year of king Cores, king Cores gave this command : The house of God at Jerusalem, the same house shall be builded in the place where they offer offerings, [Or, for a place, &c.] and the Foundations thereof shall be heavy : [Chald. properly, bearing ; that is, to heavy and strong, that they may be able to bear the building.] The height thereof threecore elts (or cubits) [this is understood by some of content or permutation, that the Temple should be raised up high, whereas Salomons Temple was but thirty elts high, 4 Kings 6. 2. Now it appeareth by Haz. 2. 2. that this building was not comparable to Salomons Temple. See likewise above chap. 3. 12.] and the breadth thereof threecore elts.

4 With three rows of great stones, [As above chap. 5. 8. See there.] and one row of new Timber : And the charges shall be given out of the kings house.

5 Moreover, the golden and silver vessels of the house of God, which Nebuchadnezzar carried away out of the Temple which was at Jerusalem, and broughte unto Babel, shall be restored to go to the Temple which is [Or shall be] at Jerusalem, to his place, [to wit, of the Temple; or every one to his place, meaning this of the vessels.] and they shall be carried down [oth. ye shall carry them down, or carry ye them down] to the house of God.

6 Now thou Shabnai, Deputy on the other side of the River [Euphrates] thou Sibar-Boznai, with your company, [Chald. and their company] the sipharcebaties that are on the other side of the River, be ye (as) far from thence. [That is, take heed that you do not in any wise approach to hinder this work.]

7 Let them doe in the labour of this house of God : [That is, let them go on unhindered and unmolested in the labour or work.] Let the Governour of the Jews, and the Elders of the Jews build this house of God in its place.

8 Also command is given by me, what ye shall do to the chief of the Jews, for to build this house of God : To wit, that out of the kings gold of the tribute on that file of the letter the expenses be lawfully given to the men, that they be not hindered. [Chald. that they may not cause to cease.]

9 And that which is needfull, [Or, that which they have need of.] as young bullocks, [Chald. fowls, or children of exca] and rams, and lambs, for burnt-offerings unto the God of heaven, wheat, wine, and oil, according to the Priests which are at Jerusalem, let be given them day by day, let there be no failing.

10 That they may offer offerings of a pleasant smell [See Gen. 8. on ver. 21.] unto the God of heaven, and pray for the life of the king and his children.

11 Moreover, command is given by me, (but) whatsoever shall alter this word [That is, transgress this command of mine, or do in any wise contrary thereto. So in the following verses, Item Dan. 3. 28. and 6. ver. 9. and 16.] a piece of timber shall be pulled (down) from his house, and let up, whereon he shall be hanged up : [Chald. blotted out.] and his house be made a dunghill for it. [Io Dan. 2. 5. and 3. 28.]

12 Now the God, that hath caused his name to dwell there, throw down all kings and nations that shall stretch forth their hands, to alter (and) to destroy this house of God which is at Jerusalem. I Darius have given the command : let it be done speedily.

13 Then Shabnai the Deputy on that side of the River, Sibar-Boznai, and their company, did speedily so, according to that which king Darius had sent. [That is, according to the command which the king had sent.]

14 And the Elders of the Jews builded, and went on prosperously, through the Prophecy of Haggai the Prophet, and Zacharia the son of Iddo : And they builded and finished it, according to the command of the God of Israel, and according to the command of Cores, [See above chap. 1. 1. and 5. 13. and in this chapter ver. 3. &c.]

and Darius, [See above cha. 4. on ver. 24.] and Artababshtha the king of Persia [those that by Darius, do understand the son of Hystaspis, hold this man to be Artaxerxes-Longimanus ; that is, the Long-banded Artaxerxes : But those that hold Darius, mentioned in the text, to be Darius Nartes, understand by this Artababshtha Artaxerxes Mnemon ; that is, the mindfull, or remembering Artaxerxes, who reigned a long time with his Father, and after that yet a long time alone, so that some do attribute unto him in all, threecore and two years.]

15 And this house was finished on the third day of the month Adar, [Agreeing for the greatest part with February, and likewise with a part of March] that was the sixth year of the reign of king Darius.

16 And the children of Israel, the Priests, the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy. [Compare Exod. 40. Numb. 7. on ver. 16. 1 Kings 8. 63. Nehem. 12. on ver. 27.]

17 And they offered toward the dedication of this house of God, an hundred bullocks, two hundred rams, four hundred Lambs, and twelve he-goats for a sin-offering for all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their distinction, and the Levites in their divisions, for the service of God [That is, every one in his order, rank, course, and in his ministry or service] that is at Jerusalem, according to the precept of the book of Moses. [See Numb. 6. 57. &c. Item ver. 32. and chap. 8. 9. &c. Understand with him, that they renewed the ordinance made by David, 1 Chron. 24. 3. 4. 5. &c.]

19 Also the children of the captivity kept the passover, on the fourteenth day of the first month. [Called Abib. See Exod. 12. 2. 6. and 13. 4. 5.]

20 For the Priests and the Levites had cleansed themselves as one (man), they were all clean : and they flew the passover for all the children of the captivity and for their brethren the Priests, and for themselves. [Compare 2 Chron. 29. 24. 34. and 30. 17. and 35. 3. 6.]

21 So the children of Israel which were come against out of the captivity, together with all (or every one) that had persecuted himself unto them from the mid-days of the beastes of the Land, [According to the Lev. Ex. 12. 48. and Num. 9. 14.] to seek the LORD the God of Israel, [that is in this place, to leave him with the heart, and to walk in his ways] did eat. [to wit, the passover.]

22 And they kept the feast of unleavened bread (loaves) seven dates with joy : For the LORD had made them joyful, and turned the heart of the king of Assur [He was properly King of Persia, but Allyria and Chaldaea (which in times past had plagued Israel) were now under his dominion. Perhaps he also kept his court at this time in Allyria : For some do write that Darius having divided the government with his son, kept Allyria also unto himself] unto them, to strengthen their hands in the work of his house of God, the God of Israel. [That is, to make them courageous and cheerful to go about this work. Compare above cha. 1. 6.]

C H A P . VII .

Esra the Priest and Scribe (whose genealogy is here specified) goeth up in the second year of king Artababshtha (otherwise called Artaxerxes) with many of the people, from Babylon to Jerusalem, ver. 1. &c. A copy of the gracious and strict commission which the king gave him along with him, 11. for which Esra giveth God hearty thanks, 27.

x Now

Now after these translations, in the reign of Artababshtha [See above chap. 6. on v. 14.] king of Persia, Esra the son of Seraj, the son of Azarja, the son of Hilki.

The son of Sallum, the son of Zadok, the son of Ahim,

the son of Amrija, the son of Azarija, the son of Merajab,

the son of Zerebja, the son of Hezi, the son of Bukki,

the son of Abisua, the son of Pinchas, the son of Eleazar, the son of Aaron, [Compare 1 Chron. 6. 4. &c. where the progenitures of Esra are specified in a greater number, some being here left out for brevitys sake] the chief Priest. [See 2 Kings 25. on v. 18.]

6 This Esra went up from Babel : and he was a ready scribe [Hebr. writer ; whereby its meant one that is well versed in the holy scripture, and is a Teacher or master of it, or excellent so. The same word is also often used in the new Testament. See below ver. 11. and 21. Jer. 8. 8. Compare Psal. 45. 2.] in the law of Moses, which the LORD the God of Israel hath given : And the king granted him all his request, according to the hand of the LORD his God upon him. [that is, because the LORD was with him, and blessed his design and purpose, ording and governing things by his divine providence, according to his will and desire. Compare v. 9.]

7 Also (some) of the children of Israel, and of the Priests, and the Levites, [This is said here in general by way of anticipation, but how the Levites met Esra by the way, and went up along with him, see thereof below chap. 15. 8. &c.] and the Singers, and the Porters, and the Netuinims, [see above chap. 2. on ver. 43.] went up to Jerusalem, in the seventh year of king Artababshtha.

8 And he came to Jerusalem in the fifth month : [Called Abib, answering partly to Sivy, and partly to August] that was the seventh year of this king.

9 For upon the first (day) of the first month [Called Abib, or Nisan] was the beginning [Heb. the laying of the ground-work, or foundation. Some take it for the consultation or advising.] of the going up from Babel : And on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. [Compare above ver. 6. with the annotat. there, and below v. 28.]

10 For Esra had disposed his heart to seek the law of the LORD, and to do (it), and to teach in Israel the statutes and the judgements. [Hebr. institution and right.]

11 Now this is the copy of the letter that king Artababshtha gave unto Esra the Priest, the Scribe : The Scribe of the words of the commandments of the LORD, and of his statutes concerning Israel.

12 Artababshtha king of kings, unto Esra the Priest, the Scribe of the law of the God of heaven ; perfect (scribe), [oth. to the perfect (scribe)] and at such a time. [See above chap. 4. on ver. 11.]

13 Command is given by me, that whosoever of the people of Israel, and of his Priests and Levites in my Realm, is willing to go (up) to Jerusalem, that he go with thee.

14 Forasmuch as thou art sent from before the king, and his seven Counsellours, [Compare Esaj. 1. 14.] to make inquiry in Judaea and at Jerusalem according to the law of thy God, [to inform thy self, whether the law of God be well kept, or no, and to set up again, and repair according to the law, all that is decayed and fallen to ruin] which is in thine hand : [that is, which thou hast perpetually with thee, or takest along with thee, wherewith thou conversest and dealest, and which thou knowest to use readily upon any occasion whatsoever. So

15 And to carry the silver and gold, which the king and his Counsellours have freely given unto the God of Israel, whose dwelling is at Jerusalem :

16 Therefore with all the silver and gold that thou shalt finde [That is, canst attain to, or get] in all the country of Babel, with the free-will-gift of the people, and of the Priests, who give willingly for the house of their God which is at Jerusalem.

17 That thou mayest buy speedily [Or, therefore buy] for that money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the house of your God which is at Jerusalem.

18 Moreover, whatsoever shall seem good unto thee, and to thy brethren, to do with the rest of the silver and gold, thou shalt do (that) according to the good pleasure of your God.

19 And the vessels that are given thee for the service of the house of thy God, give (them) again before the God of Jerusalem.

20 Now the rest that shall be needfull for the house of thy God, which thou shalt have occasion to bestow, thou shalt bestow (it) out of the kings Treasurie-house.

21 And command is given by me, me king Artababshtha, unto all (you) treasurers that are on that side of the River, that whatsoever Esra the Priest, the Scribe of the law of the God of heaven shall request of you, it be done speedily.

22 Into an hundred talents of silver, [Of a talent, see Exod. 25. on ver. 39.] and to an hundred Cors of wheat, and to an hundred Baths of oil, [of such measure, Cor and Bath, see 1 Kings 4. on ver. 22. and 1 King 7. on ver. 26.] and salt without prescript. [that is, without prescribing the measure thereof, or as much as they shall have need of.]

23 Whatsoever is according to the command of the God of heaven, let it be carefully done for the house of the God of Heaven : For why should there be great wrath upon the Realm of the king and his children ? Intimating that he should accordingly be Gods wrath and judgment upon himself, his kingdom and children, if he should do otherwise.]

24 Also we certify you, concerning all Priests, and Levites, Singers, Porters, Netuinims, and Ministers of the house of thy God, that it shall not be lawful to lay tribute, gold impost, and toll [See above chap. 4. on ver. 13.] upon them.

25 And thou Esra, according to the wisdom of thy God that is in thine hand, [That is, which thy God hath given thee, or hath wrought in thee. Or else, understand the law of God, wherein the wisdom of God is revealed, as above verse 14.] set Rulers and Judges [oth. Judges and Examiners of matters] which may judge all the people that are on that side of the River, all those that know the laws of thy God, and unto him that knoweth them not ; shall ye make (them) known.

26 And whosoever shall not do the law of thy God, and the law of the king, let judgement be done speedily upon him ; whether it be unto death, or unto banishment, [Chald. rooting out ; because a mans country or birth-place, is like a field, wherein he is planted and rooted, and the expelling or driving out from thence, is like a rooting out.] or unto confiscation of goods, or unto bonds.

27 Praised be the LORD, [That are now Esra's words. Heb. blessed, &c.] the God of our Fathers, that hath not such a thing into the heart of the king, to adorn the house of the LORD, which is at Jerusalem.

28 And hath inclined kindness [Or, goodness, favour] toward me, before the face of this king, and of his Counsellours, and of all the kings mighty Princes : So strengthened my self, [that is, I took courage] according to the hand of the LORD my God upon me, [com-

pare above on ver. 6.] and the heads out of Israel gathered together to go up with me.

C H A P. VIII.

A Register of those that went up with Ezra, ver. 1, &c. Ezra viewing the people by the way at Abava, and finding no Levites among them, sendeth to Caspasia, and getteth from thence some wise and understanding Levites, and Nehinims, 15. proclaimeth a fast, to beg of God a prosperous journey, 21. delivereth all the treasures to the chief of the Priests and Levites to keep, and to deliver them in the house of the Lord, 24. He taketh his journey, and cometh successfully to Jerusalem, 31. The treasures are faithfully delivered, where they ought to be, and the kings commissions and commands are delivered unto his Deputies and Governours, and obeyed by them, 33.

Now these are the heads of their fathers, with their genealogy, which went up with me from Babel, under the reign of King Artabastus.

2 Of the children [Or, sons; that is, posterity; and join the sequel] of Pinebas, Gersom, of the children of Ithamar, Daniel: of the children of David, Hatus.

3 Of the children of Secheja, of the children of Parbus, Zacharia: and with him were reckoned by genealogies in talents, an hundred and fifty.

4 Of the children of Babath, Azab, Eliechenai, the son of Seraja: and with him two hundred males.

5 Of the children of Secheja the son of Jahaziel: and with him three hundred males.

6 And of the children of Adia, Ebed the son of Jonathan: and with him fifty males.

7 And of the children of Etam, Jeshia, the son of Athalia: and with him seventy males.

8 And of the children of Septhaja, Zebadja the son of Michael: and with him fourcore males.

9 Of the children of Joab, Obadja the son of Jehiel: and with him two hundred and a lxxviii males.

10 And of the children of Selomich, the son of Josphaja: and with him an hundred and threescore males.

11 And of the children of Bebai, Zacharia the son of Bebai: and with him twenty and eight males.

12 And of the children of Azgad, Johanan the son of Katan: and with him an hundred and ten males.

13 And of the last children [That is, the last-born children, as some understand it: or this may be said in respect of the others, that went up first with Zerubbabel] of Adonikam, whose names were these 3 Eliphezer, Jehiel and Senaja: and with them threescore males.

14 And of the children of Bigvai, Uthai and Zabud: and with them seventy males.

15 And I gathered them together at the river, going to [Others, at, in] Abava, [Some understand by this word Abava, Adiabena, or, Adavena, a Country or Province of Assyria, so called (according to their opinion) from the chiefest River Adava. Others understand by the word River mentioned in the Text, Euphrate, and by Abava another River, that runneth into the Euphrate, or, which receiveth Euphrates running by it. See below ver. 21. 31.] and we camped our selves there three days: then I viewed the people, and the Priests, and found there none of the children of Levi. [Meaning, Levites, For there were some there of the priestly stock or line, who were also of the Tribe of Levi. See above v. 2. and further above chap. 7. 7. with the Annotations.]

16 Then sent I to Eliezer, to Aric, to Senaja, and to Elnathan, and to Nathan, and to Zacharia, and to Meshulam, the heads: and to Joharib, and to Elnathan, [To wit, for them to come to me, and to receive a charge unto

Ido, as followeth] the teachers. [Hebr. properly, making wife, or, understanding, giving understanding; that is, instructing, teaching: or, understanding (men:) for the Hebrew word is used both ways. So Dan. 11. 33. and 12. 3.]

17 And I gave them charge unto Iddo, the head in that place [This Iddo seemeth to have been the chiefest teacher, or, master of the Levites, that were there] Caspasia: [this is held to be the land of the Caspians, where the great sea was, called Mare Caspium, or, Hyrcanum, between the Caspian and Hyrcanian mountains: from whence (although it was a great way off from thence) yet by the blessing of God, the benefit and help of the Kings command, and the ordinary Pension-Post-houses, (which were every way appointed to conduct them, and to further them in their journey) they speedily came to Jerusalem] and I put the words into their mouth, [as 2 Sam. 14. 3, &c.] for I say to Iddo, his brother, [Hebr. Achin: some take that to be a proper name] (and) (to) the Nehinims [see above chap. 2. on ver. 43. Others, appointed. Hebr. given, or, given up] in the place Caspasia, that they should bring unto us ministers for the house of our God.

18 And they brought unto us, according to the good hand of our God upon us, [As above chap. 7. 9. and below ver. 31.] a man of understanding, of the children of Machi, the son of Levi, the son of Israel: namely, [Hebr. and] Serachja, with his sons and brethren, eighteen.

19 And Hachabja, and with him Jeshia, of the children of Merari: (with) his brethren, and their sons, twenty.

20 And of the Nehinims, whom David and the Princes had given for the service of the Levites, [When he appointed the courses of the Levites, 1 Chron. 25, & 16. See also Job. 9. 21. and 1 Chron. 9. 2.] two hundred and twenty Nehinims, which were all named by name.

21 Then I proclaimed a fast there at the river of Abava, [Others, of Abava: to below ver. 31.] that we might humble our selves [compare Lev. 16, on ver. 29.] before the face of our God, to request him a right way for us, and for our little ones, and for all our substance. [That he would be pleased to conduct, defend, and bring us in safety and with good success unto Jerusalem.]

22 For I was ashamed to desire of the king in staff and horse-men, to help us against the enemy, in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good, [To defend them] that seek him: but his power and his wrath is against all (them) that forsake him. [To refrain, or to destroy them by his almighty and avenging hand.]

23 So we fasted, and requested that thing of our God, and he let himself to be intreated of us. [Or, he was intreated of us. See Gen. 25. on v. 21.]

24 Then I separated twelve of the chief of the Priests: Serachja, Hachabja, and ten of their brethren with them.

25 And I weighed unto them the silver, and the gold, and the vessels, being the offering of the house of our God, which the king and his counsellours, and his Princes, and all Israel, that were found there, had offered.

26 I then weighed unto their hand six hundred and fifty talents of silver, [See Exod. 25. on ver. 39.] and an hundred silver vessels in talents; [or, of talents: which may be thus understood, that every piece weighed a talent] of gold, an hundred talents:

27 And twenty golden cups, at a thousand drams [See above chap. 2. on ver. 69.] and two vessels of bright gold [some very bright] copper, desirable as gold.

28 And I said unto them, Ye are holy [Hebr. an holiness] unto the LORD, and these vessels are holy: also this silver, and this gold, the free-will gifts unto the LORD God of your Fathers.

29 Watch (ye) and keep it, until ye weigh it up in pre-

the presence [Hebr. before the face] of the chief of the Priests and Levites, and of the Princes of the Fathers of Israel, at Jerusalem in the chambers of the house of the LORD. [See 1 Kings 6. on ver. 5. Nehem. 10. 39. and 11. 44. 13. 4. 5. 9.]

30 Then the Priests and the Levites received the weight of the silver, and of the gold, and of the vessels; to bring (them) to Jerusalem, unto the house of our God.

31 So we departed from the River Abava, on the ninth (day) of the first month, [See above chap. 7. on ver. 9.] to go unto Jerusalem: and the hand of our God was over us, [as ver. 18.] and delivered us from the hand of the enemy, and of him that laid wait (for us) by the way.

32 And we came to Jerusalem: and we abode there three days. [That is, we staid long, and rested our selves thoroughly.]

33 Now on the fourth day was the silver, and the gold, and the vessels weighed in the house of our God, unto the hand of Meremoth, the son of Urias the Priest: 34 and with him (was) Eliazar the son of Pinebas: and with them Joharib the [son] of Jushin; and Nodaja the son of Binui, & Levites.

34 According to the number, and according to the weight of them all: and all the weight was written down at that time.

35 (And) those that had been carried away, [Hebr. the children of the carrying away, or, captivity: as above often] which were come out of the captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin-offering: all for a burnt-offering unto the LORD.

36 After that they delivered the kings laws [That is, commands, commissions, orders, ordinances] unto the kings deputies at governours on this side the river, [Euphrates] and they furthered. [Hebr. heaved up, lifted up] the people, and the house of God. [That is, they helped them, and were assistant and beneficial unto them in all things, according to the Kings order and command. See above chap. 1. on ver. 4.]

C H A P. IX.

Ezra is informed, that the people had grievously offended in making mixt marriages with the heathen, ver. 1. For which he mourneth exceedingly, and maketh a mournful and fervent prayer unto God in publick, 3, &c.

Now when these things were fulfilled, the Princes came near to me, saying, The people of Israel, and the Priests, and the Levites, are not separated from the nations of these lands, [Which perilled in the heathenish abominations of idolatry, with whom God had expressly (Deut. 7. 2, 3, &c. and elsewhere) forbidden his people to marry] (doing) according to their abominations, (namely) of the Canaanites, of the Hethites, of the Pherezzites, of the Jebusites, of the Ammonites, of the Moabites, of the Egyptians, and of the Amorites.

2 For they have taken of their daughters for themselves, and for their sons, so that the holy seed [That is, the holy generation, which Israel was, in respect of the covenant, that Gd had made with Abraham and his seed, Comp. Gen. 6. 2. 1 Cor. 7. 14.] have mixed themselves with the nations of these lands: yet the hand of the Princes, and Rulers [or, Governours, Magistrates, Profectours] hath been the first in this transgression. [Having thus given bad example unto others.]

3 Now when I heard these things, I rent my garment;

and my mantle: [See Genes. 37. on ver. 29.] and I plucked out (some) of the hair of mine head, and of my beard, [not out of doubting or despair, or out of superstitious, (forbidden, Levit. 19. 27.) but out of exceeding great grief and perplexity at this abomination] and sat down astonied. [Or, solitary, desolate.]

4 Then there assembled themselves unto me, all those that trembled at the words of the God of Israel, [That is, those that feared the Lord and his Word from the heart. Compare Isai 66. 2, 5:] because of the transgression of those that had been carried away: [Hebr. of the carrying away: as above chap. 35. and elsewhere often] but I sat still astonied until the evening-offering. [See Exod. 29. 39, 41. Num. 28. on ver. 4.]

5 And about the evening-offering I rose up from my heaviness, when I had now rent my garment, and my mantle. And I bowed my self on my knees, and spread out my hands unto the LORD, my God.

6 And I said; My God, I am ashamed, and blissh, to lift up my face to thee, my God: for our transgressions are multiplied even above (our) head, and thine wrath is grown great unto the heaven. [Compare 2 Chron. 38. on v. 9.]

7 From the days of our Fathers are we in great guilt unto this day: and for our iniquities have we, our kings, (and) our Priests, been delivered into the hands of the kings of the lands, in sword, in captivity, and in prey, and in confusion of face, as it is this day.

8 And now as it were, (for) a little moment, grace hath been shewed from the LORD our God, to recover an escaping. [That is, one that have escaped:] to ver. 13, 14, 15.] and to give us a nail, [that is, some of our estate. Compare Isai 22. 23.] in his holy place, [Hebr. in the place of his holiness] to enlighten our eyes, [that is, to refresh, or revive us. Compare 1 Sam. 1. 27, 29.] our God, and to give us a little life in our bondage, [That is, reparation, reviving, that we may (as it were) lurch heath; a little: forbearance.]

9 For we are bond men; yet our God hath not forsaken us in our bondage; but he hath inclined mercy [As above chap. 7. 28.] unto us before the face of the kings of Persia, that he might give us (a little) life, to exit the house of our God, and to set up the desolations thereof, [that is, to repair and reform the decayed house and worship of God] and to give us a Fence [or, Wall; such as are wont to be cast up about vineyards of loose stones] in Juda, and at Jerusalem. [Intimating that God had already in a manner begun to secure and safeguard them against their enemies round about.]

10 And now, O our God, what shall we say after this? for we have done forsaken thy commandment:

11 Which thou hast commanded by the ministry [Hebr. hand] of thy servants, the Prophets, saying, The land, into which ye go to inherit it, is a filthy land, [Hebr. a land of separation: a comparison taken from a woman, or some other person, that is separated from the company and society of men by reason of some uncleanness. See Levit. 12. on ver. 2. and Num. 19. on ver. 9.] through the filthiness of the nations of the lands, because of their abominations, wherewith they have filled it, from the one end to the other end, [Hebr. from mouth to mouth; that is, every where from one end to another: or thus that one uncleanness hath continually followed and succeeded another. Compare 2 Kings 10. 21. and 11. 16.] with their uncleanness.

12 Now then ye shall not give your daughters unto their sons, nor take their daughters for your sons, neither shall ye seek their peace, [That is, their welfare, prosperity] or their good, for ever; that ye may grow strong, and eat the good of the land, and cause your children to inherit (it) for ever. [See Gen. 17. on v. 7.]

13 And after all that is come upon us, for our evil works, and for our great trespass: because thou, O our

God, hast bin here! (that we) are (not) (quite brought) low by reason of our iniquity, [as thou hast threatened us, Deut. 28. 43.] Others, thou hast kept back (thyself, or, thy wrath, thy rod) beneath our iniquity. That is, thou hast punished us less, than we have deserved by our sins; and hast given us an escaping as this is;

14 Should we now return to frustrate thy commandment, to join in affinity with the nations of these abominations? Wilt thou not be angry against us, until thou hast conjured us, (so) that there should be no remnant, nor escapings?

15 O LORD God of Israel, thou art righteous, for we are left for an escaping, as it is this day: Behold, we are before thy face in our guilt, for there is no man able to stand before thy face, because of this. [Or, with this.] The meaning is, Thou art the righteous God, that keepeth his covenant and promise for the: Al sinner's sake, who shall fastidiously justice for the peoples sins; the same appearing; thereby, that we are escaped, although banded and laden with a great guilt, in respect whereof we were not able to stand before thee, if thou shouldst deal with us according to our defaults. Compare Nehem. 9. 8. &c.]

C H A P. X.

The people weep with Ezra, ver. 1. &c. Sechanja comforteth Ezra, and giveth him good counsel, 2. which he followeth, engaging the chief of the Priests, the Levites, and all the people, by oath, to do according to the law of God, 5. All the people by a strict proclamation are assembled unto Jerusalem, where Ezra convinceth them, and redresseth all things into good order according to the law of God, 7. The names of the Priests and Levites that had also married strange wives, and were parted from them, 18.

When Ezra prayed thus, and when he made (this) confession, [Of the sins of all the people in general, and of this great sin of marriages made and contracted with the idolatrous heathens in particular] weeping, and casting himself down before the house of God; there assembled unto him out of Israel a very great congregation, of men, and women, and children; for the people wept with a great weeping.

2 Then Sechanja the son of Jehiel, (one) of the sons of Eliam, answered, [That is, he uttered himself, began to speak. See Judges 8. on ver. 3.] and said unto Ezra: We have transgressed against our God, and we have caused strange wives of the nations of the land to dwell (with us): [that is, have married them, or taken them into matrimonial society and cohabitation. See ver. 10. 14, 17, 18. and Nehem. 13. 23, 27.] but now there is hope for Israel, concerning this. [To wit, this hope; that we endeavour by true repentance to escape Gods judgment: whereof in the sequel.]

3 Now then, let us make a covenant with our God, to cause all (those) wives, and whatsoever is born of them to depart away according to the counsel of the Lord, and of those that tremble before the commandment of our God: [as above chap. 9. 4.] and let there be done according to the law.

4 Arise, for this matter belongeth unto thee, [Or, (lieth) upon thee: that is, it concerneth thee, it is thy office, thy duty; as being Priest, and having charge and commission from the king of Persia] and we will be with thee; be strong, and do it.

5 Then Ezra arose, and made the chief of the Priests, the Levites, and all Israel to swear, that they should do according to this word: and they swore.

6 And Ezra rose up from before the house of God [To wit, out of the place of the peoples court] and went into the chamber of Johanan the son of Elzabib: [there to advise and deliberate concerning a sure way and order

for the execution of that which is mentioned in the sequel] when he came thither, he did neither eat bread, nor drink water 3 [that is, he took no sustenance at all, neither meat, nor drink] for he mourned for the transgression of them that had been carried away. [See above chap. 9. 4. so in the sequel.]

7 And they caused a voice to pass [That is, a precept to be published, a proclamation to be made, as above chap. 1. 1.] throughout Judah and Jerusalem, unto all the children of the captivity, that they should gather themselves together unto Jerusalem.

8 And (that) whatsoever should not come within three days, according to the counsel of the Princes, and all his substance should be banned: and he himself should be separated from the congregation of them that had been carried away. [Hebr. carrying away.] The meaning is, he should be held as an excommunicated person, cut off, and banished from the congregation.]

9 Then all the men of Judah and Benjamin gathered themselves together at Jerusalem, within three days: it was the ninth month, [Called Chisleul, answering to part of November, and part of December] on the twentieth (day) of the month: and all the people came in the street of the house of God [see Nehem. 2. 8. whence some do gather, that there is meant the place of the court of the Temple, which at this time lay yet open and unwall'd] trembling [through conscientiousness of their sin, and for fear of Gods punishment] for this thing, and because of the great showers of rain.

10 Then Ezra the Priest stood up, and said unto them: Ye have transgressed, and caused strange wives to dwell (with you): to increase the guilt of Israel. [Hebr. to add unto the guilt of Israel.]

11 Now then make [Hebr. give] confession unto the LORD God of your Fathers, and do his pleasure, and separate your selves from the nations of this land, and from the strange wives.

12 And all the congregation answered, and said with a loud [Hebr. great] voice: according to thy words, so it becometh us [compare above ver. 4.] to do.

13 But the people are many, and it is a time of great rain, (so) that we are not able to stand [Hebr. no power is (in) us to stand] here without: neither is it a work of one day or two: for many of us have transgressed [Hebr. we have multiplied to transgress] in this thing.

14 Let, we pray, our Princes of all the congregation stand (over this) (matter); [This is thus supplied from the following verse] and (let) all that are in our cities, that have caused strange wives to dwell (with them), come at appointed times, and with them the eldest [as having particular knowledge of the inhabitants of their places, and being able to inform the great council at Jerusalem of all that happened] of every city, [Hebr. of city and city] and the judges thereof, until we turn away from us the heat of the wrath of our God, for this matter. [Others, as long as this thing lasteth: or, until the thing be ended.] Item, concerning this thing.]

15 Onely Jonathan the son of Asabel, and Jehuziel the son of Tikvah stood over this (matter:); [It seemeth that these alone among the Priests, were not guilty of this offence. Compare herewith that which followeth] and Meshullam, and Sabbathai the Levite helped them.

16 And the children of the captivity did so; and Ezra the Priest (with) the men, the heads of the Fathers, according to the house of their Fathers, and they all (called) by (their) names, separated themselves; and they sat on the first day of the tenth month, [Called Tebet, answering partly to December, and partly to January] to examine the matter.

17 And they made an end with all the men, that had caused strange wives to dwell (with them:); by the first day of the first month, [Called Abib, or, Nisan, answering to a part of March, and to a part of April.]

18 And there were found of the sons of the Priests, that had caused strange wives to dwell (with them:); of the sons of Jehuza the son of Shezai, and his brethren Massea, and Eliezer, and Jariib, and Gedalia.

19 And they gave their hand, [That is, they promised by giving the hand. Compare 2 Kings 10. 14.] that they would cause their wives to depart: and being guilty (they offered) a Ram of the flock for their guilt. [See Lev. 4. 3. &c. where the Priests as well as the common people are enjoined, besides the confession of their sin, to bring their offering also.]

20 And of the children of Immer, Hanani, and Zebidja.

21 And of the children of Harim: Massea, and Elja, and Semaja, and Jehiel, and Uzra.

22 And of the children of Pasbur: Elioenai, Masasja, Ismael, Nebinnel, Jofabad, and Elasa.

23 And of the Levites: Shezai, and Simeai, and Kelasai, (the same is Keliasa) Peishajja, Juda, and Eliezer.

24 And of the singers, Eljashib: and of the porters, Salum, and Telem, and Uri.

25 And of Israel: [Hitherto have been related the guilty ones in the Ecclesiastical state, that were Churchmen, that pertaining to the ministry and service of the Temple: now follow those that were without among the people] of the children of Puro, Kamjai, and Fezia, and Malchias, and Benjamin, and Eleazar, and Malchias, and Benjai.

26 And of the children of Elam: Nathanja, Zacharias, and Jehiel, and Abdi, and Jeremosh, and Elja.

27 And of the children of Zarus: Eljoenai, Eljashib,

Nathanja, and Jeremosh, and Zabadi, and Aziza.

28 And of the children of Bebai: Johanan, Hanania, Sabbai, Athlai,

29 And of the children of Bani: Meshullam, Maluch, and Adaja, Jafub, and Seal, Feremosh.

30 And of the children of Pahat-Moab: Adna, and Ghelai, Benaja, Massea, Matthanja, Beqalcel, and Binnai, and Manasseh.

31 And of the children of Harim: Eliezer, Jofai, Malchias, Semaja, Simcon,

32 Benjamin, Maluch, Semarja.

33 Of the children of Hasum: Matbnai, Matharba, Zabadi, Elipheter, Jeremai, Manasseh, Simai.

34 Of the children of Bani: Maadai, Amram, and Hei,

35 Benaja, Bedaja, Cheluhai, [Or, Chelubi.]

36 Panja, Meremoth, Eljashib,

37 Matthanja, Matbnai, and Masai,

38 And Bani, and Binnai, Simei,

39 And Selenja, and Nathan, and Adaja.

40 Machabibai, [Or, Machababai] Sarai, Sarai.

41 Azarel, and Selenja, and Semarja.

42 Salum, Amaria, Jofeph.

43 Of the children of Nebo: Feiel, Matbitja, Zabadi, Zebina, Fadda, [Or, Faddan] and Feel, Benaja.

44 All these had taken strange wives, and some of them had wives, by whom they had gotten children. [Hebr. and they had set sons, or, children: intimating that they left their heathenish wives, as well those that had children, as those that had none, as is affirmed above ver. 2. Others, and among them were wives that had brought forth children.]

The end of the Book of E Z R A.



THE BOOK OF NEHEMIA.

The Argument of this Book.

Nehemias (being Cup-bearer to the King of Persia Artahabastus the second, that is mentioned by that name in the word of God) having heard of the sad and miserable condition of his people, as also of the city, walls and gates of Jerusalem, humbled himself therewith in the sight and presence of God, by fasting and prayer. And having gotten fit opportunity, addresseth himself by way of petition unto the King, and obtaineth of him this favour, as to be sent by him as his Lieutenant or Governour unto Jerusalem, with a charge and commission to reside there for a while, and to repair and redress whatsoever was amiss and out of order. Which Nehemias, being moved with a special zeal unto Gods glory, performeth in a very faithful, wise, pious, and constant manner, overcoming many difficulties and impediments, that were cast in his way by Satan, his foes and hinder him in this holy work, both by enemies abroad, and by false brethren and hypocrites at home, that held correspondence with the enemy. He also gathereth the congregation from the heavy oppression of the rich; and setteth the public worship of God by special duties, fasting and prayer; together with a renewing of a firm covenant with God, he furnishest Jerusalem with a sufficient number of inhabitants, dividing the rest of the people in their several dwelling-places. And after he had twelve years together commended his place of Government, he returneth again unto King Artahabastus, in the three and thirtieth year of his Reign, and is after a while again sent by the King to Jerusalem, where he reneweth and reformeth many abuses, that were crept in during of his absence, with great courage and resolution. This Book beareth the name of Nehemias, because therein is contained, whatsoever happened in Judea during the time of his Government there, and because it was written by himself, by the inspiration of the Spirit of God, as plainly appeareth in divers places of this Book.

NEHEMIA.



NEHEMIA.

CHAP. I.

Nehemia (the Kings cup-bearer, ver. 11.) receiveth tidings as Susan of the sad condition of his people, as likewise of the walls and gates of Jerusalem, ver. 1. &c. mourneth exceedingly, fasteth, prayeth, and beseecheth God for Mercy and Favour, and especially that he would best his design, and prosper his request, which he intended to put up to the King.

The acts [Or, words] of Nehemia, the son of Hachbisi. And it came to pass in the month Chisleu, [See Ezra 10. on ver. 9. According to the holy or Ecclesiastical year, it was the ninth month: But after the account of the Chaldeans, who began the year in September, it was the third month] in the twentieth year, [of King Artahabastus, as below chap. 2. 1. See there] when I was in the palace at Susa: [the metropolis or chief city of Suiam, built (as some do write) by Darius Hystaspis.]

2 Then Hanani one of my brethren [That is, kinsmen, or countrymen, Jews] came, he and certain men of Judea: And I asked them concerning the Jews that had escaped, [Hebr. the escaping] (which were left of the captivity) and concerning Jerusalem.

3 And they said unto me: The remnant that are left of the captivity there in the country [Or, province; the land of Canaan is so called, because it was now under the subjection of the Persian Monarchy] are in great misery, [Hebr. in great evil. That is, misery and affliction] and in reproach: And the wall of Jerusalem is torn, and the gates thereof are burnt with fire.

4 And it came to pass when I heard these words, then I sat down and wept, and mourned [certain] daies: And I fasted and prayed before the face of the God of heaven.

5 And I said, O LORD God of heaven, thou great and terrible God: [Compare Dan. 9. 4.] that keepeth covenant and mercy for them that love him, and keep his commandments. [Compare Exod. 20. 6. and 34. 7. Num. 14. 18. Deut. 5. 10. Psal. 86. 15. and 103. 8. and 145 8.]

6 Let, I beseech, thine ear be attentive: [That is, hear] I pray: spoken of God after the manner of men] and

thine eyes open, [See 1 Kings 8. on ver. 29.] to hearken unto the prayer of thy servant, which I pray before thy face this day, [that is, now, at this time] day and night: for the children of Israel thy servants: and I make confession of the sins of the children of Israel, which we have sinned against thee: also I and my Fathers house, we have sinned.

7 We have exceedingly corrupted [it] against thee: [Hebr. we have with corruption, or, corrupting corrupted: that is, we have dealt very corruptly against thee, and have made our selves every way guilty by our sins] neither have we kept the commandments, nor the statutes, nor the judgments, [i.e. of these three words, Deut. 5. on ver. 21.] which thou commandest thy servants Moses.

8 Remember, I pray, the word, which thou commandedst thy servant Moses, saying: 3e shall transgress, and I shall chastise you among the nations.

9 And ye shall return unto me, and keep my commandments and do them: though they expelled ones were at the end of Heaven, I will gather them from thence, [See Deut. 30. 2, 3, 4. with the Annotations] and will bring them unto the place that I have chosen, to cause my Name to dwell there.

10 Let they are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, that delight to fear thy Name, and cause, I beseech thee, thy servant to speed well this day, and grant him mercy before the face of this man: [Namely, King Artahabastus, as the following words, and the beginning of the next chapter do shew. Hebr. give him unto mercies, or, compassions: that is, work now in the heart of the King, that he may pity and communicate me and my people, and graciously yield unto my request. See Jerem. 42. on ver. 12.] now I was the Kings Cup-bearer.

CHAP. II.

Nehemia finding fit opportunity petitioneth King Artahabastus.

flu, and obtaineth the favour, with a commission to reform and rebuſt whiſeſoever was unjuſt there, and with letters to the keepers of the kings walls, and to the Governours, v. 1, &c. Nehemia cometh to the Governours, and to the ſilens which is an eye-ſore to the Enemies of Gods people, 9. He vieweth by night the ruined walls, and burned gates of Jeruſalem, 12. He reneweth the kings commission before the chieft of the people, and encourageth them on to build in deſiance againſt the Enemies.

Then it came to paſſ in the month Niſan, [Och. called Ahiſ, Exod. 12. 4.] in the twentieth year of king Artaxerſes, [See Ezra 6. 1. on v. 14.] [when there was no one before his face;] that I [whoſe turn it was now again,] to fill out for the king the wine that was ſet before him, he by his intimated the cauſe why Nehemia ſought to build. [I took up the wine, and gave it] unto the king; now I had never been ſaid [Hebr. evil;] that is here, of a ſad or foreſorrow countenance: and ſo in the ſequel. See Gen. 40. on ver. 7. Jeſo. e. his face. [When I was wont to come before the king, or to be in his preſence: But (as he ſhould ſay) it was outwardly with me now.]

2. Then the king ſaid unto me, why is thy countenance ſad, ſeeing that thou art not ſick? This is nothing (ſaith) but ſorrow of heart: Then I was very afraid. [Out of reverence of the kings Majeſty; for none might appear before the Paſſian Kings in badges of mourning and ſorrow.] 4. 2. and like-wise out of care and trouble about the illuſe of this matter, which was of great concernment.]

3. And I ſaid unto the king, Let the king live for ever. [That is, let him live long, a manner of wiſhing p. obſequy and Euphonia, uſed in thoſe countries. See Dan 2. 4. and 3. 9. and 5. 10. and 6. 22.] [Hebr. whi] ſhall not my countenance be ſad, when the city ſtandeth [I. e. the houſe, which is ſometimes taken for place. See Exod. 15. 7. 2 Sam. 15. 17. Prov. 8. 2.] with the annoat. [I. e. of the burials of my Fathers] In waſte, and the gates are confined with fire? [By city here he meant Jeruſalem, which he thus deſcribed, to excuſe his own ſadneſs, and to move the king the more.]

4. And the king ſaid unto me; what doſt thou now requere? [I. e. for what art thou now requeſting?] Then I ſpake [to wit, within my ſelf, in mine heart] unto the God of heaven.

5. And I ſaid unto the king, if it ſeem good unto the king, [Hebr. if it (be) good unto the king.] to ver. 7. See Ezra 5. on ver. 17.] and if thy ſervant be acceptable [Hebr. good] before thy face; that thou wouldeſt ſend me unto Jada, [underſtand withall, I do requeſt] unto the city of the burials of my Fathers, that I may build it.

6. Then the king ſaid unto me, when the Queen [Och. wiſeſt Jellon] ſit by kings ſide, and the Queen that ſat by him? how loſt ſtill by ſome thy be, and wouldeſt thou return? And I reſponded ſaying [Hebr. was good before the face of the king] when I ſaw him a certain time. [To wit the time of twelve years. See below chap. 5. 14. and 13. 6.]

7. Moreover, I ſaid unto the king, if it ſeem good unto the king, let letters be given me to the Governours beyond the River; [Euphrates;] and ſo in the ſequel [that they may convey me over, till I ſhall be come into Jada.]

8. Also a letter unto Aſaph the keeper of the Garden of pleaſure. [That is, the ſoutherly or keeper of the Groves. See 1 King. 5. 6. Garden of pleaſure. Heb. Pardeſ;] that is, Pardeſ, whereby ſome do underſtand the country from mount Libanus unto Antilibanus, ſo called by reaſon of the ſingular delight and pleaſure of that place, ſo that there was alſo a little town or city called

the Pardeſe] which the king hath; that he may give me wood to floor the gates of the palace, that is at the houſe, [meaning the houſe of God, that is, the Temple, whole court (called here, as ſome conceive, the palace) by hiſtory to open. Compare Ezra 10. on ver. 6. 1 Chron. 29. 1.] and for the wall of the city, and for the bouſe that I ſhall enter into: And the king granted them unto me, according to the good hand of my God upon me.

9. Then I came to the Governours on that ſide the River, and gave them the kings letters: And the king had ſent Captains of the army and horſemen with me.

10. Now when Saneballat the Horonite, [So called from Horonaim, one of the chief cities of the Moabites, as appeareth, Iſa. 15. 5. and Jer. 48. 3, 34.] and Tobia the Ammonitiſ ſervant [that is, the Perſian Kings Vallaſ, Officer, or Lieutenant. Both theſe were Enemies to the Iſraelites. (See 2 Sa. 8. on v. 2. and 11. on v. 31.) and had at this time their residence or abode at Samaria, as may be gathered from chap. 4. 1, 2.] [Hebr. thereof] it displeaſed them with great displeaſure. [I heard it was (or ſeemed) evil unto them (with, or yet) a great evil: that is, it displeaſed (or grieved) them exceedingly] that there was come a man to ſeck ſome good thing for the children of Iſrael.

11. And I came to Jeruſalem, and was there thre daies. [Compare Ezra 8. v. 32.]

12. After that I got me up in the night, I (and ſome) few men with me, neither told I any man, what my God had given in mine heart to do to Jeruſalem: neither was there any beaſt with me, ſave the beaſt that I rode upon.

13. And I went out by night through the valley-gate, [That is, where this gate had formerly been, and was afterward ſet up again. See chap. 3. 13. So of the liquid] and beyond the Dragon Fountain, [or, Serpens Fountain. Some do underſtand by this, the fountain of the water of Silos, which run very ſill and ſoftly, likewiſe the creeping of the ſerpent or ſnake. See Iſa. 8. 6. and below chap. 3. 16.] and to the dung-gate, [thoſe which they carried forth the ſoil and filth of the city into the brook Kidon, as ſome conceive] and I brake off the walls of Jeruſalem, which were torn. [To wit, properly to know what they lacked, and what was to be done to them. O. h. I viewed the walls, &c. how they were torn, &c. So alſo, v. 15.] and the gates thereof [to wit, of Jeruſalem] were conf. met with fire.

14. And I went on to the Fountain-gate, [Thoſe which they went to the Fountain of the water of Silos, as ſome do gather from chap. 3. 15.] and to the kings pool; [See below chap. 3. 15, 16. and 2 King. 18. 17. and 20. 20.] but there was no place for the beaſt (that I would ride me to paſſ. [By reaſon of the heaps of ſtones that lay in the way, occasioned by the wall that was fallen down and broken in pieces; ſo that he was fain to light, and go on foot.]

15. Then went I up in the night ſhorow [Och. by] the brook, [Kidron. See thereof, 2 Sam. 15. on v. 23. or Gihon, as others conceive. See thereof 2 Chron. 33. 10. and 33. 14.] and I brake off the wall: [See on ver. 13.] and I turned back, and came in thorow the valley-gate, ſo I returned.

16. And the Rulers knew not whither I was going, and what I did: For hitherto I had made known nothing to the Jews, nor to the Priests, nor to the Nobles, [Hebr. to the white ones] that is, that were fine white garments, as great Lords did in Kings Courts. See Eſth. 8. 15. So below chap. 5. 7. and 6. 17. and 7. 5. and 13. 17.] nor to the Rulers, nor to the ſervants, [Hebr. the remnant] that did the work, [that is, the city-carpenters, or builders, or thoſe to whom the overſight was committed, that had the command and authori-ty over the workmen.]

17. Then ſaid I unto them, ye ſee the miſery that we are in, that Jeruſalem lieth waſte, and the gates thereof

are burnt with fire: Come, and let us build up the wall of Jeruſalem, that we be no more a reproch.

18. And I acquainted them with the hand of my God, which had been good upon me. [Compare above ver. 8.] as alſo with the words of the king, which he had ſpoken unto me? Then ſaid they, let us ariſe that we may build; and they ſtrengthened their hands for good. [That is, they took courage to go unſtainably about this good and commendable work.]

19. Now when Saneballat the Horonite, and Tobia the Ammonitiſ ſervant, and Giſon the Arabian heard this, then they macted us, and deſpiſed us; and they ſaid; what is this thing that ye do? will ye rebel againſt the King.

20. Then I gave them an answer, and ſaid unto them; the God of heaven, he will cauſe us to proſper, and we ſhall remain will ariſe and build: But ye have no portion, nor right, nor memorial in Jeruſalem. [That is, as unbelievers and idolaters of old, ye have no fellowſhip or communion at all with the Church of God; but are ſtrangers to it, ye are Enemies, ſo that we have no cauſe at all to ſtand in awe of you.]

CHAP. III.

By what perſons, and in what order the walls and gates of Jeruſalem were built.

And Eliſh [The grand-child of Jeſus, below chap. 12. 10.] the high Prieſt gaſt him up, with his brethren (that is, kinmen of Aarons line) the Priests, and they built the ſtep-gate; [or, caſel-gate, againſt the fore-part of the Temple, ſo called (according to the opinion of ſome) becauſe the caſel-market had been kept for ſacrifice, for commodiouſneſs ſake, to have beaſts for ſacrifice ready at hand, as lying hard by the Temple: Here was alſo (as ſome conceive) the pool of Bethesda, whereof mention is made, John 5. 2. See alſo below v. 32. and chap. 12. 39.] they halloved it, [that is, made prayers, offered ſacrifices, &c. after that the gate was made ere it was put to common uſe. Compare Deut. 20. 5. Or halloved, that is, obtained and ſet apart this place for matter that pertained to the ſervice of the Temple, as to buy caſel for ſacrifice, and to waſh them, in regard of the commodiouſneſs of the pool that lay near it, which perhaps God did alſo therefore bleſs with the miracle of healing, John 5. 4. Iron plates, incenſe, and changing of money for the Goldmiths and Druggers dwell here, below ver. 3. Och. halloved; that is, prepared, made ready. Compare Jer. 51. 27, &c.] and reared up the doors of it; [See on ver. 3.] ye ſee they halloved it into the tower Mea, [or hundred tower, ſtanding between the ſtep-gate and the tower of Hananeel: perhaps ſo called, becauſe this tower was diſtant an hundred ells from both] unto the tower of Hananeel. [See Jer. 31. 38. Compare this deſcription of the compaſs and ſituation of Jeruſalem, with below chap. 12. 31, 32, &c.]

2. And at his hand [Or ſide; that is, next unto him] in the ſequel] builded the men of Jericho: Alſo at his hand builded Zacur the ſon of Imri.

3. Now the Fiſh-gate did the children of Senaſ [Och. Hiffana] build: They floored it, and reared up [or ſet up] the doors thereof, (with) the locks thereof, and the bars thereof. [When the doors in the city-gates were ſet up and hung on, ſee thereof below chap. 6. 1. and 7. 1. though the whole work be related here altogether: Unleſs it were ſo, that that the doors being well fitted and ſet up might afterwards by the charge and command of Nehemia be fully finiſhed and hung on.]

4. And at their hand repaired [Or ſtrengthened, re-dreſſed, reformed, to wit, the decayed wall: and ſo in the ſequel] Meremoth the ſon of Urias, the ſon of Koz,

[Or, Hahkoz] and at their hand [to wit, at the hand of thoſe that are mentioned in this and the former verſe] repaired Meſullam the ſon of Berechja, the ſon of Meſelameth: and at their hand repaired Zadak the ſon of Bana-

5. Moreover at their hand repaired the Thekeites: [See 2 Sam. 14. on ver. 2.] but their excellent (ones) brought not their neck to the ſervice [or to the work] of their Lord. [That is, the great and mighty, or honourable ones of Thekoa would not ſtoop, or give up themſelves, to help like-wiſe to further and advance this work of their God. This unwillingneſs and pride of theirs is here taxed and reproved by the holy Ghoſt to their ſhame and diſgrace. Och. to the work, or ſervice of their Lord:] Underſtanding thereby the commiſſioners that were appointed to have the overſight of the work, and to order all things aright, as they ſhould ſee fit.]

6. And the old-gate repaired Jogaia the ſon of Paſeth, and Meſullam the ſon of Beſojai: They floored them, and reared up the doors thereof, with the locks thereof, and the bars thereof.

7. And at their hand repaired Melaiſja the Gibeonite, and Jadaon the Meronathite, the men of Gihon and of Mizpa: [See of Gibeon, Jeſh. 10. and of Mizpa, Judg. 10. on ver. 17.] unto the chair of the Governour on this ſide the River. [Euphrates, called in the ſcripture Phrath. That is, unto the houſe where the Governour or kings Lieutenant in Judo kept his court; and which perſpective Nehemia himſelf was now to enter into. Compare above chap. 2. 8.]

8. At his hand repaired Hagiel the ſon of Harbeja, (one) of the Goldmiths, and at his hand repaired Hananiah the ſon of one of the Apoſtrecaries: [Hebr. a ſon of the Apoſtrecaries, which ſome do underſtand to be as much as an Apothecary;] and they left Jeruſalem unto the broad wall. [That is, they left the following part of the wall as it was, becauſe it remained yet good and ſtrong enough. Others underſtand that there was an inner wall, that parted the upper city from the lower city, which they, as not neceſſary at firſt, paſſed by ſo further and advance the moſt neceſſary work. Och. they reared up, &c. Compare Exod. 23. on ver. 5.]

9. And at their hand repaired Rephaia the ſon of Hur the Ruler of the half part of Jeruſalem. [Jeruſalem was divided into ſeveral parts or quarters: This man was Ruler of the one half of the city. Some conceive that beſides the chief part of the city, called for its eminency Jeruſalens part, or quarter, that there were alſo other leſs parts or quarters, as of Bethcherem, Mizpa, Bethzur and Kegila; although there be ſome, that hold that theſe quarters or countries mentioned in the ſequel, lay without Jeruſalem, as appeareth, Jer. 6. concerning Bethcherem, mentioned below v. 4. Och. the half of one part.]

10. Moreover, at his hand repaired Jedaia the ſon of Harumaph, and over againſt his houſe: And at his hand repaired Hattus the ſon of Habaiſanja.

11. Malchias the ſon of Harim, and Harub the ſon of Pahar-Moab, repaired the other meſſura: [That is, the following parts, lying next to the part of Hattus: Or (as others) even chuſt a part or meaſure of the wall, as Hattus had repaired.] Beſides the Tower of the Baking-ovens. [See below chap. 12. 38.]

12. And at his hand repaired Sallum the ſon of Lobes, [Or, Halloway] the Ruler of the (other) half part of Jeruſalem; ſo he and his daughters.

13. The valley-gate repaired Hanan, and the inhabitants of Zanoah, they built it, and reared up the doors thereof, (with) the locks thereof, and the bars thereof: Beſides a ſhouſe and ells on the wall, unto the dung-gate. [See above chap. 2. on v. 13.]

14. Now the dung-gate repaired Malchias the ſon of Rechab, the Ruler of the part of Beth-Cherem: [See concerning this and other parts and quarters mentioned

In the sequel, the annot. on v. 9. and compare Jer. 6. 1.] he built it, and reared up the doors thereof, (with) the locks thereof, and the bars thereof.

15 And the Ruler of the wall repaired Sullum the son of Coth-hose, the Ruler of the part of Mizpa, he built it, and covered it over, and reared up the doors thereof, (with) the locks thereof, and the bars thereof: Moreover over the wall of the pool Schelchab [This is taken by some for Silo, whereof mention is made, Jer. 9. 7. Compare above c. 2. on v. 13. Nehemia beginneth here to relate the repairing of that which pertained to the Palace and the Temple by the kings garden, and unto the stairs, [See bel. chap. 12. 30.] that go down from the city of David.

16 After him repaired Nehemia the son of Azbub, the Ruler of the half part of Beth-Zur, even over against Davids sepulchres, and to the pool this was made, [See 2 Kings 18. 17. and 20. 20. so called (as some conceive) to distinguish it from the other, mentioned v. 15. which was a natural pool or pond] and unto the house of the Champions. [Where the valiantest warlike Champions that were about the king, were wont to lodge.]

17 After him repaired the Levites, Schum the son of Bani: At his hand repaired Hahabai the Ruler of the half part of Keggi in his part. [Or, for, with his part; that is, for, or with that. inhabitants of his quarter.]

18 After him repaired their brethren, Bava the son of Henadai, the Ruler of the (other) half part of Keggi. 19 At his hand repaired Ezer the son of Sefus, the Ruler of Mizpa, another measure, [See on v. 11.] over against the gate up to the armour, at the corner. [See 2 Chron. 26. on ver. 9.]

20 After him Baruch the son of Rabbai, [O otherwise called Zaccab] most fervently repaired another measure, [Hebr. k'ned, strengthened; that is, he repaired, or re-edified and built up his part with a special zeal and fervour of spirit. See Mat. 25. on v. 5.] from the corner unto the door of the house of Elisib the high Priest.

21 After him repaired Meremoth the son of Uriah, the son of Kuf [Or, Hakkuf, as above:] another measure; from the door of the house of Elisib, to the east of the house of Elisib.

22 And after him repaired the Priests, dwelling in the plains. [Hebr. men of the plain; that is, dwelling in the plains, lying between Jerusalem and Jericho. See 2 Sam. 2. 29 &c.]

23 After that [Oth. after him, Hebr. properly, after him, which some understand to be taken here for the plural number; and so v. 27. 29.] repaired Benjamin, and Hahub, over against their house: After him repaired Azbaja, the son of Masija, the son of Hananja, by his house.

24 After him repaired Bianni, the son of Henadai, another measure: from the house of Azbaja, unto the corner, and unto the point. [The outermost part of the corner.]

25 Palat the son of Pazi, over against the corner, [Understand, repaired the wall over against the corner.] and the high Tower that sticketh out [Hebr. gath out, and so v. 26.] from the kings house, which is by the court of the prison: [See below chap. 12. 59. and Jerem. 32. 2.] After him Pedaia the son of Paros.

26 Now the Nethinians, [See Ezra 2. on ver. 43.] (that dwell in Ophel, [Or on the high place, See 2 Chr. 27. 3. and 33. 14.] even over against the water-gate toward the East, [which may be understood, repaired] and the tower that sticketh out.

27 After that the thickets [See v. 5.] repaired another measure, over against the great Tower that sticketh out, and unto the wall of Ophel.

28 From above the horse-gate, [Or from the horse-gate. See 2 Kings 11. 16.] repaired the Priests, every one over against his house.

29 After that repaired Zabol the son of Immer, over

against his house: And after him repaired Semaja the son of Sechanja, the keeper of the East-gate. [Compare Jer. 19. on v. 2.]

30 After him repaired Oth. after me, &c. and so in the following verie, meaning that Nehemiah relatech here, who they were that laboured on both sides of him, without mentioning or expelling what he himself did, to go before others by his own example; shewing thereby his humility. See bel. ch. 4. 16. 23. and 5. 16.] Hananja the son of Selenja, and Hanan the son of Zolab, the sixth; [to wit, son of Zolaph: Or, he himself the sixth] another measure: [See on v. 11.] After him repaired Meshullam the son of Berechja, over against his chamber.

31 After him repaired Malchia, a Goldsmiths son, unto the house of the Nethinians, and of the Druggers, over against the gate of Miphkad, [That is, command, oversight, muniting, or numbering. Some conceive that the great Council here met together, to consider of future grievances, and to give out commissions, and publish them abroad.] and to the upper room of the point.

32 And between the upper room of the point unto the sheep-gate, repaired the Goldsmiths and the Druggers.

CHAP. IV.

While the Enemies flout and scoffe at God people, Nehemiah prayeth unto God, and avengech the work, vel. 1. &c. The enemies hearing of the successful progress of the work, combine together to fight against Jerusalem, and to hinder the work, ere they should be aware of it, 7, &c. Item ver. 11. Nehemiah being advertised hereof, ferisht a strong watch against them, encouragech the people, and so frustratech the design of the Enemies, 12. Returneth to the work, appointeth both his own servants and all the rest of the workmen, to work with the one hand, and to hold the weapon with the other, and giveth divers military orders and commissions, 16.

But it came to pass when Sanballat had heard that we builded the wall, then he kindled [Hebr. to bin kindled, to wit, anger; that is, his anger kindled: for v. 7.] and grew very [Hebr. much, greatly] wroth: [See above chap. 2. on v. 10.] and he mocked the Jews.

2 And spake in the presence [Hebr. before the face] of his brethren, and the host of Samaria, [To incense theouldiers against the Jews, and to set them on and] said; what do ye este impatient fears? shall we let them alone? [Oth. shall they rear it up, or build it not?] Shall they offer? shall they finish it in a day? [Or, in this day. As if he had said; do you think to make ahead the same day that they have begun or concluded the matter? They will miss of their purpose.] shall they revive [That is, reduce and settle in former state and condition] the stones out of the rubbish-heaps, where they are burnt.

3 And Tobia the Ammonite was by him, and said; Alas! that they build, if there should a fox go by, he would indeed break down the stone-wall. [Hebr. the wall of their fowes.]

4 Hear, O our God, that we are sore despised. [Or, for we are despised. Hebr. are a contempt, or a despising.] and turn their reproach [which they offer to us upon their (own) head: and give them over for a prey in the land of captivity. [Whether thou shalt send them. Nehemia witheth or deliveth this out of an holy zeal for Gods glory, and against the bitter armies of God and his people.]

5 And cover not their iniquity, and let not their sin be blotted out from before thy face: [So as that thou shouldst

shouldst not regard to punish it: as Jer. 18. 23.] for they have incensed [here, standing] over against the builders, [who are a building at thy command, and by thy grace and favour. Hebr. they have incensed, or, provoked to anger over against the builders. Oth. they have incensed the builders, (standing) over against (them) to wit, as enemies, that stand and provoke a man to his face, or in his sight.]

6 But we built the wall, so that all the wall was joined together unto the half thereof: [Meaning the half or moiety of the height, the half height] for the hearts of the people was bent to work.

7 And it came to pass, when Sanballat, and Tobia, and the Arabians, and the Ammonites, [See 2 Chron. 20. on v. 1.] and the Ashtolites heard, that the repairing [Hebr. health, healing, curing, plastering, plaijter. So 2 Chron. 14. 13. Compare also Jer. 8. 22.] on the wall of Jerusalem increased, [Hebr. climbeth up, cometh up, or, getteth up, as it may be said of health, that it cometh up, climbeth up, or getteth up, when it increaseth and augmenteth, and it maketh a man daily better and better: also of a plaster, that it is put upon, or laid upon, and that there cometh a scurf, or scab, or mark upon the wound] that the braches began to be stopped, when they kindled exceedingly.

8 And they all made a combination together to come to fight against Jerusalem, and to make a confusion in it. [Or, to him, namely Nehemia.]

9 But we prayed unto our God, and set a watch against them [Oth. over, or beside them, To wit, over the workmen] day and night, because of them. [To wit because of the enemies.]

10 Then said Judas; [That is, the Jews the people of Judah.] The strength of the bearers (of burdens) is decayed, [so that they will not be fit to fight], and (there) is much rubbish: [That is, there remaineth yet much dirt, rubbish and earth of the broken and decayed wall to be carried away] so that we shall not be able to build at the wall. [In regard we must be in arms against the enemy. See ver. 15. Oth. building on the wall, we shall not have the upper hand, being not able to do both as we ought.]

11 Now our enemies had said, They shall not know it nor see, till we come in the midst of them, and slay them: [That is, we will carry the matter so close, that they shall not perceive any thing, till &c.] so we shall cause the work to cease.

12 And it came to pass, when the Jews that dwell by them came, that they told us well-nigh ten times, [That is, often, frequently warned us. See Gen. 31. on ver. 7.] from all places (by) which they return to us. [That is, by which they are wont to go to and fro: that is thorough all ways and passages, by which a man may come from the cities thither, and from hence thither.]

13 Therefore I set in the lowest places behind the wall, [Hebr. from the nethermost or lowermost parts of the place, from behind, &c.] (and) on the high places: [Or, may be so called by reason of their whitenesse, or, slipperiness] and I set the people after the families with their swords, their spears, and their bows.

14 And I looked, and gat me up, and said unto the Nobles [Hebr. write (ones) See above chap. 2. ver. 16.] and to the Rulers, and to the rest of the people; Be ye afraid of their face: [Compare Num. 14. 9. Deut. 1. 21. and 20. 3.] remember that great and terrible Lord, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 After that it came to pass, when our enemies heard, that it was known unto us, and God had brought their counsel to nought; so then we returned all unto the wall, every one unto his work.

16 And it came to pass from that day forth, that the

half of my youths [That is, servants, courtiers, officers; and so often in the sequel,] wrought at the work, and the other half of them held both the spears, and the shields, and the bows, and the targets: and the Rulers were behind all the house of Juda. [Every one by toke of his own house or family, to encourage the people by their presence and oversight, and to advance and further the work.]

17 They which builded on the wall, and they which bare burdens, (and) they that laded, every one [Of the bearers of burdens, and laders] with his one hand, wrought at the work, and the other held the weapon. [Understand a calling weapon, a javelin, half lance, &c. By this action or practice of theirs, they lovely represented the state and condition of the Church militant on earth, who must with the one hand continually build at the work of the Lord, and with the other defend themselves against their spiritual and corporal enemies.]

18 And the builders, they had every one his sword girted on his loins, and builded; but he that blew with the trumpet, was by me.

19 And I said unto the nobles, and to the Rulers, and to the rest of the people; The work is great and large, and we are separated upon the wall, the one far from the other, [Hebr. the man from his brother.]

20 At the place where ye shall hear the found of the trumpet, thither shall ye assemble your selves unto us: our God shall fight for us. [Compare Exod. 14. 25. Deut. 1. 30. and 28. 7.]

21 Some wrought at the work, and half of them held the spears, from the rising of the morning until the appearing of the stars. [That is, from betimes in the morning, until late in the evening.]

22 Likewise at the same time said I unto the people; Let every one wish his youth over-night within [Hebr. in the midst of] Jerusalem, that in the night they may be a guard to us, and in the day at the work.

23 Moreover, neither I, nor my brethren, nor my youths, nor the men of the guard that were behind me, [That is, which followed me.] we put not off our clothes every one (had) his weapon, [in regard of the danger,] (and) water [to quench his thirst, because it was very hot in those countries. See Sam. 26. 11. Oth. every one, (went with) his weapon, (for) water; or every one put off (his clothes) for bathing or washing.]

CHAP. V.

The people complained of oppression by reason of usury, and pawns, vel. 1. &c. Nehemia is exceedingly troubled therat, reprovehch the great ones, convinceth them, and causeth them to promise and swear, that they will desist and cease from it, 6. Releaseth his own example; and how that he is, notwithstanding the great charges he was at in keeping of court, yet never had required the Governour right or allowance, that he might not be burdensome to the Commonalty, 14.

But the cry of the people, and of their wives was great; against their brethren the Jews. [Understand for the most part, the rich and mighty ones, who by usury and pawns, deined out and oppressed the common sort of people, as followeth.]

2 For there were that said, We, our fowes, and our daughters, we are many: Therefore we have taken up corn that we might eat and live. [Oth. Let us take up corn, that we may &c.]

3 There were also that said, We marrye our fields, and our vineyards, and our houses, that we may take up corn in this famine. [This dearth and distress of the people may partly have risen from thence, that all the while this building lasted, they were constrained to omit and

neglect the taking care to lay up in store for their own families, and partly because through fear of the enemy they could not fetch in provision from abroad.]

4 Likewise here were that said; *We have borrowed money for the kings tribute;* [That we might pay it. See thereof *Ezra* 4. 13. from this were onely the Priests, Levites, and other ministers of the Temple exempted, *Ezra* 7. 24.] upon our fields and our vineyards.

5 Yet now our flesh is as the flesh of our brethren, [That is, we are in Gods account as much as they; for we are Abrahams seed, and in covenant with God, as well as they] our children are their children; and so, we subject our sons and our daughters (to be) bond-men; [Understand withal, and bond-women] yea, there be some of our daughters subjects, [so that they are not in the power of our hands; and others have our fields, and our vineyards. [Oth. and it is not in the power of our hands (to redeem them) for others have, &c.]

6 Now when I heard their cry, and these words, I was kindled greatly. [Hebr. to me kindled greatly, to wit, anger.]

7 And my heart consulted in me; then I contended with the Nobles, [Hebr. wise ones. See above chap. 2. on verse 16.] and with the Rulers, and [said unto them:] *To exact [or, impose, wring from, extort] a burden [Understand by this burden, ulury, and the morgaging or pawning of goods and men] every one of his brother; [Oth. the Lords, every one unto his brother (with a) burden; and so in the sequel] moreover, I laid a great affliction; [Hebr. properly I gave; that is, I appointed a great assembly] against them.*

8 And I said unto them, *We, after our ability, [Hebr. after the sufficiency (that was) in, or by or under us] that is, as much as lay in our power] have redeemed our brethren the Jews, [See *Levit.* 25. 47, 48, 49.] that were sold unto the heathen: [This perauventure, was done by the Babylonians; and would ye also sell your brethren, or should they be sold unto us? Then they held their peace, and found no answer.]*

9 I said moreover, *The thing is not good which ye do, Ought ye not to walk in the fear of our God, because of the reproach of the heathen, our enemies? [That is, that ye may not give occasion to the heathen, that are both Gods and our enemies, to blaspheme the Name of God, and to upbraid us contumeliously, that we do unto each other, which we hated and discommended in them.]*

10 To my brethren, and my youths, do we also exact, [See on verse 7.] money and corn of them? [Nehemia doth intimate in these words, that he favoured the commonality all manner of wayes, and that they ought to do so.] I pray let us leave off this burden. [As above verse 7.]

11 Restore, I pray you, to them this day, their fields, their vineyards, their olive-yards, and their houses; and the hundredth (part) of the money, of the corn, the wine, and the oil, which ye have exacted of them. [They had taken these things from their brethren, contrary to the law, *Exod.* 22. 25. *Levit.* 25. 36. *Deut.* 23. 19. Oth. which ye have lent them.]

12 Then said they, *We will restore it, and require nothing of them, we will do so as thou sayest. And I called the priests, [To take the oath of them, or, to be witnesses thereof, and by their presence to oblige their consciences the more in the sight of God. See 1 Kings 8. 31, 32. *Num.* 5. 19.] and made them swear, that they would do according to this word.*

13 Also I shook out my lap, [Oth. mine arm; that is, my sleeve, or I shook out my mantle, putting out mine arm all under one. This was a kinde of ceremony that was used in those times in, or with an oath or curse,] and said, *So God shake out all (or ever) man from his house, and from his labour, [That is, from his estate, and means, which he, (it may be) hath gotten by his labour]*

that shall not confirm this word, and thus be he shaken out, and empty; and all the congregation said, Amen. [See *Numb.* 5. on verse 22.] and they praised the LORD, and the people did according to this word.

14 Also from that day that he [To wit, King Artahabstas, or God by the Kings] appointed me to be their Governour in the land of Judah, from the twentieth year of King Artahabstas, [See *Ezra* 6. on verse 14.] being twelve years; I with my brethren have not eaten the bread of the Governour. [That is, the maintenance which the king allowed the Governours, and I as well as my predecessors might have enjoyed.]

15 And the former Governours, that had been before me, were chargeable unto the people, and took of them bread and wine, after that, moreover besides foure shekels of silver; [To wit, for every day. Of shekels, see *Gen.* 20. on verse 16.] also their youths bare away each the people; But so did not I, because of the fear of God.

16 Moreover, I also repaired [As above chap. 4. thorough] at the work of this wall, neither bought we any land, and all my works were gathered together into the work. [The one half to labour in the work, and the other half to walk in arms. See abov. chap. 4. 16.]

17 Also (there) were at my table an hundred and fifty men of the Jews, and of the Rulers, and those that came unto us from the heathen that are round about us. [To wit, to dwell nigh the worship of God, or to bring us needfull advertisement, or good intelligence.]

18 And that which was prepared for one day, was one ox, and six choice sheep; [Goats comprehended under them] also fowls were prepared for me, and within ten dayes of all [that is, all sorts of] wine very much; [Understand withal, there was provision made: or they filled about on the tenth day, the wine without measure, whereas at other times they gave it ordinarily by measure and in a certain quantity or flint.] *For all this [That is, doing this, notwithstanding I was at such charges and expences] required not I the bread of the Governour, [As above verse 14.] because the bondage was heavy upon this people.*

19 Remember me, my God for good, all that I have done unto this people. [Not because I have thereby deserved any thing, but because thou hast promised graciously and most favourably to reward whatsoever good is done unto thy people. Compare chapter 13. verse 22.]

C H A P . V I .

The enemies hearing that the work was almost finished, seek unto Nehemia for a deceitful conference with him without the city, to get to get him into their hands, verse 1. &c. and he wisely giving them a full denial, they seek to afflict him off from the work by feigning lies, and false reports of his rebellion against the king, but all in vain, 5. he is also tempted within by hired and false Prophets, yet remaineth undaunted, 10. The treacherous correspondency of some great ones with the enemies, 17.

Moreover, it came to pass, when it was heard by Saneballat, and Tobia, and by Gesem the Arabian, and by our other Enemies, [Hebr. the remnant of our Enemies] that I had built the wall, and (that) there was no breach left therein; neither at this time had I set up the doors in the gates: [Compare above chapter 3. on verse 3.]

2 Then Saneballat and Gesem sent unto me, to say, come, and let us gather together in the village, [That is, in one of the villages. See *Judg.* 12. on verse 7. Others, in Cephirim, holding it to be a proper name of a place;]

in Cephirim, below chap. 7. 29] in the valley of Ono, [lying in Benjamin, below chap. 11. 35.] but they thought to do me mischief. [That is, to kill, destroy me.]

3 And I sent messengers unto them to say; I do a great work, so that I shall not be able to come down; why should this work cease, whilest I should leave it, and come down to you?

4 Now they sent (well) four times unto me after the same manner: [Hebr. after this same word; and so presently again, and in the next verse] and I answered them after the same manner.

5 Then sent Saneballat his youth unto me in the same manner the fifth time, with an open letter in his hand.

6 Wherein was written; it is heard among the nation, and Gafnu [Above verse 1. called Gesem, the Arabian] faith [that] thou and the Jews think to rebel, therefore thou buldest the wall, and thou shalt be their king, according as these things are. [That is, according as these things are carried. Oth. according to these words, or, according as the speech goeth. Hebr. according to these words, or matters, things.]

7 That thou hast also appointed Prophets to proclaim of thee at Jerusalem, saying; he is king in Judah; [Hebr. A king in Judah; that is, we have now a king of our own among us] Now it will be heard by the king, according as these things are: [That is, so as these things have passed or happened. Oth. according to these words] come now then, and let us take counsel together. [How to prevent that the king of Persia, coming to hear hereof, may not be engaged against us, and intend great mischief both against thee, and against us all.]

8 But I sent unto him to say, There is nothing done of such things as thou sayest; but thou feignest them out of thine own heart.

9 For they all sought to make us timorous [Hebr. they all made us timorous; to wit, as much as in their lay, it was their whole aim in all this, that they endeavoured to make us afraid, to put us in fear. See *bel.* verse 14. Compare *Psal.* 16. on verse 2. *Jer.* 2. on verse 3.] saying, Their hands shall cease from the work, that it shall not be done: Now then strengthen mine hands. [This is taken by many as Nebemias prayer against the plots and devices of his enemies. Some take it thus; But now, I will strengthen mine hands, or it is to strengthen mine hands: [That is, I will be the more vigilant and courageous against them.]

10. Now when I came into the house of Semaja [The former plot was laid by the enemies from without; here Nebemias relateth what was practized against him by his false brethren within] the son of Delajai, [In 1 Chron. 24. 16. there is mention made of one Delajai, that was the chiefest Priest of the three and twenty orders or courses, of whose posterity, some are of opinion that this Semajawas the son of Mechaabael (now he was shut up)] [signifying that he kept himself alone in his chambers at, or in the Temple (as he may be suspected, because the Priests had their chambers there) because of devotion, or some religious vow, that so he might the better deceive Nehemia, under a shew and pretence of holiness, with his Prophete (as if it came from God) whereof mention is made in the sequel. Compare 1 Sam. 21. 7.] then said he, Let us come together, into the house of God, into the midst of the temple, [That is into the Temple] and let us shut the doors of the Temple, for they will come to kill thee, yet will they come by night to kill thee.

11 But I said, Should a man as I, stand [I that have a good conscience, and am fully assured that my work and calling is of God. Hence Nehemia might also gather, that his Prophete was not of God] and who is there, being as I, that should go into the Temple, that he might remain alive? [as sometimes malefactors seem to save themselves in the house of God. See *Exod.* 21. 14.]

Kings 1. 51: and 2. 28. neither were the doors in the gates yet hung on, below chap. 7. 1. so that there being appearance of danger for Nehemia by night, this Semaja feigneth as if he, out of a good affection toward Nehemia, would hide him in the Temple; but it was meer deceit. Oth. and live, or remain alive; as if he had said, I must surely have cause to fear or expect death, if I should go into the Temple against the command of God] I will not go in.

12 For I perceived, and lo, God had not sent him; but he pronounced this Prophete against me, because Tobia and Saneballat had hired him. [That is, he pronounced or uttered this Prophete, not for my good, as he feigned & dissembled, but by the infligation of mine enemies, to make me afraid, and to bring me to shame, as followeth.]

13 Therefore was he hired that I should be afraid, and do so, and fins [Against the law of God, and my calling. See above on verse 11.] that they might have something for an evil name, [that is, to make me have an ill name] or to scatur an ill report abroad of me. Compare *Ecol.* 7. on verse 1.] that they might reproach me.

14 Remember my God, Tobia and Saneballat, according to these his [Oth. their, Hebr. his; which may be applied to one or either of these, or to Semaja, who suffered himself to be hired by them for these wicked practises] works; and also the Prophesse Noadja, [who did falsely assume this title unto her self] and the rest of the Prophets [Hebr. the remnant of the prophets] that sought to make me afraid. [As above verse 9. See there.]

15 Now the wall was finished on the five and twentieth day of Elul, [The sixth month of the Jews, a greene party with our August, and partly with our September] in two and fifty dayes. [after they had begun to build. This circumstance serveth for the magnifying the mercy of God shewed to his people in spite of their foes.]

16 And it came to pass, when all our enemies heard (this), then all the heathen that were about us feared, and they decayed greatly in their eyes: [That is, their countenance was fallen by reason of discouragement, or they seemed to themselves that they should have no power more to oppose or attempt ought against the Jews, Compare *Job* 12. 3. with the annotat.] for they perceived, that this work was done by our God.

17 Also in those dayes the Nobles [Hebr. write ones See above chap. 2. on verse 16.] of Judah wrote many letters, [Hebr. multiplied their letters] which went unto Tobia, and those of Tobia, [To wit, the letters which Tobia wrote back again] came unto them.

18 For many in Judah had sworn unto him, [Hebr. (wee) lords, or masters of the oath, &c. that is, associated and engaged by oath. These were the fruits of forbidden marriages, that are related here in this verse] because he was the son in law [Oth. brother in law] of Semanja, the son of Arab, and his son Ferehahan had taken the daughter of Meshullam the son of Jeechan.

19 Also they reported [Hebr. they were saying] his good deeds, [Hebr. goodnes] before my face, they carried my words forth unto him; Tobia (then) sent letters [Oth. that Tobia had sent letters, &c. taking it for the words, that Nehemia had spoken unto them] to make me fearful. [as verse 9.]

C H A P . V I I .

Nehemia hangeth on the doors of the city-gates, appointeth the ministers of the Temple, and setteth a strong watch at the city-gates, and thoroughout the whole city, verse 1. &c. Considereth by Gods insinuation and direction, of a way how to furnish Jerusalem with a sufficient store of inhabitants, and to reduce them into good

order, for which purpose he findeth good, first of all to assemble all the people together, and to view the genealogies of those that were come up with Zerubbabel out of the captivity, which he findeth, and repeateth the same here again, 4. The free-will-offerings of the rulers and of the people, 70.

Moreover it came to pass when all the wall was built, that I raised up 73 doors in the city-gates. Compare above chap. 3. 1. 3. on ver. 3.] and the Porters, and the Singers, and the Levites were appointed; [to wit, upon their duties and charges.]

2 And I gave charge unto my brother Hanani, and Hananiah the commander of the Fort at Jerusalem, [Oth, over, or, concerning Jerusalem, to wit, he gave him charge] for he was a man of faithfulnes, [that is, he was in deed and in truth a faithful man. See of the like signification of this particel, Gen. 27. 12. and the annotat. there] and I gave God above many.

3 And I said unto them; let not the gates of Jerusalem be opened, until the 5th day of the month, until it be broad or high day; and whilst they stand by, let them shut the doors, [to wit, in the evening,] then do ye handle them: [while they are open, to wit, the porters, or those to whom the opening and shutting of the gates was committed;] or this: when they stand by shall we shut the gates, then do ye feel them, to see whether they be shut fast or no, and that because of the multitude of enemies both without and within the city. Oth. whilst they are yet up: to wit, the people] and let watches be set, inhabitants of Jerusalem, every one in his watch, and every one over against his house.

4 Now the city was large in space [Or compass, Heb. hands. See Gen. 3. 21. Job. 41. 10. 11. 21. 28. with the annotat.] and great, but the people within it [Hebr. in the midst of it] were few, and the houses were not builded, [that is, they were not every where, nor fully builded.]

5 So my God gave into mine heart, to gather together the Nobles, [Hebr. the white ones]. See above chap. 2. on v. 16.] and the Rulers, and the people, [that is, to cause them to come up from all places against the first day of the seventh month, to do that which is recorded in the following chapters] for to reckon the Families: [that by this means they might know what families of old pertained to Jerusalem, that so the number of the inhabitants might be increased, and others, if need were, might be added to them] And I found the genealogy [Hebr. the book of the genealogy] of those that were come up at the first, [viz. those that were come up out of captivity with Prince Zerubbabel in the reign of king Cores, or Cyrus] and found written therein (this):

6 These are the children of that country that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar king of Babel had carried away; and (which) returned to Jerusalem, and to Juda, every one unto his city. [See of this Register, Ezra 2. on v. 2. and the other annotations there on that whole chapter.]

7 Who came with Zerubbabel, Jeshua, Nehemia, Azbaja, Raabai, Nehum, Mordechai, Bilshan, Mispar, Bigvai, Nehum, (and) Baana. (This) is the number of the men of the people of Israel.

8 The children of Paros were two thousand and an hundred seventy and two.

9 The children of Septhai, three hundred fifty and two.

10 The children of Arab, six hundred fifty and two.

11 The children of Pahath-Moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighty.

12 The children of Elam, one thousand two hundred fifty and four.

13 The children of Zathu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgah, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two hundred threescore and seven.

20 The children of Adai, six hundred fifty and five.

21 The children of Ater, of Hirkia, ninety and eight.

22 The children of Hafsum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph, an hundred and twelve.

25 The children of Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of Beth-Azaveth, forty and two.

29 The men of Kijath-Berim, Chelphir, and Beeroth, seven hundred forty and three.

30 The men of Rama and Geba, six hundred twenty and one.

31 The men of Michmas, an hundred twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other Elam, a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lot, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senai, three thousand nine hundred and thirty.

39 The Priests, the children of Jedai, of the house of Jesua, nine hundred seventy and three.

40 The children of Immer, a thousand fifty and two.

41 The children of Pasbur, a thousand two hundred forty and seven.

42 The children of Harim, a thousand and seven.

43 The Levites. The children of Jeshua, of Katmid, of the children of Hodasai, seventy and four.

44 The Singers. The children of Asaph, an hundred forty and eight.

45 The Porters. The children of Saltham, the children of Ato, the children of Talmon, the children of Hakph, the children of Hariti, the children of Sobai, an hundred thirty and eight.

46 The Netbians. The children of Ziba, the children of Hafphta, the children of Tabboth.

47 The children of Keror, the children of Sij, the children of Pado.

48 The children of Lebana, the children of Hagabai, the children of Salmai,

49 The

49 The children of Hanan, the children of Giddel, the children of Gabar.

50 The children of Rosai, the children of Rezin, the children of Bebai.

51 The children of Gazgam, the children of Haza, the children of Pafai.

52 The children of Besai, the children of Meunim, the children of Mesephias [Oth. Nephisehem.]

53 The children of Bakbuk, the children of Hakupha, the children of Habai.

54 The children of Barzilai, the children of Mehidai, the children of Harfi.

55 The children of Barkai, the children of Sisera, the children of Thamai.

56 The children of Nesib, the children of Hathi.

57 The children of Salomon's servants, the children of Sui, the children of Sophereth, the children of Peridai.

58 The children of Jaeth, the children of Darkon, the children of Giddel.

59 The children of Septhai, the children of Hattil, the children of Pedersath of Zebaim, the children of Azmon.

60 All the Netbians, and the children of Salomon's servants, were three hundred ninety and two.

61 As for those that were from the Melchites, the Thelars, the Cherubim, Adon, and Tamar: but they could not shew their Fathers house, nor their seed, whether they were of Israel.

62 The children of Delaja, the children of Tobia, the children of Nekoi, six hundred forty and two.

63 And of the Priests, the children of Habiaj, the children of Koz, the children of Barzillai, who had taken a wife of the daughters of Barzillai the Gileadite, and was called after their name.

64 They sought their writings, desiring to reckon their pedigree, but it was not found: Therefore were they as polluted removed from the Priesthood.

65 And Hattirathi said unto them, that they should not eat of the most holy things: [I. the holiness of holiness] till these stood up a Priest with Urim and Thummim.

66 This whole congregation together was forty and two thousand, three hundred and threescore.

67 Besides their servants and their maids, they were seven thousand three hundred thirty and seven: and they had two hundred and five and forty singing-men and singing-women.

68 Their horses seven hundred thirty and six, their mules two hundred forty and five:

69 Camels four hundred thirty and five, asses six thousand seven hundred and twenty.

70 Now a part of the heads of the fathers gave unto the work: [Hitherto hath been repeated the Register, wherein mention was formerly made, Ezra 2. on ver. 2. Now followeth what was done under the government of Nehemia towards the advancement of Religion and the worship of God, according to the good example mentioned, Ezra 2. 68. &c.] Hattirathi [that is, Nehemia himself, as above chap. 8. 9. and 10. 2.] See further, Ezra 2. on ver. 63.] gave to the treasure a thousand drams of gold, [of drams, see Ezra 2. on ver. 69.] fifty sprinkling-basins five hundred, and thirty Priests garments.

71 And (other) of the heads of the Fathers gave to the treasure of the work twenty thousand drams of gold, and in silver two thousand and two hundred pounds. [of pounds, see Ezra 2. on ver. 60.]

72 And that which the rest of the people gave, was twenty thousand drams of gold, and in silver two thousand minas, [of minas, see Ezra 2. on v. 69.] and threescore and seven Priests garments.

73 And the Priests, and the Levites, and the Porters,

and the Singers, and (some) of the people, [See Ezra 2. on ver. 70.] and the Netbians, and all Israel [that were returned out of the Babylonish captivity] dwelt in their cities.

CHAP. VIII.

A relation of the religious order and manner, kept by Ezra and the Levites in the reading and expounding, and by the people in the hearing of the word of God, ver. 1. &c. The people being terrified and troubled by the words of the book of the Law, are comforted by Nehemiah, Ezra, and the Levites, and exhorted to rejoice at Gods former and present mercies. 9. The Rulers of the people do further search and inquire by Ezra, into the meaning of Gods word, and finding the Law concerning the feast of Leaf-huts, they and all the people keep the same with great zeal and rejoicing, 13.

Now when the seventh month [See Ezra 3. on ver. 1.] came, and the children of Israel were in their cities.

2. Then all the people gathered themselves together [See above chap. 7. 5.] as one man [See Judg. 20 on ver. 1.] in the street before the water gate: [See above chap. 3. 26.] and they spake unto Ezra the Scribe, that he should fetch the book of the Law of Moses, [written by Moses] at Gods appointment, and by him also delivered and laid up, to be read at certain times and seasons before all the people. See Den. 31. 9. &c. and ver. 24. &c.] which the LORD had commanded Israel.

3 And Ezra the Priest brought the Law before the Congregation, both men and women [Hebr. from the man to the woman] and all that were of understanding to hear, on the first day of the seventh month.

4 And he read therein before the street, which is before the water-gate, from the morning-till night until mid-day, before the men and the women, and those of understanding: and the ears of all the people were unto the book of the Law. [That is, they attended diligently all that while, without weariness or tediousness.]

5 And Ezra stood upon a high wooden chair, [Hebr. upon a tower of wood] so is that chair called, because that for roundness and height it had some resemblance unto a tower] which they had made for that purpose, and next to him stood Mattithai, and Senai, and Jozabab, and Hattirathi, and Misaj, and Mijael, and Mielchit, and Hasbani, and Hasbedanai, [Or, Hasbedana] Zacharia, (and) Mesullun.

6 And Ezra opened the book before the eyes of all the people; for he was above all the people: [That is, he stood higher, so that all of them might see him] And when he opened it, all the people stood up.

7 And Ezra praised [Hebr. blessed] the LORD, the great God: And all the people answered, Amen, Amen, [See Num. 5. on ver. 22.] with lifting up their hands, and (they) bowed themselves, and worshipped the LORD; [viz. bowed themselves before the Lord: as above chap. 9. 3.] with (their) faces to the ground.

8 Now Jeshua, and Bani, and Serubbi, Jamin, Akub, Sabbebai, Hodai, Masaja, Kelita, Azaria, Jozabab, Hanan, Delaja, and the Levites [Having also their chairs or scaffolds to instruct the Congregation that were divided into sundry parts or parties, as may be gathered from chap. 9. 4.] instructed the people in the Law: And the people stood in their station. [Hebr. were on their standing; that is, they stood all in their places, giving diligent attention.]

9 And they read in the book, in the law of Nehemiah distinctly: And expounding [Hebr. setting, or, laying, Oth. laying the understanding thereon, or, applying the understanding thereto: Some understanding it of the teachers, and others of the people] the sense, they caused it to be understood in the reading. [Oth. they understood that; that is, the reading which was read. Oth. in, or by, the Scripture: Seeing the Hebrew may also signify the holy Scripture, because the same ought to be read. Some translate it; in the congregation; as the Hebrew word is elsewhere used.]

10 And Nehemiah, (the same is Hattirsatha) [See Ezra 2, on ver. 63.] and Ezra the Priest, the scribe, and the Levites that instructed the people, said unto all the people: this day is holy unto the LORD your God: mourn (then) not, nor weep: [for the holy Feasts were appointed by God to an holy joy and rejoicing at Gods mercies, See Numb. 10. 10., Deu. 16. 11.] for all the people wept, when they heard the words of the law. [Understanding out of the law, how often and frequently they had transgressed the fame, and provoked Gods just wrath against themselves.]

11 Moreover he said unto the men; eat the fat, and drink the sweet, and send portions unto them, for whom nothing is prepared. [To wit, unto the poor, to the widows and fatherless, according to the law, Deu. 10. 11., 14. See also Esh. 9. 19. Rev. 11. 10.] for this day is holy unto our LORD: Be not then grieved, for the joy of the LORD is your strength. [That is, the occasion, which God giveth you to rejoice at in Gods former and present mercies, should comfort your consciences, and put strength and courage into you.]

12 And the Levites filled all the people, saying, Hold your peace, for this day is holy, therefore be ye not grieved.

13 Then all the people went their wayes, to eat, and to drink, and to send portions. [As verse 11.] and to make great mirth: for they had understood the words which had been made known unto them.

14 And on the second day were gathered together the heads of the fathers of all the people, the Priests, and the Levites, unto Ezra the scribe, and that for to get understanding in the words of the Law. [Oth. that he might instruct, or, inform them, to wit, concerning their duty, towards the law of God.]

15 And they found written in the law, which the LORD had commanded by the hand [That is, by the ministry] of Moses, that the children of Israel should dwell in leaf-bus, on the Feast, in the seventh month.

16 And that they should publish it [Hebr. cause it to be heard.] and cause a voice to pass throughout all their cities, and at Jerusalem, [See of this phrase Ezra 1. on verse 1. See likewise concerning the proclaiming or publishing of Feasts, the commandment of God, Levit. 23. 4.] saying, Go forth unto the mount, and fetch branches [Hebr. leaves, that is boughs, or branches with leaves: and so in the sequel. Compare Levit. 23. 40.] of olive-trees, and branches of other oil-trees, [Oth. Palm-trees] and branches of myrtle trees, and branches of palm-trees, and branches of other close trees, [That are full of branches and leaves] to make leaf-bus, as it is written.

17 So the people went forth, and fetched them, and made themselves leaf-bus, every one upon his roof. [For the tops or roofs of the houses in those Countries were flat. See Deut. 22. on verse 8.] and in their courts, and in the courts of the house of God, [See 2 Chron. 23. on verse 5.] and in the street of the water-gate, and in the street of Ephraims gate.

18 And all the congregation of those that were come again out of the captivity, made leaf-bus, and dwelt in those leaf-bus, for the children of Israel had not done so [With such zeal, and joy, as is express in the follow-

ing verse] since the dayes of Jesus, [This is Jesus, who was the first that brought Israel into the land of promise. See the book of Josua,] the son of Nun, unto this day, and there was very great rejoicing.

19 And they read in the book of the Law of God day by day, from the first day unto the last day: [Keeping thus daily holy assemblies, which otherwise was wont to be done chiefly on the first and last day. This was a token of their special zeal and joy in Gods special grace and favour. See Levit. 23. 35, 36. and compare Deu. 31. 10, 11, 12, 13.] and they kept the Feast [seven dayes, and on the eighth day the prohibition-day, [See Levit. 23. on verse 36.] according to the right.]

C H A P. IX.

The people of God keep a solemn day of humiliation, where in the Levites spend one fourth part of the day in reading unto the people out of the book of the Law of God, and another fourth part of the day in confessing their sins before the Lord, &c.

1 And they kept the Feast, with a very excellent and holy prayer, wherein they praise God, declare his mercies showed to Abraham and his seed until their time, and confess the manifold unthankfulness of the people, and in an humble manner represent unto God his present sad and distressed condition: whereby they binde and engage themselves anew, making withall and signing a covenant to obedience unto God, that they may turn away all deserved punishments for the future, &c.

Moreover, on the four and twentieth day of this month, [To wit, of the seventh month, as chap. 8. 1. when the joyful Feast of leaf-bus was ended with the two and twentieth day of the said month.] the children of Israel assembled themselves with fasting, and with sack, [See Gen. 37. on verse 34.] and carb was upon them. [In token of their nothingness and unworthiness, as also of their humiliation before the Lord, and repentance for their sins. Compare 2 Sam. 1. on verse 2.]

2 And the seed of Israel separated themselves from all strangers: [That is, foreign heathens, which pertained not to the holy fellowship and communion of Israel, Hebr. children of the stranger. Compare below chap. 13. 3.] and they stood and made confession of their sins, and of the iniquities of their fathers.

3 For when they stood up in their station, then they [To wit, the Levites. Compare chap. 8. 7, 8.] read in the book of the Law of the LORD their God, one fourth part of the day, [That is three hours:] for the day was divided into twelve hours, John 11. 9. It is to be imagined that they met together three hours in the forenoon, and three hours in the afternoon. Oth. four times a day, and so in the sequel.] and another fourth part they made confession, and worshipped the LORD their God.

4 Now Jesus, and Bani, and Kadmiel, Sebanja, Burni, Serachja, Bani, (and) others stood upon an high scaffold of the Levites, and cried [Hebr. high-place, exalted place, high-chairs, or pulpit, &c. not that they all stood close together upon one pulpit or scaffold, and cried all at once together, (which would have been a very absurd and confused business) but every one of them stood upon his own pulpit before a particular part of the congregation, that they might not hinder or interrupt one another, but might conveniently administer unto all parts or parties of the people. Compare above chap. 3. on verse 8.] with a loud [Hebr. great] voice unto the LORD their God.

5 And the Levites, Jesus, and Kadmiel, Bani, Hasubneja, Serachja, Hodia, Sebanja, Petabachja, said 3 Stand up, praise [Hebr. bless] the LORD your God from everlasting to everlasting, and let men praise [Hebr. let them bless] the Name of thy glory, [That is, thy glorious Name

Name. Compare Acts 7. 2. 1 Cor 2. 8.] which is exalted above all Land [Hebr. blessing,] and praise. [That is, which is so high and glorious, that we cannot sufficiently laud and praise the same.]

6 Thou art that LORD alone, thou hast made the heaven, the heaven of heavens, [The third and highest heaven. See 1 Kings 8. 27. 2 Cor. 12. 2.] and all their host, [See Gen. 2. verse 1.] the earth and all that is therein, in the sea, and all that is therein. [See Gen. 1. 1, &c. Psl. 146. 6. Acts 14. 14. and 17. 24. Revel. 14. 7.] and thou makest them all alive, [That is, thou maintainest and preservest them in their being, which thou hast given them] and the host of the heavens [See Gen. 2. verse 1.] worshippeth thee. [That is, honoureth, obeyeth, and seiveth thee, every one in his kinde, and according unto thy holy will.]

7 Thou art that LORD, the God, who didst chuse Aarom, and broughtest him forth out of the Chaldeans, [See Gen. 11. 31, 32, and 12. 1.] and thou puttest his name Abraham. [See Gen. 17. 5.]

8 And thou hast found him back faithfull before thy face, [See Gen. 1. 5. 6.] and hast made a covenant with him, to give the land of the Canaanites, the Hebrites, the Amorites, the Pherezites, and the Jebusites, and the Gergasites, to give it unto his seed; [See Gen. 12. 7. and 13. 15 and 15. 18. and 17. 8. and 26. 4.] and thou hast confirmed the words, because thou art righteous. [Keeping thy promises unto thy people, and justly punishing the wicked.]

9 And thou hast regarded the affliction of our fathers in Egypt; [See Exod. 3. 7.] and thou hast heard their cry at the Red-sea. [See Exod. 14. 10.]

10 And thou hast done [Hebr. given, made, appointed,] tokens and wonders upon Pharaon, and on all his servants, and on all the people of his land; [See Exod. chap. 7, 8, 9, 10, 11, 12, 14.] for thou knowest that they dealt proudly against thee, and thou hast made thee a name as it is this day.

11 And thou hast cloven the sea before their face (so) that they went thorow the midst of the sea, on the dry (land); and their persecutors hast thou thrown into the deep, as a stone into mighty waters. [See Exod. 14. 22. &c.]

12 And thou hast led them in the day by a cloudy pillar, and in the night by a fiery pillar to light them in the way wherein they should walk. [See Exod. 13. 21. and 14. 19. and 40. 38. Psl. 105. 39.]

13 And thou camest down upon mount Sinit, and spakest with them from heaven: [That is, out of the skie. See Exod. 19. 20. and 20. 1, &c.] and gavest them righteous judgments, and faithful laws, [Hebr. laws of faithfulness, or truth] good statutes and commandments.

14 And thou hast made known unto them thine holy Sabbath: and thou hast commanded them precepts, and statutes, and a law by the hand [That is, ministry] of thy servant Moses.

15 And thou hast given them bread from heaven [That is, from the Air] for their hunger [See Exod. 16. 14.] and broughtst forth water for them out of the rock for their thirst: [See Exod. 17. 6. Num. 20. 9.] And thou hast said unto them, that they should go in to inherit the land, concerning which thou didst life up shine had, that thou wouldst give it unto them. [That is, which thou swarest to give them. See Gen. 14. on verse 22.]

16 But they, and our fathers have dealt proudly: and they have hardened their neck, [See Exod. 32. on verse 9.] and not hearkened to thy Commandments.

17 And they refused to hear, and remembered not thy wonders which thou didst among them, and hardened their neck, and in their rebellion appointed an head to return to their bondage: [See Numb. 14. 4.] But

thou (being) a God of forgivings, [That is, who pardonest many and great sins] gracious, and merciful, long-suffering, and great of kindness, [or goodness, favourableness]. So verse 32. See Exod. 34. 7. Numb. 14. 18. Psl. 86. 5.] notwithstanding didst not forsake them.

18 Even, when they had made them a molten calf, and said: This is thy God, that brought thee up out of Egypt; [See Exod. 32. 1, &c.] and had committed great wickedness.

19 Yet thou through thy great [Or, many. So verse 27. 31.] mercies didst not forsake them in the wilderness, The pillar of cloud departed not from them by day, to lead them in the way, nor the pillar of fire by night, to light them, and that in the way, wherein they should walk. [Or, them, and the way wherein they should walk. See Exod. 13. 22. and 40. 38.]

20 And thou hast given thy good Spirit to instruct them: [See Num. 11. 17.] and thou hast not removed thy Manna from their mouth, [See Jos. 5. 12.] and thou hast given them water for their thirst.

21 So thou hast punished them forty years in the wilderness, they had no want; thy clothes waxed not old, and their feet swelled not. [See Deut. 2. 7. and 8. 4. and 29. 5.]

22 Moreover, thou hast given them kingdoms and nations, and hast divided them into corners: [Or, countries. Some understand this of the children of Israel, unto whom the Lord divided the lands and countries which they had taken, unto every one his inheritance. Others understand it of the conquered enemies, whom God thrust here and there into corners, so that his people freely took and hereditarily possessed the land, and continued in the hereditary possession thereof] So they possessed hereditarily the land of Sihon, [See Numb. 21. 21.] to wit, the land of the King of Hebron, [Meaning the land which the king of the Moabites had formerly possessed, and which was taken away from him by king Sihon. See Numb. 21. 26, 27.] and the land of Og King of Basan.

23 Thou hast also multiplied their children as the stars of heaven: [See Gen. 22. 17.] And thou hast brought them into the land concerning which thou hast said unto their fathers, that they should go in to possess it hereditarily.

24 So the children came in, and took possession of that land hereditarily, and thou hast subdued before their face the inhabitants of the land, the Canaanites, and hast given into their hand, together with their kings, and the nations of the land, to do with them according to their good pleasure. [See Jos. chap. 1, 2, 3, &c.]

25 And they took fenced cities, and a fat land, and possessed hereditarily, houses full of all [That is, all manner of] good, wells between oat, vineyard, olive-trees, and trees of meat, [That is, trees bearing eatable fruits, in abundance: and they did eat, and were satisfied,] and became fat, and lived in pleasure, through thy great goodness. [Or delighted themselves in thy great good; that is, in the great and many good things, which thou gavest them.]

26 But they grew refractory, and rebelled against thee, and cast thy law behind their back, [Compare Psl. 50. on verse 17. Ezech. 23. 35. &c.] and slew the Prophets, which thou didst raise up, and slew the Priests, which thou didst set against them, [Or among them, to wit, 29, 30, 34.] to cause them to return unto thee: So they committed great wickedness.

27 Therefore thou didst deliver them into the hand of their distressors who distressed them: [See Judg. 3. 14. &c.] But when in the time of their distress they cried unto thee, thou hearest from heaven, and according to thy great mercies gavest them deliverers, who delivered them out of the hand of their distressors.

28 But when they had rest, they returned again to do evil before thy face [so thou leavest them in the hand of their enemies, (so) that they bare sway over them: when they then returned, and cried unto thee, then thou didst hear from heaven, and didst many times rescue them according to thy mercies.]

29 And thou hast testified against them, to cause them to return unto thy law, but they dealt proudly, and hearkened not unto thy commandments, and they sinned against thy rights, against the same, by which a man that doeth them shall live: [See Levit. 18. 5. Ecceh. 20. 11. Rom. 10. 5. Gal. 3. 12.] and they have drawn back their shoulder, [Heb. given a back sliding] shoulder. A similitude borrowed from beasts that will not bear the yoke or burden, and hardened their neck, [See Exod. 32. on verse 9.] and hearkened not.

30 Yet many years [As long as the kingdoms of Juda and Israel continued] didst thou forbear over them, [Thou hadst patience with them, and sparest them, delaying the punishment] and testified against them by thy Spirit, by the ministry [Hebr. hand] of thy Prophets, but they declined not the ev' 3 [See 2 Kings 17. 13, 14. 2 Chron. 36. 15, 16.] therefore thou gavest them into the hand of the nations of the Countries.

31 But through thy great mercies, they didst not utterly consume them [Hebr. thou didst melt them into no finishing nor destruction. Compare Jer. 4. 27. with the annotat.] nor forsake them; for thou art a gracious and merciful God.

32 Now then O our God, thou great, thou mighty and thou terrible God, who keepst covenant and mercy; let not all the soil [That is, all the punishments and miseries that have come upon us] be mean before thy face, shall hath beset us [Hebr. found] us, our kings, our Princes, and our Priests, and our Prophets, and our fathers, and all thy people; from the days of the kings of Assur, [That is, Assirs] unto this day.

33 Yet thou art righteous in all that is come upon us, [Compare Deut. 32. 4. Dan. 9. 24.] for thou hast dealt faithfully, [Hebr. done truth, or faithfulness] but we have dealt wickedly.

34 And our Kings, our Princes, our Priests, and our Fathers, have not done thy Law; and they have not listened unto thy commandments, and unto thy testimonies, which thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy manifold goodness: they have despised thee, and in that large and that far land which thou hadst given before their faces [That is, hadst let open and delivered unto them, that they might take it, and poss. be it. So elsewhere often] neither have they turned themselves from their wicked ways.

36 Behold, we are servants this day; yet, the land which thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold we are servants in it.

37 And it [To wit, the land] multiplicth its increase, [Och. its increase, or profit is great, or manifold] for the kings thou hast set over us [as if they should say, though the land yield much increase, yet we are never the better for it, it's not for us, but for strange kings that rule over us] because of our sins; and they have dominion over our bodies, and over our beasts, according to their pleasure; 3 Thus are we in great distress.

38 And in all this [O because of all this] to wit, all this evil that is come upon us, and wretched us still at present, or from all this; that is to testify, that we mean all this truly and sincerely, and engage our selves unto true repentance, to turn away thy just wrath, and to be made partakers of thy blessing. See below chap. 10. 29.] we make a sure covenant [See Gen. 15. on verse 17, 18. Hebr. a surety, or firmness] and write it: [And our Princes, our Levites, and] our Priests shall be it. [Hab.

Care, or shall be] for, or, at the sealing, or the thing sealed, to wit, in the name of us all. Och. for, or over the sealing (were) &c. Meaning that the confession ended with the former verse, and that now in this last verse it further related, what they did after the confession, to make it effectual and prevailing: Therefore they annex this verse to the following chapter, and tender it thus: Now of all this we made a sure covenant, and wrote it, &c.]

CHAP. X.

The names of those that sealed to this covenant made with God, both for themselves and the whole Congregation, verse 1. &c. A relation of the general substance or matter of this covenant, confirmed by an oath and with a curse, and of some particular articles therein contained, 29.

Now for the sealings [Hebr. for the thing sealed, or sealings] 3 Meaning, those that ratified and confirmed the covenant (whereof was spoken in the end of the former chapter) with their seals, in the name, and in the behalf of all the Congregation] were, Nehemia Hatirshua, [See Ezra 2. on verse 63.] son of Hasabai, and Zidkai.

2 Straija, Arvija, Feremia, [Compare this Register with that which followeth below, Chapter 12. 1. &c.]

- 3 Pashur, Amarja, Malchias,
- 4 Hattus, Sebanja, Malluch,
- 5 Harim, Meremoth, Obadja,
- 6 Daniel, Ginnethon, Baruch,
- 7 Meshullam, Abja, Mijamin,
- 8 Mazaia, Bilgai, Senaijs; these were the Priests.

[Nehemia (mentioned above ver. 1.) not being comprehended among them, who was not (according to the opinion of some) of the tribe of Levi.]

9 And the Levites 3 namely, Jesaja the son of Azarja, Binnai, of the son of Henadad, Kadmiel,

10 And their brethren; Sebanja, Hodai, Kelita, Pelijah, Hanan.

- 11 Meshai, Rehib, Hasubja,
- 12 Zachar, Serachja, Sebajja,
- 13 Hodai, Bani, Beninu,

14 The heads of the people: [Compare above chap. 7. 8. &c. Ezra 2. 3. &c. and 8. 3. &c.] Parbus, Zabath, Moab, Elam, Zaitub, Bani,

- 15 Banni, Argad, Bebai,
- 16 Adonia, Bigvai, Adin,
- 17 Ater, Hirkia, Azbun,
- 18 Hodai, Halsum, Bezai,
- 19 Hariph, Ananobah, Nebai,
- 20 Magpius, Meshullam, Hezir,
- 21 Melechabeel, Zaiok, Jaddua,
- 22 Pelatja, Hanan, Anajis,
- 23 Hofat, Hananija, Hasubub,
- 24 Hallelch, Pilbas, Sobek,
- 25 Rebum, Hasabna, Masfaja,
- 26 And Abia, Hanan, Anan,
- 27 Malluch, Harim, Banni,

28 And all the rest of the people, [Compare 2 Chron. 23. on verse 5. and Ezra 2. on vers. 70.] the Priests, the Levites, the Porters, the Singers, the Nehthinims [See Ezra 2. on verse 43.] and whosoever had separated himself from the nations of the lands [as above chap. 9. 2.] unto the law of God, their wives, their sons, and their daughters, all these that had knowledge (and) understanding;

29 They came to their brethren, their excellents (ones) [Or, honourable, great (ones) who were appointed to seal this covenant in the name of the whole Congregation,

on. See Psal. 8. on verse 2.] and entered into the curse, and into the oath, [That is, they likewise entered into this covenant, which was confirmed with an oath, and cursing of their persons, if they should chance to transgress this covenant. See Deut. 29. 12, 14, 19. and compare Jer. 24. 25. 2 Kings 23. 3. 2 Chron. 15. 12.] to walk in the law of God which was given by the hand of Moses the servant of God; and to observe and do all the commandments of the LORD our Lord, and his judgments, and his statutes:

30 And that we would not give our daughters unto the nations of the land, [To wit, give them in marriage unto the heathen] nor sake their daughters for our son.

31 Also when the nations of the land bring wares, and all corn [That is, all manner of corn, as Rice, Wheat, Barley. See Gen. 26. 24. on verse 1.] on the Sabbath day, to sell, that we would not take it of them on the sabbath, or on (another) holy day; [See Exod. 20. 10. and 34. 21. Levit. 23. 2. &c. Deut. 5. 12, 13, 17, &c.] And that we would release the seventh year [the same being a year of release, wherein God had commanded to omit the tilling of the ground, and the exacting of debts. See Exod. 23. 10, 11. Levit. 25. 4. Deut. 15. 1, 2, &c.] together with all manner of grievances [Hebr. the burden, or grievance of all (or every) hand: that is, all manner of debts, which we otherwise had power to demand, require, or exact; 5 or the requiring, demanding of all (or every) debt. See Deut. 15. on verse 2. and ab. ch. 57. 10.]

32 Moreover, we set up commandments [Or ordinances, which are related in the following words] for our selves, imposing upon our selves a third part of a shekel [understand here the shekel of the sanctuary, being as much again as the common or civil shekel, to wit, about a half Ryck's Döller] yearly, for the service of the house of our God; [this was a voluntary contribution towards the maintaining of the worship of God, set up for the present necessity. Compare 2 Chr. 26. 26, 27. & 2 Chr. 31. 3.]

33 For the bread of disposition [That is, the bread.] See Levit. 24. 6, &c. 2 Chron. 2. 4. and 29. 18.] and the continual meat-offering. [See Exod. 29. 40. Num. 28. 5.] and for the continual burnt-offering of the sabbaths of the new-moons, [See Num. 28. and 29.] for the set feasts, and for the holy things, [which were to be consecrated for thank-offerings for the people] and for the sin offerings, to make an atonement for Israel; and for all the work of the house of our God.

34 Also we cast the lots among the Priests, the Levites, and the People, concerning the wood-offering, to bring it unto the house of our God, after the house of our fathers, [That is, according to the families and households, to know how much wood every one was to bring in toward the burning of the facifices] at times appointed, year by year, to burn upon the altar of the LORD our God, as it is written in the Law.

35 Also that we should bring in the first-fruits of our land, [That is, the fruits of the ground, as Rice, Wheat, Barley, &c.] and the first-fruits of all fruit of all [That is, all manner of] trees, year by year, unto the house of the LORD.

36 And the first-born of our sons, and of our beasts, [Meaning a certain price or sum of money wherewith they were to redeem the first-born sons, and the unclean catel, as horses, asses, camels, &c. See Exod. 13. 13. Lev. 27. vers. 11, 12, 13, 26, 27.] as it is written in the Law; [See Exod. 13. 2. Num. 2. 13. and 8. 17.] and that we should bring the first-born of our bullocks, and of our sheep, [That is, of great and small catel] unto the house of our God, unto the Priests that minister in the house of our God.

37 And that we should bring the first-fruits of our dough, and our heave-offerings, [Or, heavings. See Lev. 23. 17. Num. 15. 19.] and the fruit of all trees, new wine and oil, [See Num. 18. 2. Deut. 18. 4.] unto the Priests

into the chambers of the house of our God, and the tents of our land unto the Levites; [See Num. 18. 24, 25.] and that the same Levites might have the tithes in all the cities of our tillage, [Och. that the same Levites might give the tithes, &c.] to wit unto the high Priest, whercof in the following verse Heb. the tithing. See Gen. 28. 22. Deut. 14. 22. and 26. 12.]

38 And that there should be a Priest a son of Aaron, with the Levites, when the Levites receive [Or give, as in the former vers.] tithes; and that the Levites should bring up the tithes of the tithes unto the house of our God, into the chambers of the treasure-house. [See Num. 18. 26.]

39 For the children of Israel, and the children of Levi ought to bring the heave-offering of corn, new wine, and oil into those chambers, because the vessels of the Sanctuary are there, and the Priests that minister, [Or, where also the vessels, &c.] and the Porters, and the Singers; that so we might not forsake the House of our God.

CHAP. XI.

A Register of those that took their habitations in Jerusalem by certain order, verse 1. &c. The rest of the people is divided into the other cities, towns and villages of Juda and Benjamin, 25.

Moreover, the Rulers of the people dwell at Jerusalem [See above chap. 7. 4. 5.] but the rest of the people cast lots, to bring out one of ten to dwell in Jerusalem, the holy city, [Hebr. city of holiness; so below vers. 18.] and nine parts [Hebr. hands] in the (other) cities.

2 And the people blessed all the men, that willingly offered (themselves) to dwell at Jerusalem. [That is, they highly commended them, and withed the blessing of the Lord to light upon them, because of their own accord, without tarrying for the lot, they offered themselves to dwell at Jerusalem, soasmuch as this city was (as it were) the mother and preservation of them all, and without valiant and courageous inhabitants could not be kept and preserved against the policy & power of the enemies, and the same being kept and preserved, the other places which the enemies look not at, had no need to fear.]

3 And these are the heads of the country, [Or Province, meaning Judaea, the same being at that time as a Province under the Persian Empire and Dominion] that dwell at Jerusalem; 4 But in the cities of Juda dwell every one in his possession in their cities, Israel [by Israel in this place, some understand those of Juda, as 2 Chron. 21. on verse 2. Others understand thereby some of the ten tribes, that for Religions sake had joynd themselves unto Juda. See 1 Chron. 9. 3.] the Priests, and the Levites, and the Nehthinims [See Ezra 2. on v. 43.] and the children of Salomons servants. [See Ezra 2. on v. 55.]

4 At Jerusalem there dwelt (some) of the children of Juda, and of the children of Benjamin; of the children of Juda, Abaja the son of Jerija, the son of Zacharia, the son of Amarja, the son of Shephatja, the son of Mahalatai, of the children of Perez.

5 And Masfaja the son of Baruch, the son of Col-hosei, the son of Hareja, the son of Adaja, the son of Jojarib, the son of Zacharia, the son of Siloni.

6 All the children of Perez, that dwell at Jerusalem, were four hundred threescore and eighty valiant men. [Or, able, rich men. Hebr. men of valour, or ability.]

7 And these are the children of Benjamin: Salluthi the son of Meshlam, the son of Joedai, the son of Pedajai, the son of Kelajja, the son of Masfaja, the son of Isbithi, the son of Shefaj.

8 And after him, Gabbai, Salthi; nine hundred twenty and eight.

- 9 And Joel, the son of Zichri, was overseer over them; and Judas, the son of Semai, was the second over the city.
- 10 Of the Priests; Sedaja the son of Fojarib, Fuchia,
- 11 Seraja the son of Hilkiä, the son of Mesullam, the son of Zadok, the son of Merajoh, the son of abihub, was leader, [Or, Duke. See 1 Chron. 9. on verse 11.] of the house of God.
- 12 And their brethren, that did the work in the houses, [To wit in the house of God, that is the Temple, managing all businesses that pertained to the service of God] were eight hundred twenty and two; 3. and Adajä, the son of Ferozä, the son of Palatja, the son of Amzi, the son of Zecharja, the son of Esajur, the son of Matatä.
- 13 And his brethren, heads of the fathers, were two hundred forty and two. And Amasäi the son of Azareel, the son of Azäzai, the son of Mesüllamoth, the son of Immer.
- 14 And their brethren valiant champions, were an hundred twenty and eight; and the overseer over them was Zabdai the son of Gedolim. [Hebr. Haggedolim. O. h. of (one) of the great ones.]
- 15 And of the Levites; Semaja the son of Hassib, the son of Azrikäm, the son of Hassäjä, the son of Bani.
- 16 And Sabethai, and Fozäbäl, of the heads of the Levites were over the work of the house of God. [Meaning to order and manage all affairs of the Temple that were requisite to the service of God, and to gather in the money which the congregation had freely undertaken to contribute to that end, as was related above chap. 10. 3. 33. Compare 1 Chron. 26. on verse 29.]
- 17 And Matthanja the son of Micha, the son of Zabdai, the son of Asaph was the head, who began the thanksgiving in prayer, [As being the chief singer, the writer of the Psalms and Hymns or songs of praise, that first began the Psalm or song] and Bakubäjä was the second of his brethren; and Adä the son of Samuä, the son of Galat, the son of Feslähim.
- 18 All the Levites, in the holy city [Namely Jerusalem] were two hundred four score and four.
- 19 And the Porters, Akub, Talmon, with their brethren that kept watch [Or, the watchmen] at the gates, were an hundred seventy and two.
- 20 Now the veil of Israel [See on verse 7.] of the Priests, (and) the Levites, were all in the cities of Judä, every one in his inheritance. [See below on verse 35.]
- 21 And the Nethinims dwell in Ophel; [As above chap. 3. 16.] and Zibi and Gissa were over the Nethinims.
- 22 And the overseer of the Levites at Jerusalem, was Hälzi, the son of Bani, the son of Hassäjä, the son of Matanaja, the son of Micha; of the children of Asaph were the Singers over against the work of the House of God. [That is, these were to be at hand, and to be present in the Temple, to mind and heed the daily necessities of the service of God, as others heeded or minded the outward business of Gods worship, ab. verse 16. See b. l. chap. 1. 9.]
- 23 For there was a commandment of the king concerning them; to wit, a certain maintenance for the Singers every day (allowance) on its day. [Heb. *sureness*, *surety*, *certainty*] (as above chap. 9. 38.) that is here, a sure rent, revenue, or income, or a certain stipend, allowance or maintenance to be allowed out of the kings treasure. Oth. a sure rent for the Singers; which they understand thus, that they were intrusted by the king to receive money of his Commissary, and to lay it out for daily necessities for the service of God. See Ezra 6. 8, 9. and 7. 20, 21, 22.]
- 24 And Pataja the son of Meserabeel, of the chil-

- dren of Zerab, the son of Juda, was at the kings hand, [That is, the kings Commissioner. Compare 1 Chron. 18. 17.] in all matters unto the people. [Or, in all (or every) word unto the people, or of the people; that is in that which was to be presented unto the people from the king, or in the kings name, or in that which the people had to do with the king; 3. item to get in and demand the kings revenues, and to see them laid out and disbursed according to the kings order and commission. See Ezra 6. 8.]
- 25 Now in the villages in their fields (some) of the children of Juda dwell in Kiriat-horä [Oth this and all the following places, see Fojä. 1. 5. 3. 12, 13, 14, 18, 22. and 1. 9. 3. &c.] and her dependant places, [Her daughters; 3. lo in the following words, and elsewhere often] and in Dibon, and her dependant places, and in Fekäzeel and her villages.
- 26 And as Fesä, and at Molada, and at Beth-Peter,
- 27 And at Hazur-Sual, and in Beerseba, and her dependant places,
- 28 And at Ziglag, and in Medchona, and her dependant places,
- 29 And at En-Rimmon, and at Zora, and at Ganub.
- 30 Zamoth, Adullam and their villages, Lachs, and her fields, Azekä and her dependant places; and they camped themselves from Beerseba unto the valley of Hinnon. [That is, they inhabited all that country, making shift to dwell there as well as they could, repairing the decayed places by little and little, &c.]
- 31 Now the children of Benjamin, from Geba (dwell) in, Michmas, and Aija, and Beibei, and their dependant places,
- 32 Anathoth, Nob, Ananja,
- 33 Hazor, Rama, Githäim,
- 34 Hadid Zebaim, Neballat,
- 35 Lod, and On, (in) the valley of Craftsmen. [That is, Carpenters and Smiths. See 1 Chron. 4. 14.]
- 36 Now of the Levites, (some dwell) in the divisions of Juda, (and) Benjamin. [The places that by Gods appointment were allotted unto the Levites from these two tribes.]

C H A P. XII.

A Register of the Priests and Levites that were come out of the captivity with Zerubbabel, verse 1, &c. The succession of the high Priests from Jesua unto Fadäus,

10 A Register of the chief Priests that succeeded in the room of those before mentioned, 1. A description of the chief of the Levites, 2. A relation of the dedication of the walls of Jerusalem, 37. The appointing of Treasurers over the goods or estates of Priests and Levites, 44.

Now these are the Priests and the Levites, [Meaning the chief and the rulers of the Priests and Levites, as may be gathered from verse 7. 22, 23, 24.] that went up with Zerubbabel [See Ezra 2. 2. on verse 2.] the son of Seathbiel, and Fesä; [who was the high Priest] Seraja, Jeremia, Ezra,

2 Amarja, Maluch, [This man, and some others are named otherways, below from verse 14. to 21. after the manner of the Hebrews] Hattub,

3 Sechanja, Rehum, Merimoth,

4 Idlo, Ginnethoi, Abja,

5 Mijimim, Maudja, Bilga,

6 Semaja, and Fojarib, Fesäjä,

7 Sallu, Amok, Hilkiä, Fesäjä; these were the heads of the Priests, and their brethren in the days of Fesä.

- 8 And the Levites were; Fesut, Dinnui, Kadmit, Streja, Fuda, Matthanja; he [Namely Matthanja]. See above chap. 11. 17.] and his brethren were over the thanksgivings. [That is, they were the chief singing-masters in the singing of Psalms of praise and thanksgiving; 3. as ab. chap. 11. 17.]
- 9 And Bakubäjä, and Hani, their brethren were over against them in the watches. [That is, were present with or about the singers, to wait upon their office or ministry. See ab. chap. 11. on verse 22. And concerning the counts of the fingers, see the ordinance of David, 1 Chron. 25. 9, &c. But at this time they were fewer in number. See Ezra 2. verse 39.]
- 10 Now Fesä began Fojakim, and Fojäzä began Eljib, and Eljajä began Fojada.
- 11 And Fojada began Fozanath, and Fozanath began Fadäus, [This Fadäus is conceived to have been the high Priest Fadäus of whom Josephus writeth, that Alexander the Great coming in an hostile manner against Jerusalem, he in his high Priests attire went out of the city to meet him, and appeared him. Whence some conjecture, that Nebemä lived to the end of the Persian Empire, and in that regard was able to write this Register of the succession of high Priests till that time, there being as yet not full three score years expired, from the time of Artaxerxes Mnemon (whose servant some hold Nehemä to have been) unto the end of the Persian, and the beginning of the Grecian Monarchy. Others conceive that Nebemä (who, according to their opinion, lived under the reign of Artaxerxes Longimanus) being dead, this Register was here inserted by another man of God, by inspiration of the holy Ghost to preserve the succession of high Priests in the Church of God.]
- 12 And in the days of Fojakim, [Who was high Priest after his father Fesä, verse 10.] were Priests the heads of the fathers; [That is, the chiefest among the Priests, as was shewed on ver. 1.] of Seraja, was Merajä; [That was, of Seraja was born or descended Merajä succeeding in his room. therefore others render this thus, for Seraja, that is in his head or room; and so in the sequel] of Ferenzi, Hananja;
- 13 Of Ezra, Mesullam, of Amari, Fobanan;
- 14 Of Melchui, Fozanath, of Semaja, Fesä;
- 15 Of Hurim, Adä, of Merajost, Helzi;
- 16 Of Idlo, Zacharia, of Ginnethon, Mesüllam;
- 17 Of Abja, Zibri; of Mijimim, and Moadja, Pithi;
- 18 Of Bilga, Sammia; of Semaja, Fozanath;
- 19 And of Fojarib, Matthanja; of Fesäjä, Hälzi;
- 20 Of Sallu, Kallai, of Amok, Hebe;
- 21 Of Hilkiä, Hassäjä, of Fesäjä, Neithaneel;
- 22 Of the Levites in the days of Eljib, Fojada, and Fobanan, and Fadäus the heads of the fathers were reunited, together with the Priests until the reign of Darius the Persian. [To wit, the last king of Persia called Cöstmans, whom Alexander the Great conquered; with whom the Persian Monarchy ended, about the year of the creation of the world 3642. before Christs incarnation, 329. according to the computation of some Chronologers.]
- 23 The children of Levi, the heads of the fathers, were recorded in the book of the Chronicles [See 1 Chron. 9. 10, &c.] until the days of Fobanan [above ver. 13.] called Fozanath, the father of Fadäus, the son [That is, his Grand-son, or Grand-child, the sons] of Eljajib.
- 24 The heads then of the Levites were Hassäjä, Serubä, and Fesä the son of Kadmiel, and their brethren over against them, to praise (and) to give thanks according to the commandments of David the man of God, [See Fojä. 13. on verse 6.] ward against ward. [That is, they executed their office or ministry by turns, or courses one for another, according to the ordinance of David, See 1 Chron. 25. fo ab. verse 8.]
- 25 Matthanja, and Bakubäjä, Obadja, Mesüllam, Talmon, (and) Akub were Porters, keeping the watch; by the Treasuries [See below verse 43. and chap. 13. 5. item 1 Chron. 26. on verse 17. Hebr. *Asuppim*] of the gates,
- 26 These were in the days of Fojakim the son of Fesä the son of Fozäzäk; and in the days of Nebemä the governor, and of Ezra the Priest the Scribe.
- 27 Now at the dedication of the wall of Jerusalem [Which was performed with prayers, thankgivings, offerings, and outward tokens of spiritual Joy before the Lord, as followeth. Compare Exod. 40. Numb. 7. Deut. 20. on verse 5. and 1 Kings 8. 63. Ezra 6. 17. &c. Fob. 10. 22.] they fought the Levites out of all their places, [Whether they with others were returned to the great congregation, whereof ab. chap. 9. and 10.] to bring them to Jerusalem; to perform the dedication with joy, and with thanksgivings, and with singing, symbol, 3. lutes, and with harps.
- 28 So the children of the Singers were gathered together, both out of the plain field round about Jerusalem, and from the villages [Or farms, fo verse 29.] of Neophath; [Or of the Neophathites.]
- 29 And from the house of Gilgal, [Or place of Gilgal, Hebr. Beth-Gilgal. Oth Gilgal, see Dent. 11. 30. Fojä. 5. 9.] and out of the fields of Gebä, [See Fojä. 21. 17.] and Azmavech, [ab. chap. 7. 8.] is mentioned Beth-Azmavech; for the Singers had built their villages round about Jerusalem, [because all was exceedingly walked and destroyed by the Babylonians wars, and because they may be near hand for to exercise their function and the worship of God, See ab. chap. 11. on v. 20. and 30.]
- 30 And the Priests and the Levites purified themselves; [Compare Gen. 35. on verse 2. Exod. 19. 10, 15. Numb. 19. 2 Chron. 29. 5, 10, 6, 7, and Ezra 6. 20, 21.] after that they purified the people, and the gates, and the wall.
- 31 Then I called the Princes of Juda to go up upon the wall; and I appointed two great thanksgiving-quires and circuits, (the one) on the right hand upon the wall, [Of the other company of those that gave thanks, see v. 38.] toward the dung-gate. [Compare this description of the wall, with ab. chap. 2. 13, 14, 15. and chap. 3. and see the annotat. there.]
- 32 And after them went Hosajä, and half of the Princes of Juda,
- 33 And Azarja, Ezra, and Mesüllam,
- 34 Fuda, and Benjamin, and Semaja, and Ferenzi,
- 35 And (certain) of the Priests children with trumpets; Zacharia the son of Fobanab, the son of Semaja, the son of Matthanja, the son of Michajä, the son of Zachur, the son of Aljaph;
- 36 And his brethren, Semaja, and Azareel, Mitali, Gilalai, Maai, Neithaneel, and Fuda, Hanani, with musical Instruments of David. [That is, which were invented, or ordained and delivered by David.] the man of God; [That is, the Prophet, as above ver. 24.] and Ezra the Scribe (went) before their face.
- 37 Moreover toward the Fountain-gate, and ever against them, they went up by the stairs of the city of David, through the going up the wall; above the house of David, unto the water-gate, castward.
- 38 Now the second thanksgiving-quire they went over against them. [To wit, on the other side of the city, that both companies might meet one another at last and go together to the Temple. See ver. 40.] and I after them, with the half of the people upon the wall, from above the tower of the Baking-ovens, unto the broad wall.
- 39 And from above the gate of Ephraim, and above, [Or, toward; 3.] and so in the sequel] the Oil-gate and above the Fish-gate, and the tower of Hananeel, and so tower of Mea unto the sheep-gate, and they stood still in

the Prison-gate. [Hebr. flood in, or by the gate of custody; that is, the prison, as Jer. 32. 2.]

40 Then shall both the thanksgiving quires in the house of God; and 3, and the half of the Rulers with me.

41 And the Priests, Eliakim, Maaseja, Minjamin, Michajit, Elioenai, Zacharia, Hananja, with trumpets.

42 Moreover, Maaseja, and Semaja, and Eliazar, and Azari, and Johanan, and Malchias, and Elam, and Ezer, and also the Singers caused themselves to be heard, with Terabiah the overseer.

43 And they offered the same day great burnt-offerings, and rejoiced; for God had made them rejoice with great joy, the wives also and the children rejoiced: so that the joy of Jerusalem was heard afar off.

44 Also the same day were men appointed over the chambers, for the treasures, [Compare below chap. 13. v. 12, 13, and ab. ch. 10. 37. 38.] for the heave-offerings, for the first fruits, and for the tithes, to gather into them, out of the fields of the cities, [That is, which lay round about the cities] the portions of the Law, for the Priests and for the Levites; [That is, which were obtained in the law, for the Priests &c.] to the bringing up of which portions they had bound themselves anew, ab. c. 10. 35, &c.] for funds rejoiced for the Priests, and for the Levites, [Hebr. (there was) joy, or gladness of funds or the joy of Juda was for the &c.] that stood there; [that is, that waited diligently and faithfully on their ministry, and therein intended to proceed, whereas they were formerly catered up and down the country for want of maintenance, which now was willingly brought in with joy and rejoicing. Compare below ch. 13. 10.]

45 And also the singers and the porters kept the watch of their God, [Taking care that the worship of God might be well performed in all its circumstances thereof belonging. See Lev. 18 on ver. 35.] and the watch of the purification: [as above ver. 30.] according to the commandment of David, (and) of Salomon his son. [See Chron. 25. Meaning that they kept their courses diligently. Or, and the Singers and the Porters watched, &c.]

46 For in the days of David and Asaph, [Under whom are also Heman and Jeduthun comprehended, 1 Chron. 25. 13, &c.] there were heads of the Singers, and of the song of praise, and of thanksgiving unto God. [That is, chief singers, and tuners of Psalms and songs, and overseers of the chiefest, who took care that the ministry and all the courses of the Singers were rightly observed, &c. See above ver. 42. and chap. 11. 17. and 1 Chron. 25. 2, 3, 6.]

47 Therefore all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the Singers, and of the Porters, [as above ver. 44.] every day (portion) on its day: [Hebr. the word, or, the thing of a day on its day] And they [to wit, the people, or all Israel] allowed for the Levites, [that is, they let apart, and gave the tithes unto the Levites, &c. which were consecrated for that purpose, and wherby all the rest that they kept, was allowed for their own particular use. See Num. 18. 21, 26.] and the Levites allowed for the children of Aaron. [That is, they let apart, and gave tithes of the tithes, which they had received, unto the high Priests, according to the law of God, Numb. 18. 26, &c. See also there v. 8.]

CHAP. XIII.

At the reading of the law of God before the people, all mixture with strange nations is separated from Israel, ver. 1, &c. Whilst Nehemiah was gone back to the

king, divers gross abuses were crept into the church of God, of which he purged the same as his return, purifying the chambers in the house of God, which Eljashb had polluted, 4. restoring the Priests and Levites to their office and maintenance, over which he appointed Treasurers, 10, 30, putting down all profanation of the sabbath, 15, as also all marriages, made with heathenish nations, 23.

ON that day there was read in the book of Moses, before the ears of the people: [Some conceive this to have been done, after that Nehemiah was come back the second time from King Artaxerxes to Jerusalem. See ver. 4. and 6.] And therein was found written, that the Ammonites, and the Moabites, [Hebr. Ammonite, and Moabite] should not come into the congregation of God for ever: [See Deu. 23. on v. 1.] 2. Because they had not met the children of Israel with bread, and with water: [That is, with meat and drink] yea had hired Bilcam against him, [meaning Israel; that is, the people of Israel] to curse him: Howbeit, our God turned the curse into a blessing.

3. So it came to pass, when they heard this law, that they separated from Israel all mixture. [That is, all those that were of strange Idolatrous heathenish nations, and not of Israel. Compare above chap. 9. 2.]

4. Now Eljashb the Priest, who was set over the chamber, [That is, chambers. See below v. 9. and Ezra 8. 29.] of the house of our God, was bereft of his kin to Tobia: [that is, was allied unto him, or had joined affinity with him, although he was a bitter Enemy to the people of God. See above chap. 6. ver. 1, 14, 17, 19. and compare below v. 28.]

5. And he had made for him [To wit, for Tobia] a great chamber, [breaking down the walls of certain chambers, he had made of them a great large chamber for Tobia, to put his householdstuff in. See ver. 8.] where aforetime they laid the meat-offering, the frankincense, and the vessels, and the tithes of corn, of new wine, and of oil, which were committed for the Levites, and the Singers, and the Porters; [Hebr. the command, or, commandment of the Levites, &c. that is, concerning which God had commanded that they should be given to the Levites &c. or, the command, or, ordained (portion) of the Levites, &c. See Num. 18. 24.] together with the heave-offering of the Priests, [that is, that which they were to give unto the Priests, to wit, the tithes of the riches of the Levites, &c. See Num. 18. 8, 26.]

6. But in all this (time) was not I at Jerusalem: [Intimating that in a short space of time, while he was absent, all fell to decay again] for in the two and thirtieth year [when I had been twelve years at Jerusalem with the Kings leave or consent] of Artabshast [i.e. Ezra 6. on ver. 14] King of Babel, [which was not under the Persian Monarchy] came I unto the king, but at the end of (certain) days [that is, after a while, or (as others) after a full year was expired, which is sometimes understood by days] obtained I leave (again) of the king, [or, leave was obtained for me. The Hebrew word doth properly signify: I was required, summoned, or, sent for. It may be that Nehemiah leaving himself to ask leave again, caused the same to be asked or craved by others, and that thereupon the King sent for him, and gave him leave. Yea without doubt some godly Jews did certify Nehemiah of the decayed state and condition of Gods people, and earnestly required his coming unto them, &c.]

7. And I came to Jerusalem, and understood of the evil that Eljashb had done for Tobia, making a chamber for him in the Courts of the house of God. [as above ch. 8. 16.]

8. And it distressed me sore: [Hebr. It was very sore unto me; that is, (as the scripture elsewhere speaketh) it was very evil in mine eyes; that is, it vexed, or grieved me sore:] so I cast forth all the householdstuff of Tobia out of the chamber, [Hebr. all the vessels, or, all the furniture of the house of Tobia.]

9. Moreover, I gave command, [Hebr. I said. See 1 Chron. 29. 4, 5, 7. Esh. 9. 25. and compare Gen. 1. 3. Job. 2. 11. with the annotat.] and they cleaned the chambers: [Or, I said that they should cleanse the chambers. See below ver. 19.] And I brought in thither again the vessels of the house of God, with the meat-offering and the frankincense.

10. Also I perceived that the portion of the Levites had not been given (them): [That is, the maintenance, which they were bound to give and allow them according to the law of God: And wherunto the people had engaged themselves by solemn oath, above chap. 10. 37.] So that the Levites and the Singers that did the work, [to wit, of the Lord; that is, the usual service of God] were sted every one to his field.

11. And I contended with the Rulers, [That is, I reproved them, chid them sharply. See ver. 17. 25.] and I said; why is the house of God forsaken? Howbeit, I gathered them together, [to wit, from the places whither they were fled and catered] and restored them to their station, [to observe again, or wait upon the worship of God, as they had done formerly.]

12. Then all Juda brought the tithes of corn, and of new wine, and of oil, into the Treasuries. [That is, Treasuries, or, Store-houses. See above on ver. 5.]

13. And I appointed Treasurers over the Treasuries, [as above chap. 12. 44. and 1 Chr. 26. 20, &c. 2 Chron. 31. 12, &c.] Selmias the Priest, and Zadok the Scribe, and of the Levites, Pedajia: And at their hand [that is, for their service or help] Heman the son of Zacobur, the son of Mathania: For they were counted faithful, [compare above chap. 7. 2.] and it was imposed upon them [Hebr. (it was) upon them: That is, it was their duty, their office, their charge] to distribute unto their brethren.

14. Remember me, [Compare Gen. 8. on ver. 1. Heb. 6. 10. and below ver. 22. 31. and see above chap. 5. on ver. 19.] my God, in this: [or, concerning this] And blot not out my good deeds, [as 2 Chron. 32. on ver. 32. and 35. on ver. 26.] that I have done for the house of my God, and for the watches thereof. [Taking care that the service of God in the Temple might be well observed and performed by every one, according to his office and place. See Num. 13. on ver. 7.]

15. In those days saw I in Judah, those that trod presses [To wit, wine-presses and oil-presses] on the sabbath, and those that brought in sheaves, which they laid on asses; as also wine, grapes, and fig, and all (or every) burden, [that is, all manner of burdens] which they brought into Jerusalem on the sabbath day: And I testified against them: [as below ver. 21.] in the day wherein they sold vitulims, [professing before the Lord, that I would suffer it no longer.]

16. There dwelt also Tyrians: [That were born in the famous city of Tyre. See Josh. 19. on ver. 29.] and all [that is, all manner of] provision and merchandise, which they sold on the sabbath unto the children of Juda and as Jerusalem.

17. Then I contended with the Nobles [Hebr. theroines. See above chap. 2. on ver. 16.] of Juda, and said unto them; what evil thing is this that ye do, and profane the sabbath-day?

18. Did not your Fathers thus, and our God brought all this evil [All these plagues and punishments] upon

us, and upon this city? And ye make the fierce wrath [to wit, of the Lord] yet more? Hebr. adda fierce wrath] upon Israel, profaning the sabbath.

19. How it came to pass, when the gate of Jerusalem gave shadow, [Or, were overshadowed: That is, towards evening, when the sun began to set] before the Sabbath, that I gave command, [Hebr. said, as above ver. 9.] and the doors were shut; and I charged that they should not open them till after the sabbath: And I said (to some) of my youth at the gates: (that there) should no burden come in on the sabbath day.

20. Then the Merchants, and sellers of all [That is, all kind of] salewaxe, overthrew without Jerusalem once or twice.

21. So I testified against them, and said unto them, why overturn ye over against the wall? If ye do so again, I will lay hand on you: From that time forth came they no (more) on the sabbath.

22. Moreover, I said unto the Levites, that they should cleanse themselves, and come and keep the gates, [Meaning of the Temple, observing all that was requisite for the sanctifying of the sabbath, without doing any thing else on the sabbath, and in particular, looking and taking care that no unclean persons might come into the Temple. See Num. 3. 7. and 2 Chron. 23. 19.] to sanctify the sabbath day: Remember me also (in) this, my God, and spare mine according to the multitude [or, greatness] of my goodness. [Or, loving kindness.]

23. I saw also in those days Jews, that had caused Adonijah, Ammonitish, and Moabitish wives [That is, heathenish wives of all kind of strange nations. Adonijah was a city and country of the Philistines. See 1 Sam. 5. 1, 2, &c.] to dwell (with them). [That is, had married those strange wives. See Ezra 10. on ver. 2.] notwithstanding the reformation lately made by Ezra, Ezra chapters 9. and 10. and their own vow and promise sealed and confirmed with an oath, above chap. 10. 30. See ver. 27.]

24. And their children have half in the Adonitish speech, [Or, half of their children, or, a part, &c.] and they could not speak in the Jews language: [Hebr. they discerned not, or, distinguished not, &c.] but according to the language of each people. [Hebr. of people and people; that is, of the one and the other people, every one as he had learnt of his mother, having thus a bawdily mungrell language, with a bawdily mungrell Religion.]

25. Then I contended with them, and cursed them, [Out of zeal unto justice, declaring, that as perjured covenant-breakers, they had brought a curse upon themselves, and had delivered to be banished, or cut off from the people of God] and smote (some) men of them, and plucked off (their) hair: [for an open punishment and disgrace. Compare Deu. 25. 2. and 2 Sam. 10. 14.] And I made them swear by God; if ye shall give your daughters unto their sons, and if ye shall say of your daughters for your sons, or for your selves [in an abrupt kind of speech, which was frequently used in oaths or swearing, wherein must be understood, then thou shalt be cursed, or, then let God punish thee. See Gen. 14. on ver. 23.] This oath which he pronounced before them, they were to take the same upon themselves, that being by this means stirred up, they might not hereafter fall into the same abomination again.]

26. Did not Salomon king of Israel sin therein? [See 1 Kings 11. 4.] Howbeit, among many heathens there was no king like him. [See 2 Kings 3. 12. 2 Chr. 1. 12. 2.] and he was beloved of his God, and God had made him king over all Israel: also him did strange women cause to sin.

17 Should we then hearken unto you, that ye should do all this great evil, transgressing against God, causing strange wives to dwell (with you) ? [See on verse 23. That is, should we then suffer you to commit the like, who are much more subje& to be seduced, then that great and wise king Solomon was, who was beloved of God ?]

28 Also (one) of the children of Tojada the son of Eliashib, the high Priest, was son in law to Sanballat the Horonite : [Of Sanballat see above chap. 2. on verse 10. and 4. 1. and 6. 1. &c. Josephus writeth, that this Jew that was Sanballats son in law, was Manasses, the brother of the high Priest Jaddus, or Jaddus, of whom see above chap. 12. on verse 21.] Therefore I chased him away from me.

29 Remember them, my God, [As above chap. 6. 14.]

because they have defiled the priesthood, [committing such vile abominations as are mentioned above] yea the covenant of the Priesthood, and of the Levite. [meaning the special and stricter covenant which God had made with Aaron, and his seed, together with the Levites concerning their holy functions.]

30 Thus cleansed I them from all strangers : [Hebr. all (or every) stranger : in the singular number. Undoubtedly the heathenish wives, children, with the adhering pollution of heathenism] and I appointed the wards of the Priests and of the Levites, [See ab. verse 14.] every one in his business.

31 Also for the wood-offering [See ab. chap. 10. 34.] as times appointed; and for the first-fruits : Remember me, my God for good. [Compare ab. chap. 5. on verse 9. and in this chapter verse 14. and 23.]

The End of the Book of N E H E M I A .

THE



THE BOOK OF ESTHER.

The Argument of this B O O K .

This book is called the book of Esther, because therein is principally spoken of her, namely, how that the great and mighty king Ahasuerus, having in his fierce anger cast off his wife Vashti, (because she would not at his command appear before all the princes and mighty Lords of the Medes and Persians) out of a great number of beautiful Virgins gathered together unto Susa, in her stead made choice of Esther to be his wife, and advanced her to the Royal dignity making to the honour of her a great and stately wedding, or marriage-feast, during the marriage of Esther with Ahasuerus, and presumptuous Haman (chiefly out of hatred against Mordecai) resolved not only to cause Mordecai, but also all the Jews that were in the hundred and seven and twenty Provinces of king Ahasuerus, to be murdered upon one day, for which end and purpose he had already obtained the kings consent. But when all the Jews, yea Queen Esther her self, with all her Ladies of honour, addressed themselves unto God by prayer and fasting, when God graciously heard their prayer and supplication, and not only hindered and prevented the wicked plot and bloody purpose of Haman, but also turned the same quite contrary to Hamans design and purpose : for he was forced to do that exceeding great honour unto Mordecai, which he had intended should be done to himself, yea Haman at last came to be hanged on the gallows of fifty cubits high, which he had intended should be done to himself, to hang Mordecai the Jew on, Queen Esthers foster-father : But Mordecai cometh to be in great favour and request with the king, and is advanced to high state and dignity : and the Jews have leave given them to stand upon their own guard, to defend their own lives, and to be avenged on their enemies : which being done, the Jews every where kept great feasts of joy, and that not only once, but Esther and Mordecai ordained that this should be done every year duly and constantly, on the dayes of Purim, in remembrance of this wonderful and unlooked-for deliverance which God gave unto his people, saving and delivering them out of the hands of their enemies, when there seemed no help more to be expected for them. That which is related in this book, was done (according to the opinion of some) within the space of about twenty years, albeit some do account lesser time.

ESTHER.



ESTHER.

CHAP. I.

King Abasuerus maketh a royal feast for all his Lords and Princes, verse 1, &c. Also for all the people at Susan, 4. Queen Vashti maketh also a feast for the women, 9. The king commandeth Queen Vashti to come before him, the princes and all the people, 10. Which she refuseth to do, 12. For which cause he casteth her off, 13. That other women might take example by it, 17. Whence a law is made that every man should bear rule in his own house, 22.

Now it came to passe in the dayes of Abasuerus, [He is called in the Greek Histories (according to the opinion of some) Xerxes the son of Darius Hystaspes, of whom mention is made, Esth. 4. 6.] (he is that Abasuerus, which reigned from India unto Ethiopia, [Hebr. from Hodu unto Chus] (over) an hundred and seven and twenty countries.)

2. In those dayes when king Abasuerus sat on the throne of his Kingdom, which was in the Castle of Susan, [Or in the Palace of Susan: Oth. in the Metropolis, or chief city of Susan. It seemeth that the city and the Castle or palace had but one name. See below chap. 3. 15. and 4. 6.]

3. In the third year of his reign, he made a feast unto all his Princes and his servants: the power of Persia and Media, the greatest lords, [See Dan. 1. on verse 3.] and the Governours of the countreys were before his face, 4. When he shewed the riches of the glory of his kingdom, [That is, the riches of his glorious kingdom] and the softnesse of the ornament of his greatness: many dayes together, an hundred and fourscore dayes.

5. Now when those dayes were fulfilled, the king made a feast unto all the people that were found in the Castle of Susan, [This is more then if it were said, that dwelt at Susan, for there were many present at this feast that dwelt not at Susan,] from the greatest unto the least, seven dayes together in the court of the garden of the kings Palace.

6. There were white, green and skie-coloured hangings, fastened with fine linen and purple cords, so flower-inges, and (10) marble pillars: the beds [Or bed-cases] to wite, wherein they lay at the table, and did eat after the

manner or custom of the Persians and other nations, See below chap. 7. the annot. on verse 8.] were of gold and silver, upon a pavement of Purple-(stone) [Hebr. Babat; that is Porphyre stone, or marble-like purple, Oth. red marble] and of marble, and alabaster, and precious stones. [Hebr. Sochereth, This is the name of a precious stone, that is unknown to us. Others take it to be a speckled marble of divers colours.]

7. And they gave (them) drink in vessels of gold, and the one vessel was otherwise then the other vessel; [Hebr. and the vessels were distinct from the vessels; that is diverse and distinct one from another] and there was much Royal wine [Hebr. wine of the kingdom] according to the kings ability. [Hebr. band. That is, as it became so mighty a king.]

8. And the drinking was according to the law, (so) that no man did compel: [Oth. LET NO MAN

CO MPE L. The meaning is, that they were to fill for every man as much wine as he desired, but not that one man should compel another to pledge whole cups, but that every one should drink as he pleased, and suffer another to do so likewise] for so had the king bravely commanded [Hebr. founded, or laid the ground-work] to all the great ones of his house, [Hebr. to all (or every) master, or ruler of his house,] that they should do according to every mans will. [Hebr. according to the will (or pleasure) of the man and the man. The meaning is that they should fill for every man, and suffer every one to drink as much wine as he pleased, and no more.]

9. Also Queen Vashti made a feast for the women, [Hebr. a feast of the women; To wit, with those women whose husbands were feasted by the king. It was not the custom among the Persians for women at feasts to sit at the table with their husbands, and to eat with them] in the Royal house, [Hebr. in the house of the kingdom] which king Abasuerus had.

10. On the seventh day, [This was the last day of that royal feast] when the kings heart was merry; [Hebr. good] with wine, he said unto [that is, he commanded, or he charged] Methuman, Bigtha, Charbona, Bigtha, Zethar, and Charchas, the seven chamberlains, [Or courtiers: and so in the sequel. See Gen. 37. on verse 36.] serving before the face of the king Abasuerus.

11. That they should bring Vashti the Queen before the face of the king, with the Royal Crown: [Hebr. with the crown of the kingdom] to shew: he nations and the princes [To wit, which were at Susan] her beauty: [for the king to command such a thing as this, argued that he was moved thereunto by drunkenness rather then by any found or solid reason] for she was of a fair countenance, [Hebr. good of countenance.]

12. But the Queen Vashti refused to come at the kings word, which (was brought her) by the ministry [Hebr. by the hand, that is, by the ministry, as Ex. d. 9. 35. See the annotat. there] of the chamberlains: Then the king was very wroth, and his anger kindled in him.

13. Then the king [saw] into the wise men, which understood the times, [That is, which were well skilled in the histories of ancient times, and knew the carriage of things full well. Compare 1 Chron. 12. 32.] for so was the kings business to be done, [that is, to be advised or consulted on:] in the presence of those that knew the law and judgement: [intimating that the kings of Persia, in great and weighty affairs did nothing without the advice and approbation of the Princes of the Realm.]

14. Now the next unto him were Carfena, Sebar, Admatha, Thafis, Meres, Morfena, Memuchan, the seven Princes of Persia and Media, [Oth. to wit unto the next unto him, Carfena, &c. Understand, that these Princes sat next unto the king, that they were in highest account or estimation with the king. Ezra. 7. 14. they are called the seven Counsellours of the king] which saw the kings face, [that is, which were daily with and about the king. See the annotat. 2 Kings 25. 19. and Ezra 7. 14. When the king was incensed against any man, the same party might not see the kings face, as appeareth below, chap. 7. 6.] which saw foremost [or highest of all] in the kingdom.]

15. What shall we do with the Queen Vashti according to the law? [To wit, according to the laws of the Medes and Persians] because she hath not performed the word of the king Abasuerus [That is, my word and command: he speaketh of himself in the third person] by the ministry of the Chamberlains. [That is, because she would not come when she was called or sent for.]

16. Then said Memuchan before the face of the king and the Prince, [It seemeth that Memuchan passed this sentence being yet at table with the kings, it having been frequently usual with the Persians to consult about weighty affairs in their drink, or comotation] the Queen Vashti hath not only offended against the king, but (also) against all the Princes, and against all the nations that are in all the countreys of the king Abasuerus. [intimating, that Vashti had sinned against the king by act and deed, against the Princes and people by evil example.]

17. For this deed of the Queen shall come abroad unto all women, [Or this word that is, the answer of the Queen shall come abroad, &c. As if he should say, the rumour, or the report of this deed, or answer will spread abroad, and will come to the ears and hearing of all women throughout the whole kingdom. See verse 18.] so that they shall despise their husbands in their eyes, when it shall be said, The king Abasuerus said, that they should bring Vashti the Queen before his face, but she came not.

18. Likewise shall the Princesses of Persia and Media say (so) this day unto all the kings Princes, when they shall hear (of) this deed of the Queen; [See verse 17.] And there will be contempt and wrath enough. [as if he should say, hence this will attest, that women will contemn and despise their husbands, at which men will be then incensed and enraged against their wives, and so there will be continual dissensions, discord and distaste between man and wife.]

19. If it seem good unto the king, [Hebr. if it be good with the king] let a royal command go forth, [That is, be published, or openly proclaimed] from him, [that is, in his name. Hebr. from his presence, or from before his face,] which shall be written in the laws of the Persians and Medes, and that no man transgresse. [Oth. that none be revoked. So also below chap. 3. verse 3. or and it be irrevocable.] That Vashti come no (more) in before the face of king Abasuerus, and let the king give her kingdom [or royal dignity, royal state] unto her neighbour [or unto her companion; that is, into another] that is better then she.

20. When the kings command, which he shall make in all his kingdom, [for it is great] [Or although it be great] shall be heard: then all wives shall give to their husbands honour, [or perform honour to them, that is, have them in honour and esteem] from the greatest unto the least.

21. Now this word [That is, this counsel or advice] was good in the eyes of the king, and the Princes, and the king did according to the word of Memuchan.

22. And he [To wit the king] sent letters unto all the kings countreys, [Oth. there were letters sent unto, &c.] unto every countrey, [Hebr. unto countrey and countrey, that is, unto all the Governours and Rulers of every countrey] according to the writing thereof, and to every people, [Hebr. and to people to people] after their language: That every man should bear rule in his (own) house, and speak according to the language of his people. [Understand withall, and not the speech or language of his wife. It is a token of Lordship, or mastery, for a man to use or speak his own language, and not to be compelled to alter his tongue or language to please another. See Dan. 1. 4. The Romans called the Latine tongue to be brought into the Provinces which they had conquered, and the laws to be published in the same language. Oth. now they spake this (every man) according to the language of his people; so that every one might be able to understand it.]

CHAP. II.

Abasuerus remembreth Vashti, verse 1. Many beautiful virgins are gathered together, 2. that the king might chuse one out of them to be Queen in Vashtis room, 4. Mordecai bringeth also Esther among those maidens, 8. She findeth favour with Hegai the keeper of the maidens, 9. Hegai giveth her her ornaments, 12. She is brought unto the king, 16. He putteth the Crown upon her head, and maketh her Queen, 17. And he maketh a great marriage-feast, to the honour of her, 18. Two Chamberlains seek to murder king Abasuerus 21. Mordecai discovereth his plot, 22. It is recorded in the Chronicle, 23.

After these things, when the wrath of Abasuerus, [To wit, against Queen Vashti] was appeased, he remembered Vashti, and what she had done, and what was decreed against her. [He made mention of her to his Courtiers; peradventure being now sorry that he had so rashly put her away from him.]

2. Then said the kings young men that ministered unto him, [That is, the Princes, that had condemned Vashti, chap. 1. 16, &c.] let (there) be young daughters, maidens, virgins, fair of countenance, [Hebr. good to look on] sought for the king.

3. And let the king appoint overseers in all the countreys of his kingdom, that they may gather together, [Understand withall, and bring] all young daughters, maidens, virgins, fair of countenance, unto the Castle of Susan: to the house of the women; [That is, of the Virgins. So

again straightway in this very verse. And Gal. 4.4. the blessed Virgin Mary is called a woman [under the hand [that is, care, or providing, custody, oversight, as verb 8.] of Hege [called Hogai, v. 8.] the kings Chamberlain, keeper of the women: [that is, of the Virgins, as immediately before] and let their ornaments be given them. [By ornaments in this place is meant whatsoever in any work belongeth to the attiring and dressing of Virgins, as namely apparel, rings and jewels, and also perfumes, and sweet-smelling ointments, oil, or sweet balls. See below verse 13. and 14. See also of the attiring, dressing, or adorning of maidens and virgins, Isa. 3.]

4 And let the young daughter which shall be fair [Heb. good. So likewise ver. 9.] in the king's eyes, be Queen instead of Vasthi: [the Princess of Persia, that had past so had a sentence against Vasthi, fearing lest the king might be moved with compassion towards Vasthi, and take her again unto himself, and so by that means she might come to be revenged on him, for giving the king such counsel as to reject and put her away; they go about to prevent this, and for that end propound a way unto the king how he may satisfy his pleasure, and in time quite forget Vasthi] Now this thing was good in the eyes of the king, and he did so.

5 (Now) there was a Jewish man in the Castle of Susan, whose name was Mordechai, a son of Fair, the son of Simai, the son of Kis, a man of Jemini: [That is, a Benjamite. See Judges. 1. 5.]

6 Who had been carried away from Jerusalem with those that were carried away [Heb. with the carrying away] who were carried away with Feshonai, [Cuthewic called Feshobadin, 2 Kings 24. 6. and Chonai, by way of contempt, Jerem. 22. 24.] king of Fuili, whom [to wit, Feshonai, or those that had been carried away] Nebuchadnezer [Cuthewic called Nabuchodonosor] king of Babel had carried away.

7 And it was he that brought up Hadassah, (this is Esther), [She was called Esther, when he became the wife of king Ahasuerus. Herodotus calleth the wife of Xerxes, Amestris, which none do apply unto Esther] his uncle's daughter [to wit, the daughter of his fathers brother, called Abichai, veric 15. fo that Mordechai and Esther were brothers children] for he had neither Father nor Mother; and she was a damsel fair of shape, and beautiful of countenance, and when her Father and her mother died, Mordechai had taken her for his own daughter.

8 Now it came to pass when the kings word and his law was published, and when many young daughters were gathered together [Feshobai writeth, that four hundred Virgins were brought together] unto the Castle of Susan, under the hand of Hegai: Esther also was taken into the kings house, under the hand of Hegai, keeper of the women.

9 And that young daughter was beautiful in his eyes, and she obtained favour before his face, therefore he beseigned to give her his ornaments, [See above ver. 3.] and her portions, [that is, all that belonged to her, to the end the might be ducly adorned] and to give her seven costly [Or, choice, or fit, and meet to be given] damascets out of the kings house: And he removed her and her maidens into the best place of the house of the women. [Hebr. altered or, changed them to the good of the house: that is, he gave them a better and siter place or chamber to be in, than he had given them at first.]

10 Esther had not made it known to her people, nor to her kindred; for Mordechai had charged her, that she should not make it known. [To wit, because the Jews at that time were in great contempt.]

11 Now Mordechai walked every day [Hebr. in all (or every) day and day] before the court of the womens [that is, of the maidens: And so continually in this

Book] house, to enquire about Esthers welfare, [Hebr. peace] and what should be done with her. [Or, what should become of her, or what should be done to her.]

12 Now when every Damself [Hebr. of Damselfs and Damselfs] turn [Or, appointed time, order] approached, to come unto king Ahasuerus, after (there) was done unto her for a twelve month, according to the Law of the women, [Hebr. from, or, after the end to be done, &c.] for so were the daies of their adornings accomplished: [that is, they were to have to do much time to purifie and adorn themselves] six months with oil of myrrhe, and six months with spices, and with (other) ornaments of women.

13 Therewith [To wit, thus attired, adorned, and perfumed] came the Damsel then unto the king: whatsoever she said [that is, whatsoever she desired, to wit, of ornaments, apparel, attire, perfume, &c.] was given her, to go therewith [Or, to go with her] out of the house of the women unto the kings house. [That is, unto the Kings bed-chamber.]

14 In the evening she went in there, and on the morning she returned into the second house of the women, [In this second house were the Concubines, and those that had lain with the King: But in the first house, whereof mention is made ver. 2. were only virgins or maidens] under the hand [that is, care, oversight] of Stuzzer the kings chamberlain, keeper of the concubines; she came not unto the king again, except the king had a mind to her, and that she were called by name.

15 When the turn of Esther the daughter of Abichai the uncle of Mordechai, (whom he [to wit, Mordechai] had taken for his daughter) [above ver. 7.] approached, to go unto the king, she required nothing at all, but whar Hegai the kings chamberlain the keeper of the women said: [that is, gave her, appointed for her: That is, she was well contented with the apparel and ornament that Hegai gave her, be it what it would. Thus making it appear that she gave up her self, and relied wholly upon the providence of God] and Esther obtained grace [that is here, acceptance, or, was accepted, as Prov. 1. 9. and elsewhere] in the eyes of all that saw her.

16 So Esther was taken [That is, taken and brought. In the Hebrew there is but one word used, which signifieth sometimes taking, sometimes bringing, and sometimes both together, as here, and Mat. 4. 5. Compare Gen. 12. 15. with the annotat.] unto king Ahasuerus, into his royal house, in the tenth month, which is the month Tebeth, [this month agreeth partly with our December, and partly with our January: And this was the fourth month of the year, according to the account of the Chaldeans, who begin the year in September: but it was the tenth month, according to the account of the Hebrews, who begin the Ecclesiastical year from March. This account of the Hebrews is followed in this book] in the seventh year of his reign.

17 And the king loved Esther above all women, [That is, the maidens, or women-kind] and she obtained grace and favour before his face, above all the virgins: And he set her the royal Crown [Hebr. the Queen of the kingdom] upon her head, and he made her Queen in stead of Vasthi.

18 Then the king made a great feast unto all his Princes, and his servants, [See Esth. 1. on v. 33. &c.] Esthers feast, [the word feast signifieth here as much as wedding, or the royal Banquet made to the honour of Esther, when the king took her to wife] and he gave rest to the countryers. [Hebr. he made, &c. That is, he lessned or diminished the burdens and taxes of his subjects] and he gave gifts [both to the Queen and to the great ones, yea peradventure to the people also] according to the kings ability. [Hebr. according to the hand of the king.]

19 When Damselfs were gathered together the second time, [Some conceive that maidens or virgins were gathered together the second time, not for to chuse a wife out of them for the King, as they were gathered together the first time for that end and purpose; but for to chuse out of them certain concubines for the king] then Mordechai sat in the kings gate. [that is, he was continually present at, or in the Kings court, as he was wont to do, and likewise ought to do, as being also (as it seemeth) a court-servant, or minister at court, and waiting and attending upon the Kings service.]

20 Now Esther had not made known to her kindred, nor her people, like as Mordechai had charged her: [Fearing lest the might come to be despised or disdaind for reason of her kindred and pedigree] for Esther did the commandment of Mordechai, like as when she was brought up by him. [Or, when she was a nurse-child with him.]

21 In those daies, when Mordechai sat in the kings gate, Bigthan [Below chap. 6. v. 2. he is called Bigthanai] and Therai, two Chamberlaines of the kings, of the threshold-keepers, were very angry, [to wit, with the king] and they sought to lay hand on the king Ahasuerus.

22 And this thing was made known unto Mordechai, and he acquainted Queen Esther therewith; and Esther told it to the king in Mordechai's name.

23 When the matter was searched into, it was found (to be) so; and they were both hanged on a gallows: [Or, on a tree, or, on a piece of wood] and it was written in the Chronicle, [Hebr. in the book of the words of daies; that is, in the Chronicle, to wit, of the Persians] before the face of the king. [That is, in the kings presence: Or in the book of the Chronicle, which lay daily before the King, for him to read in: wherein were recorded, the most memorable things, which daily occurred.]

C H A P. III.

Haman is highly advanced by the king, v. 1. &c. All the Courtiers bow themselves before him, except Mordechai, 2. At this Haman is greatly incensed, 5. He seeketh to destroy not only Mordechai, but all the Jews likewise, 6. And he causeth the lot to be cast for this end, 7. He accuseth the Jews unto the king, 8. And requesteth that all the Jews might be destroyed, 9. Whereunto the king consenteth, 10. This is written to all the Princes in all the countries, 12. And posts are sent abroad with this precept, 13. The king and Haman sit down to drink; but the city of Susa is perplexed, 15.

After these things did king Ahasuerus make Haman the son of Hamanadath the Agagite. [Some conceive that Haman came of the race of Agag King of the Amalekites, of whom we may read, 1 Sam. 15. 8. See likewise Exod. 14. 17. and Numb. 24. 7. and 2 King. 25. 28.] great, [that is, he promoted him above all the Princes and Peers of his Realm, as is shewed in the following words of the verse] and he advanced him: And he set his seat above all the Princes that were with him. [That is, above the seats of all the Princes.]

2 And all the kings servants [Understand here, all the Courtiers, or those that were of the Kings life-guard] that were in the kings gate, bowed and bowed themselves down before Haman, [giving undecent and unlawful Persian honour unto him] for the king had so commanded him: [that is, concerning him] but Mordechai denied himself not, nor bowed himself down before him. [Mordechai made conscience of imitating Ahasuerus his Courtiers in giving unmeet and unlawful Persian honour unto Haman. And the rather, be-

cause (as some conceive) he knew that this Haman was an Amalekite.]

3 And the kings servants, which were in the kings gate, said unto Mordechai 3 why transtgress'st thou the kings commandment? [See above v. 2.]

4 Now it came to pass, when they spake (this) to him from day to day, and he hearkened not unto them: [That is, obeyed them not, nor was any whit moved by their speaking to him, or admonishing him] then they made it known unto Haman, to see whether the words of Mordechai would stand, [that is, whether he would continue steadfast in his Religion, and whether he would henceforward refuse to bow before Haman] for he had told them [to wit, when they askt him why he obeyed not the Kings commandment, in bowing down before Haman] that he was a Jew. [to whom it was unlawful to worship a man; for God had forbidden to worship the creature, Deu. 6. 13. and 10. v. 12, 20. and 17. v. 3. Mat. 4. 8.]

5 When Haman saw that Mordechai bowed not himself, nor stooped down before him: Then was Haman filled with wrath.

6 Howbeit, he disdaind in his eyes, to lay hand on Mordechai alone. [To wit, to kill him. So above ch. 22. ver. 21. That is, he thought it too mean and contemptible a thing, and not worth the labour to take away only Mordechai's life] (for they had shewed him the people of Mordechai.) [that is, his counteymen: Or, of what people and nation Mordechai was defendcd] but Haman sought to destroy all the Jews, that were in all the kingdom of Ahasuerus, (namely) the people of Mordechai.

7 In the first month (this is the month Nisan) [Agreeing partly with our March, & partly with our April] in the twelfth year of king Ahasuerus, they cast pur, that is, the lot, [pur, or, pur is a Persian word, signifying a lot, below ch. 9. 24.] before the face of Haman, from day to day, and from month to month, the meaning of these words is, that they cast the lot, according to the heathenish Persian superstition, to know what day and what month would be the fittest time and season, to destroy and kill all the Jews every where upon one and the same day] in the twelfth month, [in the twelfth month came the lot forth, which pointed at the day on which they were to kill and murder the Jews] this is the month Adar. [this is a Syrian or Chaldean word, as it is written, 2 Mac. 15. 37. And this month fell partly in our February, and partly in our March.]

8 For Haman had laid unto king Ahasuerus, [To wit, before he cast the lot: For this would have been labour in vain, unless he had first got leave of the King to destroy the Jews] there is a people scattered and divided among the nations in all the countries of thy kingdom: and their laws are different from (the lawes) of all nations: neither keep they the kings lawes; [He saith this, because Mordechai obeyed not the king in worshipping of Haman. And that whercin Mordechai alone had offended against him, the same doth Haman here lay to the charge of all the Jews, and accuseth them as if all of them together did despise and contemn the Kings lawes] therefore it is not profitable for the king to suffer them to remain. [to wit, in the kingdom, or alive, but they ought to be destroyed.]

9 If it seem good unto the king, let it be written, that they [To wit, all the Jews that may be found within the Kings dominion] may be destroyed: Then I will weigh out ten thousand talents of silver into the hands of those that do the work, [he meaneth the Kings Treasurers, that should have the charge to receive the money] to bring (it) unto the kings Treasures [Or, officers of treasures, or, treasures. He promitteth to give or deliver this great treasure unto the King, that he may the sooner move him, to give way, that he may destroy the Jews.]

10 Then the king pulled off his rings, [To wit, his sealing, as may be gathered from chap. 8. v. 8.] from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews adversary. [The king did this, to declare and manifest the power which he gave unto Haman. See Gen. 41. the annotat. on verse 42. and here below verse 12.]

11 And the king said unto Haman, Let that silver, [To wit, those ten thousand talents, which thou hast proffered to deliver into my treasury] be given unto thee: also that people, [to wit, the Jews, whom thou purposelt to destroy, or halt a mind to cause them to be destroyed] to do with them according as it is good in thine eyes.

12 Then were the kings scribes called, [in the first month, [Called Nisan, verse 7.] on the thirteenth day of the same month] and there was written according to all that Haman commanded, [this was, that on such a day when Haman thought good, they should perform the kings commandment concerning the destroying of all the Jews] into the kings Letters, and to the Governors that were over every country, and to the princes of each people, [Hebr. that were over country and country, people and people: so likewise frequently hereafter.] (to) each country according to the writing thereof, and (to) each people after their language; it was written in the name of King Ahasuerus, and it was sealed with the kings ring.

13 Now the letters were sent by the hand of the runners unto all the kings countries, to destroy, kill, and cut off all the Jews, from the young to the old, the little children and the women in one day, upon the thirteenth day of the twelfth month [this is the month Adar] and to waste the spoil of them for a prey. [That is, to take away their goods, which are here called the spoil, or prey, of the Jews, which is not to be understood, as if they had stolen, or taken them away from others; But because others [to wit, Haman with his crew] would take them away from them, and rob them of them.]

14 The contents [Or copy] of the writing was, that there should be a law given [To wit, by the Princes and Governors, every one in his dominion] in all countries [Hebr. in all (or every) country and country] manifest unto all nations, that they should be ready [To wit, to fall upon the Jews, to kill and destroy them, and to rob and plunder their goods, verse 13.] against that day, [To wit, the thirteenth day of the twelfth month.]

15 The runners went out, being by the word of the king [That is, by the kings decree concerning the destroying of the Jews, which decree or proclamation was first in the Castle of Susan, as the following words declare] and the law was given out in the Castle of Susan, And the king and Haman sat and drank, [Hebr. sat to drink, or drinking] but the city of Susan [that is the inhabitants of the city of Susan; but especially the Jews that dwelt in it, whose estates and lives lay at stake. See below, chap. 8. on verse 15.] was troubled. [Or perplexed, as we use to say.]

CHAP. V.

Mordecai grieved and lamented, being clothed in sackcloth, verse 1. And so he came even before the kings gate. 2 The Jews mourn and grieve whereforever that proclamation or decree is set up. 3. Either [such garments] to Mordecai, but he will not receive them, 4. She might inquiry by Hatach why he was thus grieved, 5. Which he acquainteth Hatach with, 7. with a copy of the writing to show it unto Esther, and to exhort her to go in unto the king, and to intercede for the Jews, 8. At which Esther is not a little troubled at first, 11. But Mordecai produceth and alledgeth such reasons,

13. that she promiseth him that she will go unto the king after that the Jews at Susan should have fasted and prayed three dayes, as she and her waiting maids would also do, 16.

When Mordecai knew [To wit, by the kings proclamations that were set up. See verse 8.] all that was done, [To wit, concerning the destroying of the Jews] then Mordecai rent his clothes, and he put on a sack with ashes: [That is, a mourning habit, or garment which he strewed with ashes. See Job. 6. 7.] and he went out, through the midst of the city, [to wit, Susan] and he cried [with] a great and bitter cry.

2 And he came even before the kings gate, [That is, into the street which was before the gate of the kings Palace, as below verse 6.] for none might enter into the kings gates clothed with a sack. [Hebr. in a garment of the sack.]

3 And in all and every country, [Hebr. And in all country and country] (and) place where the word [that is, the proclamation of the king, and his law came, (there) was great mourning among the Jews, with fasting and weeping, and distemper: Many lay in beds, and after, [Hebr. sack and ashes was laid, or spread under many; that is, many that had a sack on, lay in alms, as Joba 3. 6.]

4 Then Esthers damfels [Meaning her Ladies of honour] and her Chamberlains came, and they made it known to her; [To wit, how Mordecai behaved himself, vers. 1. 2.] And it grieved the Queen exceedingly, and she sent clothes for Mordecai to put on, and to take off his sack from him: [to wit, that he might come again, to the Court, that so the might with the more conveniency discourse and advise with him about all matters] but he received them not.

5 Then Esther called Hatach [one of the Kings Chamberlains, [Hebr. gotten. Oth. Eunuchs] whom he had appointed for her, [Hebr. before her face: that is, who were to wait upon her, and to minister unto her] and she gave him a charge to Mordecai, to know what his [was] and why it was. [that is, she asked why he was thus grieved, and why he had put on sackcloth.]

6 When Hatach went forth to Mordecai, into the street of the city, which was before the kings gate.

7 Then Mordecai told him all that had happened unto him: [To wit, that which is written chap. 2.] and the interpretation of the silver, which Haman had said that he would weigh into the kings treasures, [See above chap. 3. verse 3.] for the Jews, [Or against] the Jews; that is, to the end that it might be lawful for him to destroy the Jews, as here followeth] to destroy them.

8 And he gave him the transcript [Or writing out, or copy] of the written Law that was given [That is published, set up, proclaimed or posted up] at Susan, to destroy them, to let Esther [see it, and to acquaint her with it: and to charge her, [to wit, in the name of Mordecai that brought her up, who in that respect had kept some authority over her, although Esther was now come to be a Queen. See above chap. 2.] that she should go in unto the king to make supplication unto him, and to intercede of him [Hebr. of his face] that is, that she should do it in her own person, and not make use of some other body for that purpose] for her people.

9 Now Hatach came, and told Esther the words of Mordecai.

10 Then Esther spake unto Hatach, and gave him commandment unto Mordecai:

11 All the kings servants, and the people of the kings countries do know well, [As if he should say, Every man knoweth it well, yea even those that dwell far off from the court, and from this city] that whosoever goeth in unto the king into the inner Court, [this place was before that part of the Royal Palace, where the king resided. See

below chap. 5. 1.] that is not called, be he man or woman [there is one sentence of his, [that is, the kings irrevocable, or unrepicable law. Or thus, (there) is one manner of law concerning that (same) to wit, man or woman that doth so. Compare Dan. 2. 9.] to put him to death, unless that king reach forth, [or stretch out] the golden scepter unto him, [See below chap. 5. 2.] that he may remain alive: [Hebr. may live. See Herodotus in Thalia.] Now I have not been called to come in unto the king these thirty dayes. [all these, to wit, from the beginning of the verse to the end of it, are the proper words, which Hatach was to tell Mordecai from Esther, or in Esthers name.]

12 And they made known to Mordecai Esthers words, [Or Esthers words were made known to Mordecai.]

13 Then Mordecai [Mordochai, so is he called here; but every where else, Mordochai] said, that they should tell Esther again: Imagine not in thy soul, [that is, with thy self] that thou shalt escape in the kings house, [that is because thou art in the kings house] more then all the other Jews.

14 For if thou in any wise holdest thy peace [Hebr. holding thy peace, holdest the peace] at this time [To wit, now when the Jews are in such a sad condition] then shall [there] receiving [Hebr. breathing, drawing of breath. Compare Exod. 8. 15. 1 Sam. 16. 23.] and deliverance arise to the Jews from another place, but thou and thy fathers house shall be destroyed: [as if he should say, If thou in this extrem necessity shalt show no compassion, nor afford any help to thy country men and kindred, then surely the Lord shall punish this fearful and faint-heartedness of thine] and who knoweth whether thou art [not] come to this kingdom for such a time as this is? [as if he should say, Probably thou shouldst not have come to this Royal State or dignity, unless God would have made use of thee as an instrument whereby to deliver his people at this time.]

15 Then Esther said, that they should tell it to Mordecai again:

16 Go, gather together all the Jews that are found at Susan, and fast ye for me, [As if he should say, In your fasting and praying see that ye be mindful of me before God, that he would give his blessing to the request and intercession that I shall make unto the king] and neither eat nor drink in three dayes, [this fasting continued but two nights, one full day, and two parts of dayes: For on the third day Esther went into the king, chap. 5. 1. See the like phrase, Mat. 12. 40. of Jona his continuance in the whales belly, and of Christs continuance in the grave] night nor day, I also and my maids will fast likewise, and so will I go in unto the king, which is not according to the Law: [whereof mention is made above verse 1.] if then I perish I perish. [It is as much as if Esther had said, I am willing to hazard my life, and to expose my self to danger of death for my peoples sake, expecting what God will give. The like kinde of phrase doth also Jacob use, Gen. 43. 14. See the annot. there.]

17 Then Mordecai went his way, and did according to all that Esther had commanded him.

CHAP. VI.

Queen Esther putteth on Royal apparel, and goeth to the kings, verse 1. Who holdeth out the golden scepter to her, 2. And he promiseth her to grant her request, 3. She inviteth the king and Haman to a banquet, 4. The king being come with Haman to Esthers banquet, 5. The promise again to grant her request, 6. She inviteth the king and Haman the second time, 7. Haman is exceeding joyfull at this, but is highly provoked to wrath, when he saw that Mordecai did not honour him,

9. He relateth all this unto his wife and to his friends, 10. They counsel him to get up a gallows of fifty cubits high, to hang Mordecai thereon, which counsel he followeth, 14.

Now it came to passe on the third day, [To wit, on the third day of the feast, chap. 4. 16.] that Esther put on [her] Royal apparel, [Hebr. clothed her self with] the kingdom: that is, with the apparel of the kingdom: as it is set down to the full below, chap. 6. 8. See the place there, with the annotat.] and stood in the inner Court of the kings house, over against the kings house; [that is, that part of the house where the king had held his residence] now the king sat on his Royal throne, in the Royal house, over against the door of the house.

2 And it came to passe, when the king saw Esther the Queen, standing in the Court, [Understand the inner-hall of the Palace, where the king had his chambers] she obtained favour in his eyes: so that the king held out to Esther the golden scepter that was in his hand; [this was a token, that he gave her leave to draw near unto him, and that he was willing and ready to hear what she should request of him] and Esther drew near, and touched the top [Hebr. the head] of the scepter. [In token of obedience and reverence.]

3 Then said the king unto her, What aileth thou, Queen Esther? or what is thy request? it shall be given thee, also to the half of the kingdom. [So likewise verse 6. The sentence would be fuller and compleater thus: If thou shouldst require the half part of the kingdom, it should be granted thee. See the like promise of Herod, Mark 6. 23.]

4 Now Esther said, If it seem good unto the king, then let the king come with Haman this day unto the banquet, that I have prepared him, [Or, for him, to wit, for the king.]

5 Then the king said, Cause Haman to make haste, to what he doth the command [Hebr. the word] of Esthers; Now when the king was come with Haman to the banquet, thus Esther had prepared.

6 Then the king said unto Esthers at the banquet of wine, [That is, when the wine was carried up, or served up to the table, and they began to be merry with drinking of wine. They were wont among the Persians (as some Historians write) not to bring the wine to the table until the sweet meats and fruit were served up: for elite or at other times they drank water: the kings drink was food or boiled water out of the river Choaspes] What is thy petition? and it shall be granted thee: and what is thy request? it shall be performed, even to the half of the kingdom.

7 Then Esther answered and said, My petition and request is,

8 If I have found grace in the eyes of the king, and it seem good unto the king, to grant me my petition, and to perform my request, then let the king come with Haman to the banquet that I shall prepare for him, then I will do to morrow according to the command of the king. [Hebr. according to the word of the king, that is, I will to morrow put up my petition to the king, and acquaint him what the thing is that I desire of him.]

9 Then went Haman forth that day, joyfull [To wit, because he had the honour to be alone invited to the kings banquet] and full of courage: [Hebr. good at heart, or good of heart] but when Haman saw Mordecai in the kings gate [that is, in the gate of the kings house] and that he stood not up, nor moved himself for him, [See above chap. 3. verse 2.] he was filled with indignation against Mordecai.

10 Nevertheless, Haman refrained himself, [That is, he refrained and bridled his anger, so that he did not immediately

immediately and without delay revenge himself on Mordechai and be come home to his house; and he sent, and caused his friends to come, and Zeresh his wife.

11 And related unto them the glory of his riches, and the multitude of his sons, [He had ten sons, chap.9.10. O his daughters there is no where mention made. Oth. greatness] and all things wherein the king had made him great, and wherein he had exalted him above the Princes and servants of the king. [See above ch.3.1.]

12 Haman said moreover, also Esther the Queen caused no man to come with the king to the banquet that she had prepared, but me: and I am also invited by her [Oth. unto her] with the king against to-morrow. [Hebr. I am also to-morrow her called one, or, invited one, guest.]

13 Yet all this availeth me nothing [That is, it cannot make me truly cheerful] so long as I see Mordechai the Jew sitting in the kings gate.

14 Then said Zeresh his wife, together with all his friends unto him, Let a Gallows [Hebr. a wood. And so in the following words] be made fifty ells [or cubits] high, and speed to-morrow unto the king, that Mordechai may be hanged thereon, then go thou merrily with the king to that banquet: Now this counsel [Hebr. this word; that is, this advice] seemed good unto Haman, and he caused the gallows to be made. [Hebr. he made the wood; that is, he caused it to be fitted and prepared for a gallows.]

C H A P. VI.

The king being not able to sleep, causeth the book of the Chronicles to be brought, v. 1. wherein is found written the wicked attempt of Bigthana and Therah, discovered by Mordechai. 2. The king asketh what honour was done unto Mordechai for this: His servants answer, none. 3. Haman being in the Court, 4. is called in. 5. And the king asketh him, what honour should be done to that man, whom the king intended to honour. 6. Haman answer hereunto. 7. The king commandeth Haman to do all that honour unto Mordechai, which himself had mentioned. 10. the which he doth. 11. after that he returneth home sorrowfull and grieved. 12. and repenteth all that had befallen him unto his wife and friends, who forceth him his further fall. 13. He is hastened away unto Esthers banquet, 14.

IN that night sleep was departed from the king: [Hebr. the kings sleep was staid away] that is, the king could not sleep. This came to pass by the disposing and overruling providence of Almighty God and he said, that they should bring the book of remembrances; [that is, wherein the remarkable passages of the kings of Persia and Media were written, and entered upon record: Oth. the memory-book] the Chronicles, [Hebr. the words of daies] and they were read in the kings presence. [Hebr. before the kings face. This King would not squander and trifle away his time unprofitably, but even in the night-season, when he could not sleep, he caused something that was usefull and profitable to be read before him.]

2 And it was found written, that Mordechai had roll of Bigthana, [Called Bigthana, above chap.2.21.] and Therah, two chamberlaines of the king, of the keepers of the threshold, who sought to lay hand on the king Absuerus. [See above ch.2. v.21.]

3 Then said the king, what honour and promotion [Hebr. greatness] hath been done to Mordechai for this? [to wit, for discovering the murderers] and the kings youths, his servants, said, nothing [Hebr. no word, or, thing] hath been done unto him. [That is, he hath received no reward nor recompense at all for discovering

and revealing of this murderous plot and design against the king.]

4 Then said the king, who is in the Court? [Understand here the outward court, where the Kings servants were waiting and attending upon his service] (now Haman was come into the outward Court of the kings house, to tell the king, [that is, to speak unto the king] that Mordechai might be hanged on the gallows that he had caused to be prepared for him.)

5 And the kings youth said unto him, behold, Haman standeth in the court: then said the king, let him come in.

6 When Haman was come in, then said the king unto him, what shall be done unto that man, whose honour the king is delighted with? Then said Haman in his heart, [That is, within himself] to whom hath the king a delight to do (him) honour, more than to my self? [That is, he concluded from the multitude of favours and benefits which he had already received and enjoyed from the king.]

11 Therefore Haman said unto the king; For the man, whose honour the king is delighted with:

8 The royal apparel [Hebr. the apparel of the kingdom] shall be brought, which the king useth to put on: And the horse that the king useth to ride on: and let the royal crown [Hebr. the crown of the kingdom] be put upon his head.

9 And that apparel and that horse shall be delivered into the hand of one of the kings Princes of the greatest Lords, and that man shall be arrayed therewith: whose honour the king delighteth with: And they shall cause him to ride upon that horse thorow the streets of the city,

[This hath been sometime one of the greatest honours and dignities that Kings have done to their best-respected and most-honoured friends. See the like examples, Gen.41.43. and 1 Kings 1.33.] and they shall proclaim before him, thus shall it be done to the man whose honour the king delighteth with.

10 Then the king said unto Haman, make haste, take that apparel, and that horse, according as thou hast spoken, and do so to Mordechai the Jew, that sitteth at the kings gate: And let not a word fall (to the ground) of all that thou hast spoken.

11 And Haman took that apparel and that horse, and put the apparel upon Mordechai, and caused him to ride thorow the streets of the city, and he proclaimed before him, Thus shall it be done to the man, whose honour the king delighteth with.

12 Then Mordechai returned to the kings gate; but Haman was driven on [Oth. drove himself] on, or, forward, to wit, through vexation and trouble of minde; Compare 2 Chron.26.20.] to his house, sorrowfull, and with (the) head covered. [Hebr. covered of head. A token of sorrow or grief. See 2 Sam. 15.30. Jerem. 14.4.]

13 And Haman related unto Zeresh his wife, and to all his friends, all that had befallen him: then said his wife men, [That is, his Counsellours, whose council he was wont to use in great and weighty affairs. But others do understand here the wizards and prognosticators with whom Haman advised in this business] and Zeresh his wife, If [Oth. forasmuch as, or, seeing, or, because] Mordechai before whose face thou hast begun to fall, be of the seed of the Jews, then thou shalt not prevail against him, but thou shalt surely fall before his face. [Hebr. falling thou shalt fall before his face.]

14 While they yet spake with him, the kings Chamberlains came near, and they hasted to bring Haman unto the banquet, that Esther had prepared.

C H A P.

C H A P. VII.

The king promised Esther again to give her whatsoever she should desire, ver. 1. &c. She maketh suit for her own life, and her peoples. 3. She discovering Hamans wicked plot, 4. If he maketh request to Esther for his life, perceiving the king to be sore displeas'd with him, 7. His face is covered, to the end that he might see the king no more. 8. Charbona telleth the king, that Haman had caused a Gallows of fifty cubits high to be made, to hang Mordechai thereon? The king commandeth that Haman himself should be hanged thereon, 9. Which was done, 10.

When the king was come with Haman, to drink [That is, to feast and to be merry, as Genes. 43.34.] with Esther the Queen:

2 Then said the king unto Esther, also on the second day [That is, on the day of the second feast, or banquet, whereof mention is made above chap.5.8.] at the banquet of wine, [See above chap.5.6. so likewise below v.7.] what is thy petition, Queen Esther? And it shall be granted thee: and what is thy request? It shall be performed, even to the half of the kingdom.

3 Then Esther the Queen answered, and said, if I, O king have found grace in thine eyes; and if it seem good unto the king, let my life [Hebr. my soul] be given me for my petitions sake, and my people, [to wit, the Jews, of whom I am descended. Oth. and my people, to wit, soul, or life] for my requests sake.

4 For we are sold, [To wit, by Haman, unto thee, for a great sum of money. It seemeth that Esther had an eye to the proffer of the money that Haman had made. See above chap.3.9. and 4.8.] I, and my people, that they should destroy, kill, and cut (us) off: if we yet had been sold [Oth. oh that we had been sold] for bond-men, and for bond-women; [to wit, for the Kings gain, or profit] I had held my tongue, although the oppressor could not wities make good the kings damage. [Esther intimareth hereby, that the King got great profit by the Jews, to wit, by reason of the customs, or tributes, or taxes, which they were to pay: And the faith, that the damage which the king should sustain by the destroying of the Jews thorowout all his kingdoms and dominions, should be so great, that Haman with ten thousand talents of silver (mentioned above chap.3.9.) would not be able to contravail or make good the same. Oth. the oppression (that is, the gain or profit) that would arise and come by the oppression) could not be compared with the Kings damage.]

5 Then the king Absuerus spake, and said unto Esther the Queen, who is that; and where is that (man) that hath filled his heart to do so? [That is, that hath firmly resolved in his heart to execute this.] Hebr. that hath filled his heart. See the like phrase, Acts 5.3.]

6 And Esther said, the man, the oppressor and enemy is this evil Haman. Then Haman was afraid before the face of the King, and of the Queen.

7 And the king arose from the banquet of wine in his wrath, (and went) into the palace-garden: [That is, into the garden that was at, or by the palace] and Haman remained standing, to make request concerning his life [Hebr. his soul, as ver.3.] to Esther the Queen, for he saw, that evil was fully determined [Hebr. was accomplished] against him by the king. [See Prov.16.14. and 20.2.]

8 When the king returned out of the palace-garden into the house of the banquet of wine, when Haman was fallen upon the bed, Lucifer stand here (such kind of bed, or couch, as was mentioned above chap.1.6. being made for to lie down at the Table when they did it: Thus our favour and his disciples did not sit, but lie at the Table, Matth.26.20. for this was formerly a custom among the Persians, Romanes, and other nations, to wit, to lie down at the Table, when they did eat) whereon Esther lay; [Haman was fallen upon the bed, whereon Esther lay, to wit, to beg and craye of her, that the would be pleased to entreat the King to spare his life] then said the king, will he also force [Oth. offer violence, over-power] the Queen indeed by me [that is, before me, in my presence] in the house? [to wit, in this banqueting house] The word [or, a word; that is, a command, or, precept] went out of the kings mouth, and they covered Hamans face. [Hebr. that among the Persians fell into the kings displeasure, his face was covered, as being not worthy to behold the King. See Job.9.24.]

9 And Charbona one of the Chamberlaines (standing) before the face of the king, said, behold also the Gallows which Haman hath made for Mordechai, [To wit, to hang him thereon. This it may be Chabtona had heard of some of Hamans household, when he was sent to fetch him away to the second banquet, and saw the gallows there set up] who hath spoken good for the King [to wit; in discovering the conspiracy of the Chamberlains against the King, wherein he did exceedingly well, performing thereby the greatest piece of service unto the King that ever could be done to him, namely, in preserving and saving his life. See above chap.2. v.21,22.] standeth by Hamans house. Then the king said, hang him thereon.

10 So they hanged Haman on the gallows, that he had caused to be prepared for Mordechai: And the Kings wrath was pacified.

C H A P. VIII.

The king giveth Hamans house unto Esther, ver. 1. &c. Mordechai cometh before the king, who giveth him the ring, which he had formerly given to Haman, 2. Esther the Queen petitioned the king again, that Hamans wicked design against the Jews may be yet further frustrated. 3. She findeth favour with the king, 4. And maketh further request unto him, 5. The king granteth her whatsoever she desireth, 7. And the same is written unto the Governours in all the Provinces, 9. It is sent in the kings name by posts in all places, 10. The sum of the decree, 11. Mordechai's glory and honour, 15. Great joy is among the Jews, and many nations joy themselves to the Jews, 17.

ON that day [To wit, when Haman was hanged] did the king Absuerus give the house of Haman, [to wit, with its appurtenances] the Jews Enemy, unto Esther the Queen: And Mordechai came before the face of the king. [That is, he was admitted into the number of the Princes, that daily came before the King, and might behold his face. See above chap.1.14.] for Esther had made known: [to wit, to the King] what he was unto her. [That is, his, how near of kin they were one to another. See ch.2.7.]

2 And the king plucked off his ring, which he had taken from Haman, [See above chap.3.10. and the annotation, on Gen.41.42.] and gave it unto Mordechai: [Cal-ling

ing to minde what faithfulness Mordechai had shewed unto him. See above chap. 6. 2.] and Esther for Mordechai over the house of Haman.

3 And Esther spake further before the face of the king, [To wit, when Haman was hanged] and she fell [down] before his feet: [Hebr. before the face of his feet] and she wept, and she besought him, to pity away the malice of Haman the Agagite [that is, the decree concerning the destroying of the Jews, which was published by the advice and wicked motion of Haman] and his device, that he had devised against the Jews.

4 Now the king reached forth the golden scepter towards Esther: [Intimating thereby, his grace and favour toward her. See above chap. 4. 11. and §. 2.] then Esther rose up, and she stood before the face of the king, [It seemeth that the king did likewise intimate unto Esther, that she should rise up, and tell what her desire was.]

5 And she said, if it seem good unto the king, and if I have found grace before his face, and this thing [Or, this word] be right before the king, [Hebr. before the face of the king] and I be acceptable [Hebr. good] in his eyes: Let it be written, [to wit, to the Princes and chief Commanders] that the letters and the device of Haman, [that is, the wicked plot of Haman. See verse 3.] the son of Hamanatha the Agagite, may be reversed, which he wrote, to destroy the Jews, which are in all the kings countries.

6 For how shall I be able to see the evil [Hebr. how shall I be able to see into the evil; and so forthwith again. As if she had said, I shall not be able to see it for grief of heart] that shall hit [Hebr. finde] my people? And how shall I be able to see the destruction of my kindred?

7 Then the king Absueros laid unto Esther the Queen and to Mordechai the Jew's behold, I have given Esther the house of Haman, [See above v. 1. and v. 2.] and him they have hanged upon the gallows, [to wit, on the gallows which he had caused to be let up, to hang Mordechai thereon] because he had laid his hand [that is, intended to lay his hand: the will is here taken for the deed] upon the Jews.

8 Write ye then [To wit, unto the Rulers, and to the Princes of the countries] for the Jews, so as it is good in your eyes, in the king's name, [that is, in my name] and seal it with the king's ring: [that is, with my ring] for [oth. but] the writing which is writ in the king's name, and sealed with the king's ring, is not to be reversed. [Compare Dan. 6. 8, 12, 15.]

9 Then were the kings Scribes called at that time in the third month [it is the month Sivan] [This month agreeth partly with our May, and partly with our June] on the three and twentieth [day] thereof, and there was written, according to all that Mordechai commanded, unto the Jews, and to the Lieutenants, and Governors of the Countries, [as above chapter 3. verse 12.] which [reach] from India unto Ethiopia, [See above chapter 11.] an hundred and seven and twenty countries, every country [Hebr. country and country] according to the writing thereof, and every people [Hebr. people and people] after their language: Also unto the Jews according to their writings, and according to their language.

10 And they wrote in the king Absueros name, and they sealed it with the king's ring, and they sent the letters by the hand of Runners on horseback, [Hebr. of Runners on horses] riding upon swift camels, [or, upon Dromedaries, a kinde of very swift Camels. See

1 Kings 4. 28.] upon mules engendered of mares: [oth. (namely) the kings messengers, that were born, or begotten of post-messengers. It seemeth that the post-office was entailed from the parents upon the children.]

11 That the king permitted [Hebr. gave, or granted] that is, permitted, or suffered, as Psal. 16. 10.] the Jews, that were in every city, [Hebr. in all (or every) city and city: to wit, verse 17.] to gather themselves together, and to stand for their life, [that is, to defend their lives, and to fight for their lives, as Psal. 94. 16.] to destroy, to kill, and to cut off all the power of the people of the country, that should distress them, [or, should in hostile manner assault them] and the little children, and the women: and to spoil their spoil. [that is, to take and plunder their goods, which were given to the Jews for a prey. See above chapter 3. verse 13.]

12 Upon one day in all the countries of king Absueros, upon the thirteenth day of the twelfth month, [To wit, on the same day, on which Haman had purposed to destroy the Jews. See above chap. 3. verse 13.] this is the month Adar. [See above chap. 3. verse 7.]

13 The contents [Or, copy] of that writing was, that a Law should be given in all Countries, published to all nations: And that the Jews should be ready, [Or, prepared and armed] against that day, to avenge themselves on their Enemies.

14 The Runners [To wit, the Kings Posts. See verse 10.] that rode upon swift Camels, [and upon mules, went swiftly on, being passed on by the word of the king:] Now this law was given at the Castle of Susan.

15 And Mordechai went out from before the face of the king in silk-coloured and white royal apparel, and with a great golden Crown [As great Lords among the Persians were wont to wear] and with an upper garment of fine linnen, and purple: And the city of Susan [understand here principally the Jews that were at Susan: But not only them, but also divers among the Persians, and among the Medes, that took no delight in the abominable cruelty and blood-fidelity intended by Haman] shined for joy, and was glad.

16 Among the Jews was light [As the light of the fun cleareth the eyes of men, and enlighteneth quickeneth, and rejoiceth their heart: So did that decree of the King enlighten, quicken, and rejoyce the hearts of the Jews. See Job 18. on verse 5, 6. and Psal. 27. on verse 1.] and gladness, and joy, and honour.

17 Also in all and every country, and in all and every city, [Hebr. in all (or every) country and country, and in all (or every) city and city] at the place where the kings word and his law came, there was joy and gladness with the Jews, feasts and cheerfull [Hebr. good] days: And many of the people of the land [that is, of the common sort of people] became Jews, [that is, they embraced the Jewish Religion, causing themselves to be circumcised, and they adjoynd themselves unto the Jews, and so became Protestants] for the fear of the Jews was fallen upon them. [that is, they were afraid of the Jews.]

C H A P.

CHAP. IX.

According to the kings writing, the Jews gather themselves together against their enemies to slay them, verse 1, &c. The Governors help them through fear of Mordecai, 3. Who was great with the king, 4. The Jews destroy many of their enemies, 5. Among the rest also the ten sons of Haman, 7. The king asketh Esther what she yet further desired, 12. She desired that the like might be done on the second day, and that Haman's sons might be hanged, 13. Which the king commanded to be done, 14. The Jews slay three hundred men more at Susan, 15. In the other Provinces they slay threefore and fifteen thousand of their enemies, but lay not their hand on the Jews, 16. The Jews keep a feast, and day of rejoicing, 17. which Mordecai confirmeth, 21. And opposeth to have them diligently kept by their posterity, 22. Which the Jews undertake to do, 23. And those days are called the days of Purim, 26. All this is written by Esther and Mordecai, 29. and made known unto all, 30. and written in a book, 32.

Now in the twelfth month (the same is the month Adar) [See above chap. 3. 7.] on the thirteenth day of the same, when the kings word, and his law, [that is, his Decree] drew near to be put in execution: [that is, when the time approached, that the Jews should be destroyed] in the day when the enemies of the Jews hoped to have rule over them: then it was turned about, [to wit, by the righteous government and providence of Almighty God, who defeated and disappointed the bloody plot of Haman, and did unto the enemies of the people of God, as they intended to have done unto others] for the Jews bare sway over their haters themselves.

1 For the Jews gathered themselves together in their cities, in all the countries of king Absueros, to lay hand on those that sought their destruction: [Hebr. hurt, or evil] and no man justified before them, [or withstood them, Hebr. stood against their face] for their terror [understand here a fear and terror, whereby the Jews were feared by others. So also verse 3.] was fallen upon all their nations.

2 And all the chief of the Countries, and the Lieutenants, and Governors, and those that did the kings word, [See above chap. 3. on verse 9.] exalted the Jews, [that is, they honoured them, and afforded them all the help and assistance they could] for the fear of Mordecai was fallen upon them. [that is, they feared to provoke him, in regard they saw that he was in such favour and respect with the king.]

3 For Mordecai was great [That is, in great respect and authority] in the king's house, and his name went out throughout all the countries: for that man Mordecai wased himself greater (and greater) [that is, he waxed every day greater and greater. See this phrase Ge. 26. 13. with the annotat. Hebr. going and waxing great.]

4 Now the Jews smote upon all their enemies, with the stroke of the sword, and of slaughter, and of destruction: [That is, they smote, and slew, and destroyed with the sword all their enemies] and they did with their haters according to their pleasure.

5 And in the Castle of Susan the Jews slew and destroyed five hundred men. [Some conceive that these five hundred men were friends and allies of Haman, wherefore the king regarded their deaths the less, as suspect-

ing that they might attempt something against him, to revenge Haman's death.]

7 And Pharshandatha, and Dalphon, and Asphathas, 8 And Pothatha, and Adalia, and Aridatha, 9 And Pharmsatha, and Arisai, and Aridai, and Parizai,

10 The ten sons of Haman, [See Exod. 17. 14. and Deut. 25. 17. where command is given to destroy Amalek] the son of Hammedatha, the Jews enemy, slew they: [not only in regard of the wicked plot of their father; but also in regard of the commandment of God, Exod. 17. 14.] but they laid not their hands on the spoil. [that is, they took not the goods of the slain unto themselves (although the king had given them leave to do so): why? Because they would not wrong or diminish the kings treasury: as also that they might make it appear, that they had not slain their enemies, for filthy lucre sake, and for their own profit: but only to defend their lives and estates, and because necessity required it: for otherwise the kings decree would not have been reversed.]

11 The same day, the number of those that were slain in the Castle of Susan came before the king.

12 And the king said unto Esther the Queen, At Susan in the Castle have the Jews slain and destroyed five hundred men, and the ten sons of Haman, what may they have done in the rest of the kings countries? [as if he had said, Seeing the number of those that were slain in the Castle of Susan is so large: how great then must be the number of all those that have been slain throughout all the Provinces of my kingdom?] now what is thy petition, and it shall be granted thee: or what is thy request further? (and) it shall be done.

13 When said Esther, If it seem good unto the king, [Hebr. if it be good with the king] let it be permitted to the Jews which are at Susan, to do to morrow also according to the commandment of this day: [That is, let them do that to morrow in the city of Susan, which hath been done to day in the Castle of Susan. Others understand thus, that there were yet come in Susan that opposed the Jews, which of necessity were also to be destroyed.] and let Haman's ten sons be hanged upon the gallows. [Here is to be noted, that Haman's sons were hanged, after that they were slain or put to death. See verse 10.]

14 Then the king said, that it should be so done: and there was a commandment given at Susan, [That is, there came forth a precept or decree from the king, whereby the Jews at Susan were permitted to slay their enemies also the second day, as Esther petitioned, verse 13.] and they hanged Haman's ten sons.

15 And the Jews that were at Susan gathered themselves together also on the fourteenth day of the month Adar, and they slew three hundred men at Susan, but they laid not their hand on the prey.

16 Now the rest of the Jews that were in the kings countries, gathered themselves together, to stand for their life, [Hebr. font] and to have rift from their enemies, [as if he should say, they gathered themselves together, to defend their lives, and that they might live in peace, without being afraid of their enemies. Oth. and stood for their lives, and had rift, &c.] and they slew among their haters seventy and five thousand: but they laid not their hand on the prey. [See above verse 10.]

17 (This was done) on the thirteenth day of the month Adar: and on the fourteenth (day) of the same rested they, and they made the same a day of feasts and gladness.

18 And the Jews that were at Susan, [To wit, in the city of Susan] gathered themselves together on the thirteenth of the same, [to wit, on the thirteenth day

Job in his own bow, 1. etc. which is granted unto him, on certain conditions, 6. Satan smiteth Job with grievous boils, 7. his wife likewise smiteth him, and he doth reprove her, 9. three of his Friends, being come unto him, console with him; yet for a time they hold their peace, 11.

A Gain there was a day when the children of God, [i.e. the holy Angels of God, see ab. ch. 1. v. 6.] came to present themselves before the LORD [i.e. above in the aethereal place] that Satan came likewise in the midst of them [see likewise above ch. 1. on v. 6.] to present himself before the LORD.

2. Then said the LORD to Satan: from whence comest thou? and Satan answered the LORD, and said: from circuiting upon the earth, and from walking in theroofs. [see ab. ch. 1. on v. 7.]

3. And the LORD said to Satan: Hast thou [also] taken heed unto my Servant Job? [ab. ch. 1. v. 8.] For none is like him upon the Earth, a man, upright and honest, fearing God and withdrawing from the evil [i.e. the signification of these words ab. ch. 1. on v. 1.] and he holdeth fast yet to his uprightness; although thou have incited me against him [this is spoken of God, after the manner of men, who is not subject to be moved by any cautes without him, for all his works are known unto him from eternity, Act. 15. 8. and he doth all things according to the counsel of his will, Ephel. 1. 11. But this explication is used; to show, 1. that Satan is always ready to hurt and annoy the children of God. 2. That God maketh use of him for to try the fame. 3. To shew [i. e. to ruin, and destroy, and devour all at once; which is the trial was the end of Satan; but Gods end was only the affair of his Servant.] him [understand withall his carrel and children.] without cause [i.e. not for any former sins of his, or wicked living: For, that we are to understand it thus, God himself giveth testimony of his integrity in this book, ch. 1. v. 1. & 8. and here v. 3. Nevertheless, he was not freed from the remainders of sin, (which are found in all Saints,) even by his own confession, see bel. ch. 7. v. 20, 21. & ch. 9. 2. & 13. 23, 26. The Hebrew word *hinnam*, is likewise taken in the same sense, as here it is rendered, 1 Sam. 19. 5. & 25. 31. and Psalm. 35. 7, &c.]

4. Then answered Satan to the LORD, and said: Skin for skin [i.e. men value their own skin and body, far above the skin and body of another, therefore (would Satan affect) though Job have lost his children, it doth not afflict his heart yet, as long as he may keep his own skin whole, and save his life still.] and whatsoever any man hath he will give for his life. [Heb. for his soul, see Gen. 19. on v. 17. or, for himself, i.e. for his own person and welfare, see Gen. 12. on v. 5.]

5. Yet stretch out thy hand now, and touch, [i.e. hurt, plague, see Gen. 26. on v. 11.] his bones and his flesh; [i.e. he shall not blaspheme in his face [i.e. curse thee, see ab. ch. 1. on v. 5. as for the manner of the explication, see also ab. ch. 1. v. 11.]

6. And the LORD said to Satan; Behold, he be in thine hand [i.e. power and disposing, see Gen. 6. v. 6. viz. for to afflict, plague and torment him, comp. above ch. 1. v. 12.] yet spare [or, keep, preserve, or take heed, beware of.] his life [Heb. soul, as ab. v. 4. the fensic is, that he should not take away his life.]

7. Then Satan went forth from the face of the LORD, and smote Job with evil boils, from the sole of his foot unto his Crown.

8. And he [viz. Job] took apainhead [Heb. an earthen vessel. Because doubtless his fingers also were sore, that he was not able to rub and scratch himself with his nails, he was glad to make stuf with a potthead, and therewith to scrape over his sores, and to squeeze and take out the itazing matter of the sores; whereby we may un-

derstand not onely the greatness and grievousness of Jobs distace; but likewise, that he was desirous of the help of others, who did abhor the loathfomness of his condition, see below ch. 19. ver. 13, 14, 15, &c.] to scratch himself therewith: and he [sate down in the midst of the ashes.] [this was a token anciently of excessive grief, sadness, sorrow and humiliation] Job. ch. 40. 6. Job. 3. 6. Mat. 11. 21. Luke 10. 13.]

9. Then said his wife unto him; Holdest thou still yet thy uprightness? blest God and thy; see ab. ch. 1. v. 5. or, Bless God, and though thou dy; i. e. since thou art up, and ready still to bleis God in all things, that is to, give him praise and thanks for all; as thou didst but a little before (ch. 1. v. 21.) thou haist bett to hold on still, and see how well he will requite thee; namely with such a tormenting death, as thou canst not escape. Thus the wicked and foolish at his trusting in God.]

10. But he said unto her, Thou speakest, as one of the foolish women speaketh, yet should we accept the word of God, and not accept the evil: in all this Job sined not with his lips [i. e. with his words or speeches, as indeed afterwards, he was not altogether free or guiltless of this sin. The word *Lip*, is to be taken, below ch. 11. 2. & 12. 20. Prov. 7. 21. and 12. 20. & 24. 28. &c. comp. Gen. 11. 2. and the annot.]

11. Now when the three friends of Job [it is thought that these three friends of Job were of Arabia and Idumea, descended from Abraham] had heard all this evil, that was come upon him, they came each out of his place [i.e. out of their countries.] Eliphaz the Temanite [so called for that he was of the politycity of Teman the son of Eliphaz; who was the son of Esau the son of Jacob, Gen. 36. 10, 11. who dwelt in Arabia the Desert] and Bildad the Shuhite [one of the politycity of Shuh, the son of Abraham by Keturah, Gen. 25. 1, 2. and he also inhabited some part of Arabia the Desert] and Zaphar the Naamathite [it is uncertain whether this surname cometh from any of the Patriarchs family, or from the habitation. Some are of opinion, that he may be descended from Timna the Son of Esau, of whom you may see Gen. 36. 40. Others conjecture, that he was born in the City of Naema, wherof see Job. 15. 4.] and they had agreed [comp. Am. 3. 3. oth. were gathered, or came, met together] that they came to beset him [or, to console with, or, to be moved, or, afflicted over him, and to bel. ch. 42. 11.] and to comfort him.

12. And when they lifted up their eyes afar off, they knew him not; and lifted up their voice and wept: [Hence and in the next verse there are five tokens let down of exceeding great sorrow, which these friends of Job did here; 1. their weeping; 2. the renting of their Garments; 3. the throwing of dust upon their heads; 4. the sitting down upon the ground; 5. their silence. See of the like disconsolate behaviour Gen. 21. 16. and 37. 34. Job. 7. 6. 2. Sam. 12. 16, 17. Ejob. 4. 1. 2. 14. 47. 1. Lam. 2. 10. Ezek. 27. 30.] besides they rent every one his Cloak [see ab. ch. 1. on v. 20.] and threw dust upon their heads towards the heaven [i.e. casting the earth or the dust upwards, they thereby throwen their hearts with it.]

13. Thus they sat with him upon the earth seven daies and seven nights; and none spake a word unto him; for they saw that his pain was very great.

C H A P. III.

Job being extremely oppressed by the greatness of his Plague, and his paine increased by them, curseth the day of his birth, 1, &c. wisheth he had dyed before, or immediately after his coming into the world, 11. and sheweth his reasons why, 13. he remaneth the life of

wretched and miserable men, 20. and applyeth the complaint to himself, 24.

After that Job opened his mouth, and cursed his day [viz. the day of his birth, as it is fully expressed Gen. 9. 20.]

1. For Job answered [i.e. he took up the word, or began to speak. See Job. 18. on v. 14. and 1 Kin. 13. on v. 6.] and said:

2. Let the day perish wherein I was born: and the night (whereto) they said a Lad is conceived: [i.e. born. Like at the Heb. word is taken, 1 Chr. 4. 17. being the time of conception cannot be known precisely, much less what the fruit will prove that is conceived; whether a son or daughter. Others render and read it thus, (When God) said, or commanded, that a male should be conceived, or was conceived.]

3. Let the day be darknes [i. e. obscured, darknes, the light of the Sun be with-held and overclouded in it, or, may be quite taken away from any natural being] that God enquire not after him [or, seek him not, nor care for him, viz. to grant the light to him as to other daies; or, to let him co-exist with other things; which daies both the farmer and sower of this world do enjoy. Compare the manner of speaking with Den. 11. 12. and see the annot. upon it.] and was no brightness shine upon him.

4. Let the day be darkness, and the shadow of death [understand a very thick and almost palpable darkness, which by its honour might be able to fight men even to death; it may be, ch. 16. 16. Psalm 23. 4. & 44. 20.] as if he had been in darkness, let the clouds dwell over him; let the black damps of the day asperse him [or, the burning heats of the day, &c. understand the thick and dark mists, which being drawn up out of the earth and waters, by the heat of the Sun, rise up into the aire, wherby the day grows misty, and the light of it obscured and darkned: Which Exposition is confirmed by that which goeth before in this verse. Others, let them fight him, like unto the bitter, or bitternesse of the day, i. e. that the darkness and shadow of death may make this day as terrible, as men that are in extremities and agonies, do bitterly fight and terrify others, by their shrieks and yellings; or, understand the plagues themselves, which make the day bitter unto men.]

5. That [viz. night, let] obscurity possess it; let it not rejoice among the daies of the year; [oth. he not joyed, or smiled] let it not come into the number of the months; [Heb. Moons. For among those Nations, the Months were counted by the course of the Moon. He wisheth that night had never been, or might never return again, but be blotted, or razed out of the roule or number of the nights.]

6. Let [viz. night] be solitary, let no joyful song come into it [That none may meet together in it to be merry.]

7. Let the cursers of the day [i. e. those that being cursed the day on which that evil befell them; or, on that made it their trade, and were employed and hired for that purpose, to stir up mourning] curse it, which are ready to stir up mourning. [The word in the original, seemeth to come from the Syriack, *Levijab*, signifying, sorrow, mourning, heaviness. Now to raise, or stir up mourning, is to renew the same by all manner of lamenting, bemoaning, crying, howling. Others, retain here the word *Levijab*; and understanding thereby that Season; that wereof below ch. 40. 20. & 41. 1. and by those that are ready to rouse him, or stir him up, the storm-windes, which trouble the Sea. Some render it, their society.]

8. Let the Stars of her glimmering time [i. e. of the

twilight in the evening, when the night hath yet some glimmering or brightness, that one may be able to discern yet something at some distance, especially by the light of some of the greater stars, whom Job here wisheth to be obliterated. See of the Hebrew word 2 Kings 7. on v. 5. some do understand it of the glimmering in the morning, or the dawning, day-break be darkned; Let it mourn, or the lights [viz. that same night. Othone, or, men may] and it come not to judgement, and let it be hold the eye-lids of the day-break. [Thus the Sun-beams are called, which in the morning spread forth, and open their avenues, before the Sun itself; even as the eye-lids do open before the eye doth see. Comp. below chap. 41. on v. 9.]

9. Because it [that night] hath not shut up the doors of my belly, [this seeme do understand of his Mothers Womb, as above chap. 1. v. 21. where the word *Mother* is expressed in the text; as likewise below chap. 31. 18. in some other places it is not expressed, as, ch. 10. 19. ita. Psalm 58. 4. & 71. 6. 14. 48. 8. Jer. 1. 5. some understand by the doors of the belly, the lips; by comparing below chap. 32. 18. 19. 20. as if he said; that I was not justified. Others understand the navel, wherby the child draw his nourishment in the Mothers womb.] nor hid the eyes from mine eyes [i.e. taken it away. Compare this manner of speaking with that below, chap. 33. v. 17.]

10. Why dyed I not from the womb? [The wisheth one of these two things, either that he had dyed before the birth, or had proved an abortive, verse 10. and so never come alive into the world; or else that he might have dyed immediately after his birth, v. 11.] (which) gave up the spirit as I came forth of the belly?

11. Why are the knees come before me; [namely of the twelve, which receiveth the new-born infant. He goeth on in the relation of the second wish, which he had propounded or expressed in the former verse.] and wherefore the breasts that I should suck? [viz. to be nursed and bred up in this wretched life.]

12. For now I should lie down, and be silent: I should sleep, then there should be rest for me:

13. With the Kings and Counsellors of the Earth, which builded waste places for them [He would say thus much. If he had dyed in his birth, then his condition would have been one and the same now with the chieft of the Earth, which dyed long before his time, and had fought while they lived, to get themselves a Name, by great and mighty works, such as the building of waste places, and raising of vall cities in them. Gen. 10. 10, 11. & 11. 3. & 15. 28. 14. 23. 13.]

14. Or with the Princes that had gold, which replenished their houses with Silver.

15. Or [I] have he cometh to his former with again; where he wished that he might have dyed as an abortive in his Mothers womb, ab. v. 10. as an hidden abortive [Others, (Why) have I not been as a hidden misshance viz. in his Mothers womb, where it dyeth, and is therefore called *hidden*, because it cometh not forth alive into the light and view] I should not have been [i.e. I should not have lived then upon the earth among men. Now to be is oft times as much as, not to live. See Gen. 42. 13. and bel. ch. 7. v. 8. Psalm 39. 14. Jer. 21. 15. Mar. 2. 18. The meaning is, If he had been an abortive, or mischance; then he would never have been among men, nor ever have seen the light, no more then the fruit of the womb, that cometh dead in the world.] as the little children [the Hebrew word doth properly indeed signifie such little ones, as being born, begin already to see something, Psalm 8. 2. but it is here likewise used for the fruit that dieth in the mothers womb; as we also do call them children.] (which) have not seen the light.

16. There [viz. in the grave, or, in death] the cold (ones) cease from stirring [i.e. from troubling of men,

or vexing, disturbing, frightening of them.] and there the reward of power do rest [i.e. those, which were ex-hausted of their strength by oppressing of them that troubled and disturbed them.]

18. *(There are) the bounden together* [i.e. the slaves who whilst they were alive; were held to their work by force of bonds and stripes. Compare Judges 16. 21.] *are at rest, they do not hear the voice of the driver* [i.e. demands, asker, i.e. of the Overseers, or Task-masters, that sets and drives them to work, and requi- reth an account of their performance. Compare Exod. 5. on v.6.]

19. *The small and the great is there* [i.e. the poor and the rich, the Lord and the Peasant:] *and the servant free from his Master* [Hebr. his Masters, as else- where.]

20. *Wherefore doth he* [God namely, for although Job reasoneth here against the LORD, yet he doth praise his Name, shewing the why, that the power of regenera- tion restrained him yet; and thus mult the fence of the holy Scripture be completed sometimes by the word God. See Numb. 35. 25. below 16.7. and 20.4. Hab. 2. 1. 1 Cor. 8. Hei. 3. 16. &c.] *give the light* [viz. of the way, out of the Sun; or the light, i.e. life, as the fol- lowing words declare, compare Psa 56. 14.] *to the miser- able, and the life to the utterly afflicted of mine* [i.e. Heb. to the bitter of soul, i.e. to them that are very inwardly and bitterly grieved, compare 2 Kings 4. 27. & see the annotation thereupon. H. understood such as are to be subject to a great deal of misery and vexation in this life.]

21. *That long for death, but it is not there; and it dig- after it more than after hidden treasures.*

22. *That are glad, even to leap up, (and) rejoice when they find the grave.*

23. *To the man* [understand here out of v. 20.] *where- fore doth he give the light to, &c.* [i.e. of w. of his hidden] [i.e. to be let, or compassed about with all manner of evil, which he can see no illue how to wrattle out, and whom God hath covered over?] [God is said to cover o- ver them, when he doth not discover any means unto them, who may we fetch the michi. f. at hand, comp. bel. 19.8. Lam. 3. 7.9. Oth. whom God hath se. ed about, viz. with mercies.]

24. *For before my bread, comes my fighting:* [i.e. be- fore I eat, I am overcome with fighting, so that I have no time free of heaviness.] *and my roarings are poured out as water* [or, flow out, run forth, understand the cries, outcries and howlings, which such afflicted and dis- tressed people use to break out into.]

25. *For I feared a fear* [i.e. a fearful thing:] *and it is come upon me:* and that I was afraid of, hath surpris- ed me.

26. *I was not quiet, neither was I still, nor at rest* [viz. in my mind, being very careful always to please God, and very fearful to offend him. so that I have been unclawing still to my utmost, to keep both me and mine blood in the fear of the LORD. See ab. ch. 1. v. 12.8. & chap. 2. v. 3. 10. Others render this by way of Interrogation, thus, *Was I not in peace? Had I not still- ness?* &c. yet (now) is the trouble come] and the trouble is come.

CHAP. IV.

Eliphaz to answer Job, reproveh his impatience, 1. &c. scilicet the Justice of God before him, to show that God did punish him thus, by reason of his sinnes. 7. he re- vides unto him a vision, or the apparition of an An- gel, 12. together with his speech, thinking the same might well be applied to this case of Job, 17. Job is exhorted to humility and repentance, 18.

Then answered Eliphaz the Temanite, and said:

2. *If we took up a word against thee,* [the He- brew word *Nasab* is used for taking, or lifting up, Psa 4. 7. the like manner of speaking ye have, Num. 23. 7. & 27. 1. Oth. if we tryed, or essayed a word unto thee, on this; viz. to speak] *shouldst thou be vexed?* [I. H. properly, weary, or vexed, i.e. ill pleased. This they were afraid of, perceiving in Job, some tokens of impa- tience, of which they began to judge wrongfully] *re- vellest, who shall be able to restrain himself from words?* [viz. having observed and marked the words, which thy mouth hath uttered, even against the honour of the most High, which we are bound to maintain. Here, under the colour of godly zeal, Eliphaz proceedeth to put a wrong Judgement over his friend good Job.]

3. *Lo, thou hast instructed many, and thou hast strength- ened slack hands,* [understand such men or persons, as were slack and remits in their duties, especially when some heavy cross or affliction had assaulted them. Compare Psal. 25. 3. the hands are [id] to grow slack when ones strength and courage fails him. See 2 Sam. 4. on v. 1.]

4. *Thy words have raised up the stumbling;* [i.e. those which through unbelief, diffidence or fallow, impatience and murmuring, had stumbled and fallen in the way of godliness, i.e. had finned and done amiss. See of such spiritual failings, Prov. 25. 26. 1 Cor. 10. 12. Gal. 6. 2.] *and the bending knees thou hast hid thyself* [i.e. such as by reason of their great Weakness, stood in need to be supported by strong comforts, lest they should swoond and sink under the Cross. Compare 1 Jaiah 35. 3.]

5. *But now it cometh upon thee* [the evil of punish- ment namely, under vvhich seeing ones heretofore, thou vvasst wont to instruct, strengthen, exhort, and comfort them. Therefore it is strange, thou shouldst not know how to practise it now on thy self.] *and thou art vexed:* [or faint, swooned, viz. under the burden of thy suffering:] *it reacheth unto thee, and thou art trouble.*

6. *Was not thy fear (of God)* [i.e. thy piety and reli- gion] *thy hope?* [viz. vvhence thou didst rely, i.e. a cause, or ground to hope for, and enjoy the reward of thy piety. The fence is, Didst thou not hope, that as long as thou shouldst fear God, he would still do good unto thee? but now he hath dealt otherwise vvhich thee. Consider therefore, that thy fear of God hath not been upright, but feigned and meer hypocrisy. The Hebrew Word is likewise taken for hope. Bel. 8. 14. & 31. 24. Psa. 78. 7. Prov. 3. 26.] *and the uprightness of thy way, thine exaltation?*

7. *Remember but, who is the innocent that did perish, and where are the upright destroyed?*

8. *(But) like as I have seen, those that plowed naughtiness, and sowed tye, do reap the same.* [i.e. those that live godlessly, and do evil unto others, they shall be punished at last by God for their misdeeds. See the like man- ner of speaking, bel. 15. 35. Pf 7. 15. Prov. 22. 8. 1 Ja. 5. 9. 4. Hof. 10. 13. Gal. 6. 7. 8.]

9. *From the breath of God they perish* [this is spoken of God by comparison the better to express his power and justice. The Breath of God doth signify his Will, and vvhich he doth use and exercise according to his Will, and is as easily able to execute his purpose, as a man to let his breath go forth. compare below chap. 33. 4. and 37. 10. 11. 30. 33.] *and from the blast of his anger* [understand his vvvath and indignation, comp. bel. 9. 30. and the annot.] *they are undone.*

10. *The roaring of the Lyon, and the voice of the Grim Lyon, and the teeth of the young Lyon are broken* [The meaning is, that as God doth curb and consume the fell and furious Beasts, so he knowes likewise how to bridle

bride and break the fiercest Tyrants, and wickedest men here compared unto Lyons. Others. (by the) roaring of the Lyon, and the voice of the fell Lyon, they perish, and by the teeth they are grinded, viz. the wicked. The fence being, if God do not destroy them by themselves, or by others, or by some inanimate creatures, then he destroyeth them by wilde Beasts.

11. *The old Lyon perisheth, because there is no prey; and the young (ones) of an elderly Lyon are scattered.* [i.e. even as the Lyons, be they never so fierce and stout, bel. 40. 30. must yet perish at the last by one means or other; so the wicked Tyrants must come to their end once, through the just judgement of God, ei- ther sooner or later.]

12. *Moreover a word* [i.e. a doctrine and revelation unto God, well fitting this purpose] *is secretly brought unto me.* [Heb. stolen, or come in a stealing manner, i.e. privately, and in secret conveyed unto me, that I should take special notice of, and well remember it.] *and mine ear hath apprehended a little* [or, small portion] *of it.*

13. *Among the thoughts* [the Hebrew word doth properly signify thoughts or branches, as Isa. 17. 6. & 27. 11. but here it is taken by way of comparison, for thoughts, as also bel. 20. 2. see likewise 1 Kings 18. 21. and the annotation thereupon; for even as the branches come forth, out of the stem, stock or body of the Tree, so do the thoughts proceed from the mind or heart of man.] *of the visions of the night* [or out of the visions, that is, which do proceed out of the visions of the night.] *Oth. according to the visions of the night.* [understand, such visions as are shewed, or made to appear unto men by night, either in their sleep, or without it. See of Visions, Gen. 15. on v. 1. & 46. on v. 2.] *when deep sleep sleeth upon men;*

14. *Terror and trembling came upon me;* [such as doth use to happen unto those, to whom God appeareth either by himself, or by his Angels, to prepare them for Devotion and Reverence, comp. Exod. 3. 6. and the an- not.] *and terrified the multitude of my bones* [i.e. all my bones.]

15. *Then (there) went by* [thus the Hebrew word is likewise taken, bel. 9. 11. 26. and 11. 10.] *before my face a spirit* [i.e. a good Angel of the L. O. R. D., for to declare unto him that which follows v. 17.] *he made the hair of my flesh* [i.e. of my head] *to rise an end* [or, to mount up.]

16. *He stood* [that Spirit namely] *yet I knew not his stature; an image* [there was before mine eyes; there was stillness] *(compare with this 1 Kings 19. v. 12. 13. and the annotations upon it.) and I heard a voice* [say- ing:]

17. *Should a man* [the Hebrew word doth properly signify a man that is full of weakness and frailty, and subject to a world of miseries, followed by death.] *be more righteous then God? should a man be purer then his Maker?* [i.e. then God that made and created him. See also Dent. 32. 15. and 35. 10. Pro. 14. 31. & 22. 2. Isa. 17. 7. Hof. 8. 14.]

18. *Behold, he would not put trust in his servants; understand his holy Angels, which stand before him, to execute his will and pleasure, Psa. 103. v. 20. 21. The meaning is; H. should not rely upon their gifts and abilities, wherein they are created, if they were separa- ted once from that continual care and custody, whereby he maintaineth them in their good condition. The like manner of speaking we have below also, chap. 15. 15.] *should he have put brightness in his Angels* [whereby is understood the perfection or accomplishment of the gifts and graces which God hath created in the holy An- gels. For although they be extraordinary, yet they may not be compared with the perfection of the Creator, for- as much as without his continual grace and power, they*

would be subject to change and alteration in themselves. In which sense also Eliphaz below chap. 15. ver. 15. faith; *the heavens are not pure in the eyes of the L. O. R. D.* namely being compared with his infinite perfection. Others, and he should charge folly upon his Angels: i.e. he should count them fond and foolish, if they would think themselves more righteous than God: so as Eliphaz thought Job had said of himself; or, he might well be able to lay folly to their charge, if he should judge of them, according to their nature without his gift, where- by he doth continually maintain them in their state and condition, otherwise he findeth that they might easily fall away to foolishness and madness: or, he might be able to charge them with folly in comparison of his in- finite wisdom and majesty.

19. *How much less (in) these* [viz. confideth or trusteth he, God namely. Others. How much the more (doth he) not (trust)] *or, how much the more doth he lay folly upon those* [which dwell in houses of clay 3.] [un- derstand by these the bodies of men, who originally are made of earth and clay, Gen. 2. 7. 1 Cor. 15. 47. and to those bodies likewise are compared to houses or dwellings, 2 Cor. 5. v. 1. some do understand it of the earthly dwellings of men, in opposition to the Celestiall habitations of the Angels.] *whose foundation is in the dust* [they are bruised] [Heb. bruise, i.e. are bruised, and to be below ch. 7. v. 3. have appointed me, for are, or be appointed me. Prov. 5. 30. despise, for, be despised, Luke 12. & 20. shall ask, for shall be asked, &c.] *before the mother* [Heb. before the face of a moth, i.e. very sud- denly, sooner and more easily than a moth is consumed, which is bruised and consumed by the least touch, or rub. The words, before the face, do not signify the place here, but the time, as Gen. 27. 7. & 29. 26. & 36. 31. others understand thereby, of, or by the moles.]

20. *From the morning to the evening are they confum- ed* [i.e. they are continually wasted and destroyed, by all kinde of plagues and miseries, all the daies of their lives.] *without being healed* [i.e. without any ones tak- ing notice of it, or applying any remedy therunto. Heb. because there is not, that is, sets his heart to them.] *compare chap. 23. 6. and see this manner of speaking completed, ab. chap. 1. v. 8. and in the annotation] they perish for ever.*

21. *Doth not their excellency depart* [understand hereby all that wherein, or whereby men use to excell one above the other, and be exalted and magnified above the rest.] *with them?* [or which is in them.] *they dy, but not in wisdom.* [i.e. they dy without the true know- ledge and fear of God, which is the beginning, yea the whole summe and main substance of true wisdom. Prov. 1. 27. compare Psa 49. 21.]

CHAP. V.

Eliphaz sheweth, that it is not ones lost labour to contend with God, 1. but likewise very hurtful, 2. and exhor- teth Job to convert himself to God, who doth good to all men, 8. and especially to the penitent, 11. but stru- sseth the hypocrite into perdition, 12. out of vvhich he delivereth the Godly and poor, 15. Job is exhorted to patience in his suffering, 17. because God delivereth the godly out of the same, 18. and blesteth them abundantly, 24. He concludeth his discourse with praising Job of the substance thereof, and pressing it upon him, 27.

Now, shall there be any that will, answer thee? Oth. whether, or, if there be any that will answer thee: or hear thee? (exaudiat te) namely of the Saints that are on Earth; or of the unholly and profane ones.

The holy ones, or Saints shall have no will to intercede for thee; the other shall not be able to do it. To whom then wilt thou turn thyself, in speaking against God thus? implying he should find none at all, and to which of the Saints wilt thou turn thyself? [meaning such Saints, as live here on earth yet. Some would understand it of the holy Angels, as bel. v. 15. 15. in this sense, that they, how excellently forever gifted; should not be able to defend *Job's* cause; but the circumstances of the Text make it appear that it is here spoken of godly men, in opposition to the foolish; and *Eliphaz* taketh it for granted, or assured, that the godly would never undertake the defending of his cause.

2. For the indignation [or wrath, namely of the LORD. Understand it of likewise of the jealousie, or zeal, fervency, in the words following, viz. that which the LORD conceiveth for the vindicating of the honour of his name. Thus the word, *Wrath*, or indignation, is set down by it self, without the addition of the Word, *God*, 2 Chron. 28. 13. See the annotation there: or by these words, may be understood the impatience and unquieting heats of the foolish in their suffering, and under the Judgements of God. Some, for the word *zeal* or *zealotry*, bear, put *extremity*, namely of the impatient and simple or hilly, say *killeth the fool* [thus those for the most part are called, that are possessed with false opinions, and do not know, nor fear God as they ought. So likewise in the next verse, item *Psalm 107. 17. Prov. 1. 7. &c.] and the Foolishness* [see the first annotation on this verse] *slayeth the silly One* [understand him, that by reason of his dulness doth easily believe, and suffer himself to be carried about and led away from good. Some do make this distinction betwixt the *silly* here, and the former *Fool*; so that the fool doth not endeavor after the requisite means to the right end; and the silly not so much as comprehend what the right end is.]

3. I have [seen a fool taking root [i. e. prospering, mighty, successful] yet straight I cursed his dwelling [viz. When I saw how after that it was destroyed] compare *Psalm 37. ver. 35, 36. or*, as soon as [at the very instant when] I saw it, I judged it to be accused.

4. His former were [or from] salvation; and they were crushed in the gate [i. e. in the Court of Judicature, for the Judgements were kept in the gates of the City, in the presence and hearing of the people that went out and in there. See *Gen. 22. on ver. 17.] and there was no deliverer.*

5. Whose harvest the hungry consumed [viz. the wicked, called the fool [just before v. 3.] which also he had fetched out of the Byrars: [i. e. out of the Fields and grounds that were best and hedged about with thornes and byrars] the hedge-robber swallowed in their substance [the Hebrew word, rendered *robber* or *hedge*, or *highway robber*, doth properly signify one, that hath long and rough hair, such as highway thieves and robbers use to wear, and so bel. ch. 18. 9.]

6. For vexation [the Hebrew word doth signify in deed, the evil of guilt, that is to say, unrighteousness, or iniquity; but it is likewise taken for the evil of punishment. See *Psalm 90. 10. & Prov. 1. 2. 21.] cometh not out of the dust*: [the fence is; that the causes of humane miseries ought not to be sought in casual accidents and sudden mischances, nor merely in the ordinary course of nature; but in the sins of men, which God in his just judgement doth visit and punish.] *nor doth the ray spring out of the carb.*

7. But man is born to toyl, like [Heb. and. Thus the Hebrew particle *Plu*, is frequently used;] as bel. chap. 12. 11. & 12. 11. & 16. 21. & 34. 3. *Prov. 12. 15.] the sparks of fire cast*: [Heb. the sons of fiery cast. Thus an Arrow is called by the Hebrews, the

Son of the Bow; bel. 41. 19. again is a Son of the Quiver, Lam. 3. 13. the Wheat, a Son of the threshing floor, Isa. 21. 10.] *cleaveth themselves* [to] flying [the meaning is here. Even as the sparks of a burning coal fly upwards, and cause mischief, so out of the inbred, or original sin, there cometh forth the actual, which causeth many miseries, plagues and troubles in the World. Or, as it is natural for the sparks to fly upwards so it is natural likewise for sinful man to come forth in this world to misery.]

8. Yet I would seek after God [Eliphaz doth counsel *Job*, that he should rather reconcile himself with God, by confessing of his finnes, and entreating for Grace and Favour, then break out thus in such passionate impatience.] *and direct my speech to God.*

9. Which doth great things, that cannot be searched thorough [Heb. and there is no searching out, viz. of the great things which the LORD doth: and so also ch. 9. ver. 10.] wonders past numbering [Heb. until there is no number; and so again below in the place last quoted.]

10. Which giveth the rain upon the Earth [Heb. upon the face of the earth: and is in the service of this vessel, and bel. ch. 18. 17.] and sendeth water upon the Precipices [The Hebrew word doth not only signify the Streets without and along the houses, but other places likewise, without the Cities; as fields, grounds, meadows, high-ways, gardens, cloes, &c. as may be gathered by *Ps. 144. 13.]*

11. To set on high the humble [or, brought low, i. e. such as are reduced to a low and mean condition, by poverty, and all manner of misery, proceeding principally from the want of Gods blessing] that the mourners [Heb. the black ones] i. e. those that go in black apparel, as they that mourn or wear mourning, Understand it of the disconsolate and heavy hearted; he exalted through satisfaction.

12. He annihilateth [or, bringeth to nothing] the thoughts of the crafty, that their hands perform not a thing [or nothing that hath a being; nothing substantial, (that is) settled, or useful, or nothing that is of any concernment: or do not execute (go through with) their purposes, intentions. The Hebrew word doth signify Being, Essence; Substance, Subsistence; something that truly is, and existeth, as here and below ch. 11. 6. & 30. 22. And again, I saw, Wisdom, Reason, Prudence, in regard that these things are constant, settled and abiding, as below, chap. 6. 13. & 12. 16. *Prov. 2. 7. & 3. 21. & 8. 14.]*

13. He catcheth the wife [viz. in their own conceit, or in the worlds account. So likewise *Isa. 44. 25. Obad. 8. Math. 11. 25.] in their craftings*, that the counsel of the wretched ones, [or, persons, or counter-melters. Understand such as do perversely toyle and muffle and wrangle, to put their wily designs and plots into practice. Thus, wretched for perverted. *Prov. 8. 8.] is overturned* [Heb. overhasted, or precipitated; i. e. turned upside down, and quite overthrowen.]

14. By day they meet the darkness, [Understand by this, that they are blinded in the clearest things, and without the guide of right reason; although they think themselves very wise and subtle. Compare *Deu. 28. 28.] and they grasp in the night as noon day* [i. e. when it is most clear of all. Compare *Psalm 128. 29. & below 11. 17. Isaiah 59. 10. Jer. 45. 8. Thus the Word Noon, or midday, is taken for that which is very clear. *Psalm 37. 6.]**

15. But he delivereth the needy [i. e. the poor, who being oppressed by the wicked, stand in need of the LORDS help, and is called *poor*, in the next verse; by a word in the original, which signifieth not only want, or scarcity of means, but likewise weakness, or feebleness of body, 2 Samuel 1. 23. 4. *Psalm 41. 2.] the sword;*

from their mouth [i. e. from the evil slanders, reproaches, threatenings, plots; and practices of those conceited wile and wily ones, spoken of ab. v. 13.] and from the hand of the strong.

16. So there is expectation [i. e. some good to be expected] [bel. ch. 8. 13. & 11. 18. & 17. 15.] for the poor, and the malicious stretcheth her mouth [i. e. the wicked stand as dumb, and although being amazed with the judgments of God, and knockt on the head as it were by wonderfulness of them. See this kind of speaking likewise *Psalm 147. 42.]*

17. Behold, happy is the man [of the Hebrew word see above ch. 4. on v. 17.] whom God chasteneth, therefore reject not the correction of the Almighty [see *Gen. 17. on 21.]*

18. For he will begeth to sorrow, and he bindeth, he woundeth sorrow, and his hands doth heal.

19. In six strivings [a certain number for an uncertain. See *Lev. 26. on v. 8.* the meaning is, that God doth these four afflictions to his in many straits, yet in very many, causeth his hand to appear, that the evil which was kind doth not come upon them at all. See the like manner of putting down, a great uncertain number for a certain, *Prov. 6. 16. & 24. 16. & 30. 18, 29.] he will deliver thee* [viz. if so be, that thou put thy trust in him, and call upon him by prayer; and reform thy life according to his commandments by true Repentance; and his hands doth heal.] That here the number of six is put down first, and that of seven upon it, serveth only for an exaggeration and ornament of speech. *Comp. Prov. 6. 16. & 30. 15, 18, 21, 29.] the evil shall not touch thee.*

20. In the famine shall he redeem thee from death, and in War from the power of the Sword: [Heb. from the hands of the Sword, i. e. from the power and violence of war, or arms. See *Psalm 63. ver. 11.* Item from the hand of the grave, *Psalm 49. 16.* from the hand of the Snake, *Psalm 141. 9.* again; from the hand of the graves, *Hosea 13. 14.* And to also, from the hand of the Lyon, and of the Bear, 1 Sam. 17. 37. from the hand of the lions, or dog, *Pla. 22. 21. &c.]*

21. Against the scourge of the Tongue [i. e. against the reproaches, slanders, backbitings and lying tales, whereby the malicious tongues of the wicked men, do rail and rage against the godly. Others, in, i. e. when thou art reproached, or from, &c.] shalt thou be hid; and thou shalt not be afraid of the desolation when it cometh.

22. Against the desolation, and against the Famine, shalt thou laugh: [i. e. thou shalt laugh at, deride, deride them, and not be troubled or dismayed by reason of them. Laughing is put for concerning, scornings; as below chap. 39. 10, 15. *Psalm 2. 4. & 37. 13. Prov. 31. 25.] and of the Beasts of the earth thou shalt not be afraid.*

23. For with the Stones of the Field shall thy covenant be [viz. not to hurt thy foot against them, i. e. thou shalt receive no hurt nor damage by them. The meaning is, that he should be free from all perills and dangers, especially travelling and journeying by land. Some do understand by the stones, ruins, fierce and insolent men, whom God should to overcome and restrain; that the Godly should receive no harm by them. *Comp. Psalm 91. ver. 12.* of the word *Covenant*, used in like manner. See *Isaiah 28. 15.* where the wicked say they had made a Covenant with death and hell; giving therefore to understand that they should receive no harm by them. See likewise *Hof. 2. v. 18.] and the beasts of the field shall be at peace with thee.*

24. And thou shalt find [thus the Hebrew word is taken *Gen. 3. 7. & 8. 11. Num. 14. 34.* and to likewise in the next verse, that the tent [i. e. thine house, or dwelling, as the word following sheweth; and so below

chap. 8. 22. & 11. 12, &c. See also 2 Kings 13. on v. 5.] *is in peace* [in a prosperous and happy condition, See *Gen. 37. on v. 14.] and thou shalt provide for thy dwelling* [Heb. visit, i. e. provide, improve, and take care of it, performing thy duty towards thy family. Thus God is said to have visited his people, *Ruth 1. 16.* when he had given them bread again; and man *Psalm 8. 5.* when he had taken care for him; his vineyard, *Psalm 80. 5.* When he protecteth the lame against the Enemies. Compare *Gen. 21. on v. 1.] and shalt not fail* [i. e. performing thy duty in labouring and providing for thine house, thou shalt not incur want, or have no lack, or default, in regard that the LORD shall make all thy doings to prosper. The Hebrew word *Chast*, or *bbat*, is likewise taken for failing, or missing, *Judg. 20. 16.* See the annotation there.]

25. Thou shalt finde life, while that thy feet shall be amidst [i. e. the children that shall come forth of thee and thine. So also below ch. 21. 8. & 27. 14. *Isaiah 22. 24.* and 48. 19.] as the herb of the earth.

26. Thou shalt come to the grave in thy old age, as the corn-sheaf, is carried in, [Heb. visit him, or ascendeth] in his time [or season. This Comparison is taken from corn-fruit, which in harvest time, being gathered from the fields in sheaves, is laid up there in great heaps or stacks, and carried home afterwards into the Barns: for as there are not piled or heaped up there, and brought to the barn before their full ripeness; even so shall the godly, (if the same may be blessing to them) not be gathered to their graves (called likewise an heap of earth, bel. until a good, &c. full old age.)

27. Behold this, We have searched it, it is so: hear it, and observe it for thee. [i. e. for thy own good and benefit.]

CHAP. VI.

Job stretcheth the reins for his great displeasure and complaints, v. 1. &c. and consequently smiteth no reliance in the reproof of *Eliphaz*, 6. he will rebuke for death. 8. despaireth of bodily health, 11. uttereth *Eliphaz's* judging perversely of the unrighteous of his person, 13. of satisfaction, 14. of unfaithfulness in comforting of his friends, 15. of unkindness in carrying at his words, 24. He entreatcheth his friends to desist from such reprehensions, and to give better heed to his case, 28.

But *Job* answered and said:

2. Ab, that my vexation, [or, misdeception, trouble, and impatience, caused by my suffering] were rightly weighed, [or narrowly, accurately. Heb. weighing weights, viz. with something that is very weighty and heavy; so as is the sand on the Sea-shores, whereof is spoken in the next verse] and one [word] lift up [Heb. and that they lifted up, or, searched up, i. e. that one would, or did lift up. See above chap. 4. on v. 19.] my misery [or, pain, torment, wretchedness. So below v. 30. & ch. 30. v. 13. *Prov. 19. 13.] together in a balance.*

3. For it should [viz. my wo and suffering] be heavier now then the sand of the Seas: therefore my words are swallowed up [i. e. I am not able by reason of the greatness of my sufferings, to utter my words to the full, for the expreffing of my miserable condition.]

4. For the Arrows of the Almighty are in me [understand the pains and anguishes, which came upon him from God, and were very violent. Those he calleth *Arrows*, forasmuch as they had lized on him very suddenly, when they were least expected, and were so sharp that they had pierced his heart quite thorough. See *Psalm 32. B b b*

on v. 23. *Psalms 38. v. 3. & 45. 6. & 91. v. 5.* whose fiery venom drinketh up my spirit: [Some nations used to dip their darts in venom 3 which spreading abroad, and piercing through, most suddenly consumed all the powers and vigour of life: Therefore by these arrows, we are to understand, such plagues as bring a very sure and sudden destruction with them.] the terrors of God [i. e. most violent and fearful plagues, whereby God doth terrify me. See below chap. 9. ver. *Psalms 18. 17. See Gen. 5. on v. 5.* prepare themselves against me [the Hebrew word implies as much, as to sit inattel-against one, in which sense it is likewise taken *Jer. 5. 9.* it is very well expressed of Peter, by the Greek word, *antiposthai*, 1 *Pet. 5. 7.*]

5. *Breaketh the will-affe also by the young gras, loveth the Ox by his fodder!* [the meaning is. If I had no cause to complain, and thy words, O *Eliphaz*, were a food of comfort unto me, I should no more cause my complaints to be heard, than the Wilde-affe doth his braying, and the oxe his lowing, when they have good fodder before them.]

6. *Is also the unswory (meat) eaten [Job compareth *Eliphaz* his discourse to unswory meat, and the white of an egge 3 declaring thereby, that he found no relish in his words] without salt? [or, that it without salt] is there (a) taste in the white of the yolk? [i. e. which is without the yolk.]*

7. *My soul refused to touch (thy words):* [i. e. to feed on the same. He continueth the former similitude, declaring that he had no liking at all to such words, for to comfort himself by them 3 but that he loathed the same as unswory and loathsome meat. Oth. (that which) my soul refused to touch, is like to my unswory meat. The sense is, that the forends, and the bites, which before his visitation he should have been loath to touch, they were now become as his meat, though of a most loathsome relish] *they are as my unswory food* [Heb. as the discases, sicknesses, i. e. loathings] of my breast.]

8. *Ab, that my desire came 3* [Heb. who shall give a kind of willing very usual with the Hebrews 3 See likewise of the same, below chap. 11. 5. & 13. 5. & 14. 13. & 19. 23. & 23. 3. &c. *Itc. Exod. 16. 3. Num. 11. 29. and the annot. And that God gave mine expectation, [i. e. that which I do expect, death namely, as is declared in the next verse. Comp. ab. ch. 5. the annot. on v. 16.]*

9. *And that it pleased God, to crush me 3 to let loose his hand.* [which I meaneth now to be tyed up, because he doth not make use of it to put me to death. Of the hand of God, compare that which is said below ch. 13. on v. 21.] *and made an end with me.* [i. e. the Hebrew word is taken, *Ita. 10. v. 12. Lam. 2. 17. Zech. 4. 9. or did cut or hew me off.]*

10. *That I could be my comfort yet, and should cheer me in the day (if) I should not [i. e. if God made an utter end with me, and took me away out of this weech-World, Other. read thus 3 the while, or, howbeit I burn of heaviness, and (God) spareth not (or) knoweth not,] for I have not kept hid ten the sayings of the Holy One,] [i. e. I have freely professed the word of God, and allowed it all my life long: So that I should not doubt by my bodily death to pass over into the everlasting life. By the Holy One he meaneth God, whose Name is Holy or, who is the Holy one, *Ita. 57. 15.* for he alone is perfectly holy, yea, the Holiness itself, See *Levit. 19. on v. 2.]**

11. *It that is my power, that I should hope? or which is my end that I should prolong my life? [i. e. that I should hope for any ill of this weech-World, as if he should say. My power is too weak, to bear up long under this sad Ministry, and to recover my former health again: and though I might hope for it 3 yet the end of*

my life is not so far off now, that I should desire to live much longer. Therefore I pray thee O God, that thou wouldest take me away out of this World, and to deliver me from this weech-World. For the word *Life*, the Hebrew *ha-h Soul.* See *Gen. 19. on v. 17. or *dehse.* See *Psal. 27. on v. 12.* the meaning is 3 that I should desire to prolong my life. Compare below ch. 7. on v. 1.]*

12. *Is my power (a) stony power? is my flesh steel?*

13. *Is not my help thee in me? [my help, i. e. my plea, or defence 3 whereby I may be able to help and defend my self, against the perverie Judgement, that is passed against me.] and is the wisdom expelled out of me? or, the virtuousness, innocence, honesty. See of the signification of the Hebrew word, *ab. ch. 5. on v. 12.* Oth. *Is not so, that my help is not in me? and the substance, or power, driven out of me?* conceiving that *Job* here professeth the complaint of his misery, vileness and disability.]*

14. *On him that is melted (i. e. distressed, and consumed, through adversity and grief of heart. The meaning is, that the right of friendship requires, one should help and assist his friend: that is impoverished, oppressed and brought low 3 and that he which neglecteth the same, hath forsaken the fear of God. Others make these words to cohere with the former verse in this manner, *Is not my defence by me? &c. against him) whose kindness to his friend is melted, and (that) hath forsaken the fear of the Almighty.* He taketh *Eliphaz* of indirection, unfaithfulness, and cruelty towards his Friend.] *kindness should be done by his friend: [i. e. ought to be done or shewed. Oth. (should shew) kindness to his friend.] or, he should forsake the fear of the Almighty.**

15. *My brethren have dealt unfaithfully with me [he meaneth *Eliphaz*, *Bildad* and *Zophar*] as a brook: at the torrent of brooks do they pass away: [He taketh the comparison here of such brooks, as being full and frozen up in Winter, seem to promise, by their close keeping of the plenty of water, which they gathered from the rain and snow, that they intend to impart it forth again in Summer; when it shall be more useful and needful, and yet afterwards by reason of great droughts coming between, deceive mens hopes and expectations. Unto such waters *Job* compareth his three Friends here; forasmuch as there had appeared some Friendship in them whilst he stood not in such need thereof 3 whence he expected the more comfort against a time of need 3 but afterwards in the heat of his adversity, was able to get but little help and comfort from them.]*

16. *Which are darkned of the ice, [or, covered, as it were with a shourning garment:] (and) in the which the Snow doth hide it self.]*

17. *At the time when they dissolve [diffuse] from heat, they are destroyed: when they grow warm [the meaning is 3 When by the heat and drought of the season they cease to run.] they fade [Heb. are extinguished] out of their place.*

18. *The goings of their way [i. e. of their water-courte or channel] turn themselves aside: they run up into the wilderness and perish [wherein: they rise up, or, ascend to nothing, and perish: turning into vapours, till they vanish altogether.]*

19. *The wayering (men) [Heb. the pathers; understand hereby the companies and troops of passengers travelling along upon the roads or highways. Compare *Gen. 37. 25. Judg. 5. 6. item below ch. 31. on v. 23. 1st.]**

21. 23. In the full phrase they are called, *theb. th. 1st. 1st. over the way, Ita 32. 8.*] of *Petra* [thus *Arabia* is called, because inhabited by the totemy of *Petra* the land of *Isaac*, *Gen. 25. 14. 15.* Who is to be distinguished from *Petra* a Son of *Ejau*, of whom *Eliphaz* had his deno.

nomination *ab. ch. 2. 11.]* See them: [those torrents and brooks namely, thinking to find water in them for to refresh themselves, but finding themselves deceived. To see, implicitly here, greatly to desire, or long for a thing, as *Psal. 34. 6. & 92. 12.]* the walkers [Heb. the waiters, or, going, i. e. travellers. Compare the precedent annotation on the word, *wayering*] of *Scheba* [see *ab. ch. 1. on v. 14.]* stay for them.

20. *They are ashamed, for that every one [i. e. of the foresaid travellers or passengers] had trusted [i. e. relied on] those streams and brooks, allowing themselves they should find water in them.] when they come thence [i. e. to those brooks] they blisp.*

21. *Perily (thus) are ye become (to me) nothing now: [i. e. as those evaporated, and empty water-brooks, do yield no profit nor comfort unto the wayering man, and wearied traveller 3 J, and no more, do ye to me. This is the application of the former similitude.] ye have from the affliction [i. e. which is come upon me by his suffering] and ye have been afraid. [i. e. of the Judgments of God upon the wicked, falsely imagining that ye saw an Example thereof in me, or, ye did fears, I should prove troublesome unto you: as in the next verse.]*

22. *Have I sild: Bring me, and give presents for me of your substance? [His meaning is, that he had not desired of his friends, they should be at any pains or charges for him, to ease or rid him of his misery 3 although it be the part of a friend. to do in such a case of himself, what lieth in his power: and that in regard thereof they ought to have been the more disposed, to assist him at least with comforting of him, a matter of no cost, and but small pains unto them; which nevertheless being not performed by them, but rather the contrary by the perversities of their Judgement, they were not to be excused.]*

23. *Or free me from the hand of the Oppressour, and deliver me from the hand of the Tyrans.*

24. *Teach me, and I shall be silent; and give me to understand, wherein I have erred.*

25. *Oh how powerful are the right sayings! [Heb. the words of rightness, justness, or right-mindedness, i. e. which are upright and true. Compare below ch. 33. 3. *Ecl. 12. 10.]* but what doth the reproving, (that) is from you reprovers? [i. e. what power and efficacy hath your reproaching, for to reprehend? he will say, None at all.]*

16. *Should ye meditate words for to reprove? [i. e. should ye study and adorn words, for to reprove me? Oth. should ye for to reprehend, give heed to, or, observe words, i. e. should ye, in reprehending of one that is much oppressed, and sad hearted, give so narrow heed to all his words, and should ye make no account at all of his defence and apology? Otherwise. Think ye to reprove Words, and (h) ly ye for winde, the words of the distressed (i. e. are ye minded and disposed, to snatch up his bare words, and to be capping and cavilling at them, and will ye not mark or attend to the matter it self, which I propound unto you in my own defence? Oth. Think ye that the words are reproof?] and shall the sayings of the distressed [i. e. whose private and hope, concerning matters of this life, are so extremely dejected, through the grievousness of his suffering, meaning himself] be (but) winde? [be a matter of nothing, a thing of a no account or value. For such kind of things that are withall very inconstant, and suddenly decaying. The word *Winde* is likewise used, below chap. 7. 7. & 15. 2. & 16. 3. *Prov. 11. 29. *Ecl. 1. 15. Hof. 12. 2. Eph. 4. 14.]***

17. *Allye cast your selves upon an Orphan: [thus *Job* doth call himself, as one being forsaken of all humane help. Of such kind of Orphans may partly be understood, that which the Church of God lamenteth,*

*Lam. 5. 3.] an Iye dig against your friends. [i. e. a pit; or hole, wherein to catch him. We have the full expression of this phrase, *Psal. 57. v. 7. Jerem. 18. 20. &c. *Job* complaineth here that his friends went about to catch and impeach him by subtle arguments. Yet in regard of the Hebrew word here, doth sometimes likewise signify to prepare, or, keep a feast, as below chap. 40. 3. 5. & 2 *Kings 6. 23.* this place is rendered thus by others, ye keep feasts over your friend, i. e. ye rejoice at his misery. To dig, might likewise be taken here to plot, or practise some evil or mischief; as *Prov. 16. 27.]***

28. *But now be pleased, turn your selves to me: [i. e. give heed to my sayings, and be pleased narrowly to consider and ponder the same.] and it shall be before your face [if I do ye [i. e. shall be clear and manifest before you, and your selves shall testify of it, and be able to be Judges. Oth. and (behold) whether I shall lye before you.]*

29. *Turn again (I pray) [i. e. from your unequal dealing against me, and from that eager and fierce contending wherewith ye break out against me.] let there be no wrong. [i. e. if so be ye desire of judging to perversly of me, and henceforward give better heed to the reasonableness of my plea.]*

30. *Should there be wrong upon my tongue? should my palate (or jaws, i. e. my mouth) not give to understand [i. e. should it not be clear and manifest before you, and declare it, others do understand by the palate, here] the minde, or understanding faculty of man, whereby he discerneth truth from falsehood, and good from evil; even as by the palate of the mouth the sweet is distinguished from the sour] the misery? [i. e. the anguishes, pains and torments, that are come upon me, as *ab. v. 2.* Others, understand perversness, i. e. should not your understanding be able to judge what is pervers, or not?]*

CHAP. VII.

Job going on in his complaints, describeth his miserable condition, not only in general from the very (some sort) of mans life; v. 1. &c. but also from his own particular vexation; 3. grievous disease, 5, and short prosperity in particular, 6. He turneth himself to God, beseeching him to bless the remainder of his life, which he supposed to be short, 7. Besides he complaineth of the fierceness or violence of his affliction, 11. he being fo weak, abject and impotent of himself, 17. he prayeth for the forgiveness of his sins, 20.

Heb not man a combat [the Hebrew word here used, Occureth frequently, in the signification of fight, or combat, or hoste, which is either temporall, *Num. 1. 3. &c.* or ecclesiastical, as *Num. 4. 3. &c.* or spiritual, *2 Cor. 10. 4. 1 Tim. 1. 18. Oth. fit time upon Earth and are not his dayes as the dayes of the day-Labourer? [understand by his dayes, the time of his life, which here is compared to the daies of an hntling, or day-labourer 3 because the same is set and sure, stout, and full of labour and toil, yet followed by some rest, for the day labourer having wrought hard all day, hereth at night. Hence *Job* will conclude, that seeing the condition of mans life is such he ought not to be plagued so grievously, but to be allowed some rest and respit, especially, if he have truly feared and served the LORD his God.]*

2. *As the Bond-servants [understand him that is wearied by the labour of the day] panteth [or, gaspeth, gaspeth, i. e. earnestly desirous and longeth. This also bet. *ch. 36. 20.] after the shadow 3* [understand the going down of the Sun, and the taking of rest by night.] Compare *Psal. 102. 12. and 109. 23.]* and as the day-labourer expecteth his hire [Heb. his works, i. e. the hire:
 B b b b 2*

or wages of his Work. Compare *Levit. 19. 13. Jer. 22. 13.*

3. *so Moons of vanity are become an inheritance to me* [Heb. *I am made to inherit for my self Moons of Vanity.* By this it appeareth that Job continued for some months in this distress. Compare below *chap. 29. 2. Moons of Vanity, i. e.* that were very empty, vain, tollsome, and tedious to me. Comp. *bel. v. 16. & ch. 15. 34.* His meaning here is, that his toil and toiling was more grievous, than that of the bond-servant, and of the day-labourer: for that at the end of their labour, and by night, had some rest yet; whereas his pains continued upon him the nights also. *And nights of toil are prepared for me.* [Heb. *have prepared, see above ch. 4. on v. 19.*]

4. *When I ly down to sleep, then I say, when shall I wile up, and He have measured on the covering it* [*be. 2. 7. God, or thus, When shall the evening be measured out? i. e.* When shall it be at end? or ended once? By the *Evening here the night* is understood; which is so called, because it beginneth on or with the evening, *Gen. 1. 5.*] and *I am full [I saw] to be full of wax, oil, &c.*] to be overcharged with it, that one is not able to bear or digest any more. See below *ch. 10. 15. and 14. 1. and Psalm 88. 4. & 123. 3, 4. Prov. 1. 31. & 28. 19. Lam. 3. 15. Hab. 2. 16.*] of *sumblings* [*i. e.* turning and tossing me about in the bed] *untill the glimmering-time* [*viz.* of the morning, or day break, *i. e.* when it is between dark and dawning in the Morn. Thus the Hebrew word may likewise be taken *1 Sam. 30. 17. and Psalm 119. v. 147. of the Evenings, Glimmering, or twilight*] See *2 Kings 7. 5. and the annotation.*]

5. *My flesh is clothed with Worms;* [*viz.* by reason of the putrifying lores that are upon my body, out of whose matter and blood there came forth worms.] *and with the rubbity,* [*understand the scabs, which were scratched off from his ulcers. Others understand, clods of earth, which cleaved unto his body, because he fat or lay upon the earth of the dust:* [*i. e.* (as some do understand it) of the body; which is called thus *Eccles. 22. 7.* because originally taken out of the dust of the earth, *Gen. 2. 7.*] *my skin is split* [*by reason of the ulcers namely, which tear, and open the skin of the body, and become contemptible,* [*Oth. molten, i. e.* running with gore and filthy matter.]

6. *My dates,* [*viz.* of my life] *have been lighter* [*i. e.* swifter] thus the word *light* is taken for *swift*, below *ch. 9. 25. 1st Job 5. 26. & 18. 2. Jer. 2. 23.*] *when a Weaver's shuttle, and are conswift without expectation* [*Heb. with no hope, or with the end of hope; i. e.* so, as that the hope recovering the same, doth cease, and is at an end.]

7. *Remember* [*Job*] *urneth his speech to God, of whom he desirith (because out of life is full so short and wretched) that he would be pleased at leastwise for the time he had yet remaining to vouchsafe him his temporal blessing, the which could only here be enjoyed.] that my life & a while [*i. e.* very vain, unsteady and swiftly passing away and vanishing. See above *ch. 6. on v. 26.*] mine eye shall not return to see the good [*viz.* of this temporal life. *To see the good, is to enjoy, or obtain, get the time,* so below *9. 25. Psalm 128. 5. Eccles. 5. 17.* in the same sense one is said, *to see the rest,* *Gen. 49. 15. to see the light,* *bel. 33. 28. to see the life,* *Joh. 3. 36. to see good dates,* *1 Pet. 3. 10. &c.*]*

8. *The eye of him that seeth me (now)* [*viz.* here on earth.] *shall the eye of the sight,* *i. e.* he that is sharp-sighted. *shall not see me:* [*viz.* when I shall once be departed here by death] *thine eyes shall be upon me* [*viz.* for to do me good, yet nevertheless I shall not be here beneath upon the earth, to enjoy thy benefits as well bodily as spiritually. This was the Saints desire, partly for to serve God here yet, and to magnify his name,]

partly also, by the use and enjoyment of these Temporal blessings, to assure themselves the more of the love and favour of God, and the goods everlasting. See *Ps. 6. 6. and 88. 11, 12, 13. and 122. 1. 2. and 128. 5.*] but I shall be no more [*viz.* in this life. See *ab. ch. 3. on v. 16.*]

9. *A cloud is confined and passeth away: so he that goeth down into the grave* [*see the signification of the Hebrew word* *Sheol, Gen. 37. 35.* in the annotation upon it.] *shall not come (again)* [*viz.* into this Transitory world: for, that Job did firmly believe the resurrection from the dead, appeareth below *chap. 19. 25, 26, 27.*]

10. *He shall no more return to his house; and his place shall know him no more,* [*his place, i. e.* his friends, fellow Citizens, neighbours and acquaintance, dwelling in his own house, City and Countrey. Thus the word *Place* is taken for those that are in it, and so likewise below *8. 18. & 20. 9. Ps. 37. 10.* in like manner as *public, and mates,* are taken for those that walk, or travel in the same, *ab. ch. 6. 19.*]

11. *Neither shall I also withhold my mouth: I will speak in the distress of my spirits; I will complain* [*the meaning of these expressions is; seeing that the life of man in general is so full of vanity and wretchedness, and I also, besides that, do find my self particularly intrahed in this extraordinary affliction, being bereft of all temporal welfare and comfort, I must at least wile ease and unburden my heavy minde by the tongue.*] *in bitterness of my soul* [*i. e.* in great grief and anguish of heart. See *2 Kings 4. on v. 27.*]

12. *Am I a Sea then, or (d) Whale,* [*of whose strength and power see below ch. 41.*] *that thou tellest a guard about me?* [*viz.* by this great suffering which environeth me from all parts, and tomenteth my minde day and night: meaning thereby, that it seemed God sought thus to bridle him from doing harm to any: even as if he were some Sea, or Sea-monster, which by the cliffs and downs and depths, must be kept within their bounds that they may do no harm to man.]

13. *When I say,* [*viz.* by my self, *i. e.* when I think, See *Gen. 20. on v. 11.*] *my bedstead shall comfort me my couch shall take away [I mean] of my complain:*

14. *Then thou affirmest these words dream:* [*viz.* terrible ones, such as God causeth to fall upon unrepentable spirits, and heavy, dejected persons, either through the nature of their disease, corrupting the fancy of man, or, also through Satans means, who watching his opportunity, doth by the advantage of melancholy humours, which he findeth in man, cause strange visions to appear unto him in his sleep.] *and through visions thou terrifiest me:*

15. *So that my soul chuseth strangling;* [*understand a violent and sudden death; namely by reason of this continual torment death rather than my bone.*] *for thou shalt not flatteration of my bodily life; implying that he had rather dy than longer be troubled with those rotten, stinking, and mattery running bones he had. And he maketh especially mention of his bones, to shew that his pain was entered into his very inmost parts of his body. Bones being taken for the strength, the life, and inmost vigour of the body, *Proverbs 14. 30. & 17. 12. 1st Job 38. 13.*]*

16. *I disdain them* [*my bones namely*] *I shall not live for ever: cease from me then,* [*viz.* thus to afflict and plague and trouble me] *for my days are vanity* [*or like to a winde, as above v. 7.* the life of man is called vanity, not onely for being short, and fading on a sudden, below *2. 5. on v. 31.* but also in regard that it being so full of trouble, turmoil and vexation, a man cannot meet with that *Summam Bonum*, or true good that could make him perfectly happy. Comp. *ab. v. 3. and the annotation.*]

17. *Who is man that thou shouldst greatly esteem him?* [*i. e.* that thou shouldst best notice of him, he being wretched and vile, as I am now; and count him worthy, thus to trouble thy self about him? compare this manner of speaking, above with the annot. on *v. 8. 1.*] *and that thou shouldst set thy heart upon him?*

18. *And that thou dost visit him,* [*viz.* with thy chastizings and punishments, See *Gen. 21. on v. 1. & 21. 7. morning*] [*this he mentioneth, chiefly for to shew, 1. That God doth visit us, with special care and sollicitousness. Comp. Lam. 3. 23. 2. That God doth not spare us, even when we are most, or hardest at labour. 3. That not onely the middle and end, but the very beginning also of our lives and labours, are subject to much trouble and suffering, Psalm 88. 16. & 90. 9.*] *that thou visit him* [*how God doth thy children, see Gen. 22. on v. 1.*] *every moment?* [*i. e.* very frequently all along at unawares, suddenly.]

19. *How long shall thou not turn away from me?* [*viz.* for to make an end at length of afflicting me in this manner] *(And) castst not from me, until I swallow in my gullet?* [*this is an usual phrase, implying a very short time, such as is the fetching of ones breath: as if he said: locherb but a moment at least, to afflict one, that I may take breath once. Compare chap. 9. 18.*] *that I have sinned* [*i. e.* committed any sin as yet unknown to me, for which this suffering may have come upon me] *but shall I do unto thee* [*viz.* for to be reconciled with thee, that thou mayest be appeased again, and I enabled thereby to get out of this trouble] *or thou keeper of men?* [*i. e.* that doest so narrowly watch what men are doing; or that at the keeper of their lives allow, though now thou seem ready to destroy mine.] *why hast thou let me for a corner-come* [*or, corner mark, or butt, or the while, against which thou thickest these arrows. Comp. below 16. 12.* The Hebrew word doth properly signifie that, against which one runneth very violently, for to spoil, or break, or overthrow it.] *that I might be a burden to my self?* [*viz.* by all the suffering, or pains, which thou doest lay upon me in so fearful a manner, that it is an insupportable burden to me.]

21. *And why dost thou not forgive me my trespass?* [*His meaning is, if the presence of my Friends be true, that I Am plagued thus by reason of my sins (although my conscience do witness otherwise) why dost thou not forgive me that sin, that I may not be plagued longer thus? for I am now ready to dy; so that seeking me here after a while, thou shalt not finde me.] and dost not put me away [*or pass by, pass over, See 2 Sam. 12. on v. 23.*] mine iniquity? for now I shall ly down in the dust, and thou shalt seek me early;] [*Compare above v. 8. and see the annotation there; the Hebrew word doth properly signifie to seek in the morning; but because the things that are done in the morning, are commonly performed with more vigour, the phrase here is taken for all manner of accurate and diligent searching. See below 8. 5. Psalm 69. 2. Prov. 7. 15.*] *but I shall not be.* [*see ab. ch. 3. on v. 16.*]*

CHAP. VIII.

Bildad doth reprehend the words of *Job. 1. &c.* *praiseth the justice of God, 3. toucheth Jobs children, 4. promitteth Jobs, the favour, grace and blessing of God upon his repentance, 5. demonstrating on the contrary the destruction of the wicked, by the experience of times past, 8. be comforteth Job, if he were upright with the promises of God, v. 20.*

Then answered Bildad the Shuhite, and said;
1. *How long shall thou speak these things, and the*

sayings of thy mouth be a mighty winde? [*Here Jobs discourses are compared to a strong winde, as proceeding of violent passions; contrary to the rules of discretion, and seeming to encounter with Gods honour.*]

3. *Should God then overturn the right? and should the Almighty pervert righteousness?*

4. *If thy children have sinned against him, he hath also cast them into the hand of the stranger; for he hath sinned, i. e.* he hath suffered them to fall into the power of sinne, for to fill up the measure thereof, and of punishment, for to receive their due reward.]

5. *(But) if thou seek early after God,* [*i. e.* timely and diligently, see above *ch. 7. on v. 21.*] *and pray for grace to the Almighty,* [*his meaning here is, as if he had said; Thy children indeed are perished by reason of their sinnes; but as for thee, if thou do seek the LORD with thy heart, and pray for grace and pardon, and shalt be clean from abominable sins, he shall redress thee well enough, and repel thee of thy former well-fare.*]

6. *If thou beware* [*i. e.* not defiled with greivous secret sinns, for which thou art not forthcoming] *and right; surely he shall awake now for thy sake:* [*Heb. over thee, i. e.* for thy sake, for thy own good and benefit.] *and he shall perfect the habitation* [*i. e.* rear it up again, restore and re-establish the same in its former state and condition. *Oth. appeale, or prosper, make prosperous.*] *of thy righteousness* [*i. e.* wherein thou doest practise righteousness and vertuousness.]

7. *Thy beginning shall be mean indeed, but thy later end shall be very much increased.* [*i. e.* God shall make thee great, being low & exalted, being defiled & rich, being poor, prosperous, being crossed, by blessing thee and thine more and more.]

8. *For do not enquire after the former generation,* [*understand a multitude of people that lived together in one age, or for many years together. See Gen. 6. on v. 9. and Psal. 12. on v. 8.*] *and fix thy self for the searching after their Fathers* [*viz.* that were or lived in the former generations, and had gotten a great measure of understanding and wisdom, by means of their long life and great experience, besides the sundry revelations they had from God.]

9. *For we are of yesterday* [*i. e.* not to be compared with those Fathers or Patriarchs, we having a shorter life, less experience, and not so many revelations from God.] *and know nothing, because our dates are as shadow upon the carth.* [*i. e.* very transitory, vain and nothing. Comp. *Ps. 102. 12. & 144. 4.*]

10. *Shall not they* [*viz.* Those Forefathers, whom Job was directed unto by Bildad, *ab. ver. 8.* this kind of asking, implyeth a strong affirmation. See *Gen. 13. on v. 9.*] *teach thee, speak to thee* [*viz.* of the courses of Gods providence and Judgements, which are wonderful, and of the issues of Good men, which are good, and of the bad, which are bad.] *and bring forth speeches out of their heart?* [*i. e.* not such as were uttered on the sudden from the lips, but such as they did fit, ripely weigh and consider in their understandings, and had made trial of by their experience.]

11. *Doth the Bull-rush raise it self without mire?* [*the meaning is; even as a Bull-rush cannot grow up without mire, nor the reed without water; but must soon wither away so a man cannot thrive nor prosper without piety.] groweth the reed-grass without water? Oth—* *Flax, or Moor-grass,* *comp. Gen. 41. 2. and the annot. there.]*

12. *When it is in its vertice, yes (although) it is not cut down, yet it withereth before all grass.* [*See x Kings 18. on v. 5.*]

13. *Thus are the paths of all that forget God:* [*i. e.* thus it fares with them, or, such is the life, the ability, and the issue of those that despise God: although for a time

time they may be green, and flourish and rise up high, and seem to stand very firm, whilst outward prosperity doth incline upon them; yet when that fails once, they fall and perish on a sudden, yea much sooner than others, Psa. 37. 2, 35.] and the exclamation of the hypocrite shall cry: [I understand here by the hypocrite, him that is wicked or impious in his heart before God, and yet maketh outward profession in words, behaviour and action before men, of being Godly, to deceive the same. So also bel. ch. 13. 16. & 15. 34. & 17. 18. Prov. 11. 9. Isa. 61. 7. &c.]

14. *Whom his hope shall loath:* [his hope, i. e. the good he hoped for; which is said to be shall loath and abhor the hypocrite, and not draw near unto; but thus and fly from him. Comp. Psalm 96. 10. Oth. *Whose hope shall be cut off.*] and his confidence shall be an house of the spider. [i. e. a Spiders web, which is very weak and frail, and most easily ruined and undone. The fence is, that even as the Spider cannot defend her self against any violence, by her own web, so neither can the wicked protect themselves against the judgements of God, by their outward prosperity.]

15. *He is fappy:* [the wicked is compared to a green and fappy Tree that is well rooted, but being cut down once, and destroyed by the owner, doth fade and waste very soon. For thus the hypocrites also do perish when God doth cut them off once, he they of never to great abilities, or never to highly exalted by all their wealth and welfare.] *before the Sun:* [i. e. to fall out of it, and to die it up.] and his branches shall flourish over his garden. [i. e. they spread forth and elevate themselves all the garden over, by their thivings, and extraordinary growth. Some are of opinion, that Bildad here in this 16. verse beginneth to speak of the good or godly men; and therefore they translate the 18. verse thus: *shall any one swallow him out of his place, so that it deny him, &c.*]

17. *His roots are swathed in by the Spring-vein:* [viz. there where the water has their source, do spring and bubble forth, rowling about as it were, and consequently, where there is no want of moisture. The Hebrew word is taken for a Spring vein, Cant. 4. v. 12. as likewise the word, *Gullat*, comming of the same root, Job. 25. 19. others render the Hebrew word here *over an heap*, viz. of stones as it is likewise taken, Gen. 31. 46. and so the fence is one and the same with that of the words following: *he fetch a stony place* [i. e. he spreads out his roots to far and mightily, that he reacheth unto the stony ground, and yet maintains his vigour. The fence is, That the hypocrite for a time doth overcome all lets and opposition, which seem to retard or impede his prosperity. Heb. *the house of stones.* Thus the word *house* is taken by the Hebrews for a place, or room, or largeness, 2 Sam. 15. 17. Other. *he looketh out after a stony place.* viz. to settle a firm Habitation there.]

18. *(But) when (God) or the smallower, which is God, who doth destroy the wicked] shall smite him* [the wicked hypocrite namely, that was compared to a green and flourishing tree.] *out of his place* [where the tree stood; and understand the dwelling place, the state and glory, and government of the wicked, comp. bel. ch. 18. 21. & 27. 21. and the annotation] *then it shall [the place namely, that is to say, the inhabitants of the same. See ab. ch. 7. on v. 10.] deny him* [i. e. he shall be destroyed in such a manner, that none shall be so much as acknowledge, or but remember, that ever he was,] (saying) *I have not seen thee.*

19. *Behold!* [Here Bildad doth ironically or jeeringly, apply the comparison aforementioned unto the hypocrite and ungodly: as who would say: Indeed for a time he maketh a fair flourish, but yet at last he fadeeth, and falleth most miserably, that none doth own or know him any more.] *that is the joy of his way:* [i. e. of his course, life, state and condition. Compare Gen. 6. on v. 12.] *and out of the dust others shall flourish forth,* [i. e. from them which are decayed, and impoverished, or from such as none expected there may arise others, that shall be godly, and enjoy the blessing of God in his stead that was destroyed.]

20. *Behold, God shall not reject the prayer:* [Bildad comforteth Job with the promise of God; but yet discourageth him therewithal in case he did not turn away from the hypocritical or wickedness, which he supposed was in Job; other wise, all welfare and joy should attend him.] *neither doth he take the coat doors by the hand;* [i. e. he doth not help the wicked, by relieving them out of their trouble and sufferings.]

21. *Until he fill thy mouth with laughter; and thy lips with shouting* [understand joyful exclamations, and exaltations, see 2. Chron. 15. on v. 14.]

22. *Thy haters:* [Others, (will) thy haters, &c.] *shall be clothed with shame:* [i. e. be made ashamed and confounded. See the like kind of expression, Psa. 35. 26. and 109. 29. Ezek. 7. 27. & 26. 16.] *and the rent of the wicked* [i. e. their house, dwelling or habitation.] *shall be no (more).*

C H A P. IX.

Job confesseth the righteousness of God, v. 1. &c. he sheweth that it is neither lawful nor profitable for any to contend with God, 2. to this end he rehearseth some of the Divine Attributes, and Operations, 4. he confesseth himself unjust to stand before God, 14. he complaineth that the godly are punished, together with the ungodly, 12. that the wicked fare best here, and not the godly, 24. that the fence of his suffering brings him to an extreme desperation, 27. he is ready to maintain his innocence before God against his friends, 34.

But Job answered and said: *2. Perily I knew that it is so:* [viz. as thou sayest, that God indeed is righteous, punishing the evil, and protecting the good. This I do know well, that it never came into my mind to charge God with unrighteousness.] *For how foolish man be righteous with God?* [i. e. before God. So the Hebrew word is taken, 1 Sam. 2. 26. Psal. 130. 4.]

3. *If he hath a mind to contend with him, he shall not answer him, one of a thousand.* [man shall be found guilty a thousand times over, i. e. very often, and in a manner, infinitely. A certain number for an uncertain, See Lev. 26. on v. 8.]

4. *He [viz.] God; [see ab. 3. on v. 20.] is wise of heart.* [by the Hebrews the word *heart* is taken sometimes for the seat of the understanding, and consequently also for the understanding and wisdom it self. Job. 28. 3. & 11. 12. & 34. 34. Pr. 2. 10. & 6. 32. & 8. 19. 8. 14. 11.] *and strong of power; who hath made himself against him, and had peace?*

5. *That transgresseth the mountains, that are not aware of it;* [i. e. at unawares, and beyond all expectation, viz. of the people that dwell upon them. Compare above ch. 7. on v. 10. or by way of comparison there is here ascribed life and motion unto things inanimate. See bel. ch. 28. on v. 14.] *that overturneth them in his anger.*

6. *That removeth the Earth out of her place; that her pillars* [i. e. her methemost grounds and foundations] *shake.*

shake [i. e. do even quake and tremble for terror, comp. bel. 26. 11.]

7. *That he commandeth the Sun,* [Heb. *saitb to the Sun; to say, or to speak, for to command.* See 2. Chron. 29. on v. 24.] *and he riseth not;* [viz. ordinarily, whilst the night must continue over such, and such lands (horizon) or extraordinarily, when God is pleased to bring some alteration in the course of the Sea, Job. 10. 20. 2 Kings 20. 11.] *and [seteth] up the stars* [viz. by the daylight, which hideth them, even as by a seal the contents of the letter, are hidden from the sight. The fence is, that God doth make the day: as in the first part of this verse the making of the night is ascribed to him. Or, it may be understood of some extraordinary and miraculous obscuring or with-holding of the light of the stars: thus the word *setting*, is taken Isa. 29. 11. Dan. 9. 24. & 12. 4. 9.]

8. *That [scatters] forth the heavens alone:* [and treadeth upon the waves of the Sea [i. e. upon the flood, and high-tides waters of the Sea, which God doth calm and make plain, as if he did level and smooth with his feet.]

9. *That maketh the W'yan,* [a certain constellation of the heavens, so called likewise by many to this day, but otherwise *Arctus*, or *Ursi*. Some do understand here the constellation called *Arctura*. See hereof likewise bel. 38. 32.] *the Orion* [another Constellation appearing in December, until the Spring time. See likewise hereof, bel. 38. 31. & Amos 5. 8.] *and the seven stars,* [also a Constellation, or Celestial sign, called by the Latines *Septuaginta*, and *Plejades* by the Greeks, vulgarly the seven stars, appearing in the Spring; whereof see also, chap. 38. 31.] *and the inner-chambers of the South,* [or, withdrawing, or secret, private cabinets. Understand hereby the stars that are about the South pole, and called secret or private rooms, withdrawing chambers, because they are for the most part not seen by us, that dwell about the North-pole.]

10. *That doth great things* [see ab. ch. 3. v. 9. and the annotation there.] *which one cannot search through:* [Heb. *no searching through*] *and wonders, which one cannot number.*

11. *Behold he shall pass before me* [viz. with the testimony of his wisdom, power, goodness and righteousness, which he doth variously express in his works, and present to our view, yet cannot sufficiently be divided into and discovered by us, Rom. 11. 33.] *and I shall not see him; and he shall pass by,* [Heb. *attax*, viz. the place, Spoken of God according to the manner of men, in regard of the works, which he doth, whether in wrath or mercy. See ab. ch. 4. on v. 15.] *and I shall not observe him.*

12. *Behold, he shall prey,* [i. e. deprive, dispossess men of their goods and life, which he hath given them; by reason of their sinnes. Comp. 2 Sam. 16. 10. *Isiah* 45. 9. *Isayah* 18. 6. *Romans* 9. 20.] *who shall make him restore it?* *Who shall say unto him, what dost thou?*

13. *God shall not turn away his anger:* [i. e. not withhold his judgements, when once he hath determined how eagerly fover the wicked thrive and flourish against it,] *and he shall not smite him,* [viz. he shall not smite him, by main force and power to cleave or remove the pillars of his life,] *and he shall not bow under him.* [Heb. *the pillars of his life*, i. e. those which he doth arrogantly presume, they shall be able to help themselves, or otherwise.]

14. *How much now shall I answer him:* [i. e. he is able to answer him. viz. when he shall call me to Judgment: and so in the next verse] (and) *chose out my words against him?* [The Hebrew particle, rendered *against*, here, and signifying properly *with*, is sometimes taken for *against*, as Deut. 9. 7. & 10. 17. Psal. 94. 16. Prov. 30. 31.]

15. *Whom I should not answer if I were righteous:* [I shall entreat my Judges for mercy for grace.]

16. *If I do call, and he answereth me;* [I shall not believe that he hath hearkned to my voice.] *I shall not firmly believe it.* For Job being quite cast down through the grievousness of his affliction, and terrified by the greatness of the Divine Majesty, he was not able for a time, to imagine any possibility of a speedy deliverance out of his misery.]

17. *For he buffeteth me by a Tempest* [viz. of Judgements and Visitations, which were fallen upon him, and which he doth compare to a Tempest, by reason of their sudden, unexpected, fierce and terrible striking on him. Comp. bel. 27. 20. Psalm 83. 16. Prov. 10. 25. Ezek. 13. 11, 13, 14. Amos 1. 14.] *and multiplieth my wounds* [understand the miseries, which by the visitation of the LORD, had seized upon his body, goods, and family.] *without cause* [viz. whereby I should have deserved such a fearful punishment more than other men, or, without having committed any such execrable crime, as might deserve such an extraordinary punishment. See above ch. 2. on v. 3.]

18. *He doth not suffer me to fetch my breath:* [Heb. *to return*, or, *bring again my spirit:* i. e. to have any respite, ease or breathing; but perfiteth continually to fill up their plagues upon me, and to entul me without any hope of release: Compare above 7. on verse *spirit for breath.* So below again 19. 17.] *and he filleth me [satiate me] with bitterness* [i. e. with bad and grievous afflictions. Compare the 2 Kings 4. on verse 27.]

19. *If it (come) to power* [i. e. if the difference betwixt God and me, shall be decided and determined by power] *behold, he is strong; and if it (come) to judgement, who shall sin upon me?* [Heb. *make me gather*] i. e. who shall make us to fight, that we may plead together, and that there may be given a sentence at last betwixt us?]

20. *If I do justify my self,* [viz. before God, Oth. *though I be righteous*] *my mouth shall condemn me* [i. e. I shall not withstand being forced to confess, that I am a poor sinner; or even by that which my own mouth shall utter, God shall be able to convince me of sin. Of the word, *condemn* see below chap. 10. on verse 2.] *If I am upright, yet shall he declare me perverse.* [he, i. e. God, or my own mouth, shall prove it, that I am perverse: for his own question me so wisely, that in my very justifying he shall finde matter enough to condemn me; and although in this present defence, I do maintain a good cause against mine Enemies, yet I know my self to be a sinful man before God, and therefore lyable to be condemned.]

21. *If I am upright (yet) do it not regard my soul:* [Heb. *not know, &c.* i. e. not regard, care for; improve. Compare Gen. 18. the annotation on verse 19. Oth. *I shall not know my soul, or, my self,* as if I were beside or not my self, for fear of the Divine Majesty] *my self, i. e. my life.* See Gen. 19. on verse 17. The explanation followeth in the end of this verse. Or, *my self.* See 1 Kings 19. on verse 4.] *I disdain my life.*

22. *That is a thing wherefore I say,* [i. e. which I can hardly suppress or forbear to say, that being godly, I must nevertheless disdain my life, by reason of the manifold evils and vexations which seized on me in the same.] *He doth consume the upright, and the wicked.*

23. *When the scourge doth hastily put to death* [viz. the good or godly together with the wicked] *he smiteth the temptation of the innocent* [viz. according to the outward semblance of this life, but not according to the hidden truth of things; for according to the outward appearance, there seemeth to be no difference here, be-

tween the good and the bad ; which hath always much perplexed the golly here, P[sa]. 37. 1. & 73. 2, 8c. Eccl[esi]. 6. 14. Jer. 12. 1. Habakk. 1. 13, 14. Mal. 3. 4. but o- therwise it is true what we read P[sa]. 73. 17, 18. Jer. 12. 3. Mal. 3. 16, 17. 1 Cor. 11. 32. Heb. 12. 10, 11. of the word temptation, or tempting, see Gen. 22. on verse 1.

24. The Earth is given into the hand of the wicked [i. e. by Gods disposing put into the power of the wicked : whereas a man would think, the golly rather ought to have the uphand, and the chief command in the world] he doth cover the face of the judges thereof [Under- stand that God doth blind the Governours of the World in the eyes of their Understanding, that they are not able to discern between good and bad, for the pun- ishing of vice and rewarding of vertue.] if not, who is He then ? [viz. that doth it. Oth. It were (and) who is he ? how God is said to do the evil, See Gen. 45. on verse 5. and 1 Kings 12. on verse 15. the par- ticle then in Hebrew is Epho, wherof see Hof. 13. on verse 10.]

25. And my daies have been lighter than a runner [as if he said ; if I had any prosperity, the same was suddenly gone ; but the wicked's prosperity is lasting, P[sa]. 73. 4. lighter, i. e. swifter see above chap. 7. on verse 6.] they are fled away, they have not seen the good ; [i. e. not enjoyed it. See above chap. 7. on verse 7.]

26. They are apt by with [i. e. like unto, as appears by the second member of this verse,] pinnaces ; [Heb. ship of desire, i. e. Which say to swiftly, that they seem to have a desire and longing to the place, whether they are bound ; or understand ships, that being laden with desirable i. e. precious wares, do what they can to speed and expedite their voyage, that they may bring their rich commodities home forward, and make money of it.] like as an Eagle flyeth after the Carcase.

27. If I do say, I will forget my complaint, and I will give over my behaviour [Heb. i. e. or countenance, i. e. my discontented carriage, and disconsolate demean- our] and recuse my self.

28. I am agast at all my pains : [fearing they shall hinder me to perform what I said.] I know that thou shalt not hold me guiltless. [i. e. not let me go unpunished, see 1 King. ch. v. 9.]

29. I will be wickel (nevertheless) [or guilty, lyable to punishment ; or likewise ; beheld, declared, wickel, or guilty ; that thou mayest always maintain thy right ; whatever I may endeavour to produce and plead on my behalf.] Wherefore they shall labour in vain, [i. e. why shall I take any pains now to no purpose ? or labour in vain to plead my cause ?]

30. If I do wish my self with snow-water ; and cleanse my hands with soap ; [Other, in cleanness.]

31. Then shalt thou dip me into the ditch, [viz. which is moorish, full of mire, and filth, and out of which I must needs come forth then exceedingly defiled and stin- king before thee. He speaketh by comparison, the fence is. That his pleading, however it may be set out and adorned with goodly words and terms, would be of no validity, if the Lord should enter into judgement against him.] and my clothes shall loath me [i. e. whatsoever is next or near, and belonging to me, shall loath and abhor- me by reason of my uncleannes. The expression is hyperbolical.]

32. For he is not a man, as I, whom I should answer, if we met together in judgement.

33. There is no Empire [or, Judge] between us ; (that) might lay his hand upon us both. [viz. both,] by his authority to prescribe Lawes and Orders unto us, when by to order our pleading, and likewise to determine our difference at last by his Sentence. Observe, that the tying on of hands, was taken of power and command,

Oth, that could lay his hands on both of us, i. e. that were able to execute the sentence once given.

34. Let him put away his violence upon me, [as if he said, if I were freed from this suffering, and had but to deal with one like my self, whose Majesty could strike no terror in me : I should make it soon appear that those plagues came not upon me for any such gross or heinous finnes, and wickedness, as ye conceit they do. By the word, he understands the correction, or chastisement he was under, as 2 Sam. 7. 14. & 21. 9. & 37. 13. P[sa]. 89. 33. Ista. 10. 5. L. Am. 3. 1] and let not his terror frighten me.

35. Then shall I speak, and not fear him, for I am not such [viz. as my friends do represent, or would make me seem to be] by my self. [i. e. in my own conscience, ex- perience and tryal. Oth. Thus I am not by my self.]

CHAP. X.

Job renewing his complaints, twelfth himself to God, v. 1, &c. rehearsing some points which be complaints of, 3, and producing reasons, for the depraving of his dearest affections, 9. be sterner than his tongues are un- avoidable, 13. great, 16. and manifold, 17. be with- stant himself unborn, 18. and yet to be somewhat comforted now before death should seize upon him, 20. whom he describeth, 22.

MY soul is vexed at my life ; [understand at, or by reason of the miseries or wretchedness of his life.] I will leave my complaint upon me ; [i. e. I shall not give it over, but let the reins loose to it, that I may speak out my heart with grief and lamentation] I will pour out the bitterness of my soul. [See ab. ch. 7. 11. and the an- notation thereupon.]

2. I will say unto God, Condemn me not : [this word doth signify to declare one unrighteous, or punishable, See Dent. 25. on ver. 1. and so likewise, 1 Kings 8. 32. P[sa]. 94. 21. Proverbs 17. 15. Romans 8. 34.] make me know for what thou contendest with me. [i. e. what the reasons are of the controvercie ; as I have related and served thee with a good conscience ; and never- theless thou hast suffered all this misery to come upon me.]

3. Is it good (for) thee [i. e. honourable, profitable, pleasurable.] that thou oppresseth [that thou wrestest the labour of thine hands ?] [i. e. me, thy creature which thou hast made. The Hebrew word doth signify, such a kind of Work, as is most carefully wrought, not with- out painful and wearisome labour.] and I grovel brightnes upon the countenance of the wicked ? [God is said to shine, or give brightnes over a thing or person, when he doth bless and prosper the same. So below 29. 3. comp. Num. 6. on v. 25.]

4. Hast thou carnal eyes ? [Heb. eyes of flesh ; i. e. eyes of men, that judge by the outward appearance, and are carried away by passion, not heeding the truth of things, and the requisites of justice ;] dost thou see as a man seeth ?

5. Are thy daies as the daies of a man ? [the fence is. Hast thou need of time, like worldly Judges, to take knowledge of matters, before thou proceed to give Sen- tence, or pass thy Judgement ?] are thy years as the days of a man ?

6. That thou searchest after mine unrighteousness [viz. by these bitter pains, which I endure, and all the other afflictions which thou hast sent upon me ; which are all of them as so many torments unto me, whereby thou seemest to rack and torture me, for to press the confessi- on of my misdeeds out of me.] and enquirest after my sin [as though the same were not fully known unto thee be- fore-hand.]

7. It is in thy knowledge [i. e. Thou knowest it full well,] compare this manner of speaking with Hosca 10. 10. and let the annotation there. [that I am not wickel ; [i. e. no hypocrite, nor secret wicked wretch, as I am charged- to be] nevertheless there is none that delivereth out of thine hand] i. e. namely, that am not guilty of the crimes my friends do charge me with.]

8. Thy hands put me to pain, although they made me : [the meaning is, that the hands of God, which had made Job, seemed now ready by these terrible afflictions not only to try and prove, but even utterly to destroy him. Others render the Hebrew word hab, to make, form, work, shape or fashion ; and then the text might be read thus ; Thine hands have wrought and made me, viz. with a great deal of art and care.] they are together round about (me) [viz. to put me to pain and anguish, or to maintain and govern me in this life, since thou hast made me, P[sa]. 139. 3. Acts 17. 27, 28. Oth. together round about, all whilst I am, viz. hast thou made] and thou dost swallow me up [this whole verse is likewise read in this manner. Thine hands have wrought me and made me ; nevertheless thou shalt swallow me up together, round about. Or, — and made me together, round about : and shalt thou swallow me up ?]

9. Remember (I pray) that thou didst prepare me as clay, and shalt make me return to dust. [i. e. being de- scended by my parents seed from Adam, whose body was created out of the earth, and fashioned, even as a pot- ter preparch or shapeth a vessel out of clay ; and that thou shalt change me again to dust and earth, the fence is. Remember, that I am of a very weak and frail con- dition, and therefore deal more gently and tenderly with me.]

10. Hast thou not powdered me out like milk, and made me run like chaff ? [this is spoken by way of compari- son, to express the most wonderful operation of the LORD, whereby mankind by Gods order appointed in nature, is conceived in the Mothers womb. Comp. P[sa]. 139. 15, 16.]

11. With skin and flesh hast thou clothed me : with bones also, and sinews hast thou platted me together : [viz. like as the pales or fences about a close or garden, are bound in and platted together with withes, and the like. Oth. covere't me over.]

12. Before the births, thou haste done kindness unto me : [i. e. thou hast not only given me life, but likewise in the plevration and maintaining of it, as in the continual governing thereof.] and thy surrow [or, visitation, i. e. care or regard, inspection.] hath kept my spirit. [i. e. my soul, whereby I live.]

13. In these things, thou hast hidden in thine heart : [i. e. these plagues and punishments, as if he said, Thou hast indeed shewed many kindnesses unto me heretofore, but this secret by which thou dost come upon me, thou hast kept secret by thy self, and not revealed it unto me.] I know that this hath been with thee. [i. e. that thou hadst determined it with thy self, to send thee great afflictions upon me, and to distress and grieve me in this sort.]

14. If I sin thou shalt observe me, [viz. to punish me. Compare below 14. 16. & 31. 4.] and of my mischief thou shalt not hold me guiltless. [or, clean, otherwise the whole verse may be read thus. If I have sinned, thou shalt therefore keep the watch over, and not declare me guiltless of my mischief ? Compare above chap. 7. verse 11.]

15. If I am wicked, wo (to) me ; and if I am right- eous, I shall not lift up mine head, [those are said to lift up their heads,] say having received good hopes and encouragement, do yet expect something better, Luke 21. 28.] I am full [of sin] of reproaches [i. e. I am overcharged and cloyed with reproach. See above chap. 7. on verse 4. Otherwise. Be satisfied with my

reproach, viz. which I endure now, and see thee] but re- gard my misery.

16. For it [the misery namely] is exalted it self : thou chafest me like a fierce Lion [a comparison taken from the Lyons that hunt and chase the wilde Beasts with great violence, rage and cruelty] thou turnest against me, and settest thy self wonderfully against me. [He complaineth, that God had not only visited him, with one or two fearful plagues, but being returned a fresh upon his fearsfull plagues, he had shewed himself most strange and uncouth with divers other plagues in afflicting his person.]

17. Thou renewest thy witness [i. e. these plagues and punishments, which do bear witness of thy fierce wrath and indignation.] ever against me, and multiply- est thy wrath against me : changes, [viz. of afflictions, i. e. many sorts of miseries and wretchednesses, which are all by turns heaped and hoarded upon me. Other, extortions, as if he called his plagues thus, because they seemed ready to destroy him utterly] yea, an host, [so his miseries are called likewise, by reason of their multitude, power and cruelty.] are against me.

18. And why haste thou brought me forth out of the womb ? Oth, that I had given (up) the spirit [viz. in my mothers womb, before I came into the world.] and no eye had seen me [viz. alive.]

19. I should be as if I had not been : from (the mothers) belly, should I have been brought to the grave [see above ch. 3. on v. 10.]

20. Arc not my daies few ? successe : [viz. from punishing me thus] set off from me [forbear to be siege and surround me in this manner ; Compare P[sa]. 3. 7. I said 22. 7.] that I may rest my self a little ?

21. Before I pass away (and return not again) [viz. into this temporal life] into a Land of darkness [i. e. into the grave, which is itself also is called darkness be- low chap. 10. 13.] and of the shadow of death, [i. e. a deadly shadow.] Under stand a very thick and dark shadow, united, or accompanied with death ; such as is the shadow of the grave, and so in the next verse.]

22. A very dark land, as darkness is itself, the shadow of death, and without orderings, [viz. of day and night, light and darkness, Summer and Winter, Spring and Fall, heat and cold. The fence is, that these interchanges of the air, and times and seasons, which here do follow one another by turns in their order, shall not be seen in the darkness of the grave, there being nothing else but disorder and confusion.] and it is given brightness like dark- nesse. [i. e. the brightest splendour that is in the grave, is nothing but a thick, palpable and glutty darkness.]

CHAP. XI.

Zophar sharply reproveh Job, 1, &c. He declares how wonder- ful the wisdom and power of God is, 5. exhorteth Job to true repentance, 13. setting before him the promises of God, 15. and threatening him (if he were wicked) with Gods punishments, 20.

Then answered Zophar the Naamathite, and said : 2. Should the multitude of words, [Oth. he that is much in words, or one that speaketh much.] not be answered ? and should a habbling man [Heb. a man of lips, i. e. a babbler and prater. So he is called a man of the tongue, that loveth to speak evil, and to slander, P[sa]. 140. 2. contrarily a man of sword, he that is elo- quent, or able to speak well, Eccl[esi]. 4. 10.] have right ? [or, be righteous ?]

3. Should thy lyes make me to be silent ? [Other, should men be silent upon, or at thy lyes ? The Hebrew word rendered lies here, hath divers significations, but is

taken likewise for lies, *Jerem. 48. 30.*] and *shaltst thou mock at me because I have said this?* [*Heb. men of vanity, or falsehood, i. e. such as are given to vanity and falsehood. Understand vain doctrine, and unprofitable works, which are found in those that are without faith, fear of God, and true conversion. So Psalm 26. 4. in a like fence there are called below chap. 22. 15. men of iniquity, and 34. 8. men of wickedness, Proverbs 24. 1. men of malice.] and he saith the man of sin should be not observe them? [i. e. consider, understand, take notice, and resolve to punish them according to his righteousness. See of the Hebrew Word, 1 Kings 3. on verse 21.]*

11. For he knoweth the vain ones [*Heb. men of vanity, or falsehood, i. e. such as are given to vanity and falsehood. Understand vain doctrine, and unprofitable works, which are found in those that are without faith, fear of God, and true conversion. So Psalm 26. 4. in a like fence there are called below chap. 22. 15. men of iniquity, and 34. 8. men of wickedness, Proverbs 24. 1. men of malice.] and he saith the man of sin should be not observe them? [i. e. consider, understand, take notice, and resolve to punish them according to his righteousness. See of the Hebrew Word, 1 Kings 3. on verse 21.]*

12. Then shall [*Heb. When God shall execute his Judgements and punishments.] a righteous man [*Heb. an empty man] grow advised: [*Heb. be made heavy, i. e. he shall not only be ready to learn wisdom, but likewise be enabled to comprehend and embrace it. The heart is taken in holy writ for the mind and understanding. See above 9. on verse 4.] although man be born like the Colt of a wild ass. [i. e. notwithstanding that man from the beginning of his life is very dull and senseless, or irrational, much like the Colt of a wild ass, yet he may be able by considering of the works of God, to attain unto, and get some wisdom, the spirit of God enlightening, guiding, and directing him. Others read this verse. But man is vain [*Heb. without understanding, man is born like the colt of a wild ass.]****

13. If thou have prepared thy heart [*Heb. by true contrition and repentance. See 2 Chron. 12. on verse 14.] thou shalt forth thy hands unto him [*Heb. unto God. See of this ceremony used in praying 1 King. 8. on verse 22.]**

14. If there be iniquity [*Heb. if thou have any purpose to hurt or wrong thy neighbour or halte done it. In such kind of speeches the hand doth signify the purpose and intent, or the deed, and a portion of man, or both together. Compare 1 Samuel 26. 18. 1 Chron. 12. 17. Psalm 26. 10.] remove [*Heb. put the same far away: and let the wrong not dwell in thy tent.]**

15. For then shalt thou lift up thy face, out of the dust [*Heb. out of the manifold miseries that enthal thee, and the punishments thou now endurest.] and shalt be stedfast, and not be afraid.*

16. For thou shalt forget the toy, and remember [*Heb. the same] [i. e. all thy toy and trouble past] as the Waters that are passed by. [*Heb. which ran so lightly by, that they left no impression in any ones memory, implying thereby, that he should have no remembrance at all left him of his misery.]**

17. Tea [*Heb. thy] time [*Heb. age, or years.] Compare Psalm 39. verse 6. and 89. verse 48.] shall fly up higher than the noon-day; [*Heb. clearer than the brightness of the Sun at Noon-day. The Noon doth signify here, an extraordinary splendor & brightness. See ab. 5. on v. 14. the meaning is, The remainder of thy life shall greatly be blessed of God: for Noon doth sometimes in the Scripture signify great prosperity. Isa. 58. 10. Am. 8. 9.] thou shalt see out, [*Heb. be delivered out of thy trouble and affliction.] as the morning shall thou be. [i. e. thou shalt be enlarged and spread thy self abroad as the morning light. Others read. Art thou dark, thou shalt be as the morning.]****

18. And thou shalt be confident, because there shall be expectation: and thou shalt dig [*Heb. for the building and securing of thy tent, or house, or dwelling place. The fence is. He should have a safe and secure place for his dwelling and abode, wherein he should be able to live peaceably and contentedly.] thou shalt sleep quietly. And thou shalt lie down [*Heb. and none shall afflict thee]: and many shall beseech thy face [*Heb. i. e. men shall humble themselves before thee, suing with all submission and earnestness for thy favour, by reason of thy greatness, honour and power. The Hebrew word is taken***

19. And thou shalt lie down [*Heb. and none shall afflict thee]: and many shall beseech thy face [*Heb. i. e. men shall humble themselves before thee, suing with all submission and earnestness for thy favour, by reason of thy greatness, honour and power. The Hebrew word is taken**

20. If he pass by [*Heb. if he, viz. God, shew himself in his works. So above 9. 11. See the annotation. Oth. if he alter, viz. his work.] to deliver up, [*Heb. shut up, viz. into the power of punishment, which he is justly executing upon sinners.] or gather [*Heb. into the enjoyment or fruition of the benefits, which he doth shew to those, whom he receiveth to favour.] who shall then turn him off.***

21. For he knoweth the vain ones [*Heb. men of vanity, or falsehood, i. e. such as are given to vanity and falsehood. Understand vain doctrine, and unprofitable works, which are found in those that are without faith, fear of God, and true conversion. So Psalm 26. 4. in a like fence there are called below chap. 22. 15. men of iniquity, and 34. 8. men of wickedness, Proverbs 24. 1. men of malice.] and he saith the man of sin should be not observe them? [i. e. consider, understand, take notice, and resolve to punish them according to his righteousness. See of the Hebrew Word, 1 Kings 3. on verse 21.]*

22. Then shall [*Heb. When God shall execute his Judgements and punishments.] a righteous man [*Heb. an empty man] grow advised: [*Heb. be made heavy, i. e. he shall not only be ready to learn wisdom, but likewise be enabled to comprehend and embrace it. The heart is taken in holy writ for the mind and understanding. See above 9. on verse 4.] although man be born like the Colt of a wild ass. [i. e. notwithstanding that man from the beginning of his life is very dull and senseless, or irrational, much like the Colt of a wild ass, yet he may be able by considering of the works of God, to attain unto, and get some wisdom, the spirit of God enlightening, guiding, and directing him. Others read this verse. But man is vain [*Heb. without understanding, man is born like the colt of a wild ass.]****

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25. For then shalt thou lift up thy face, out of the dust [*Heb. out of the manifold miseries that enthal thee, and the punishments thou now endurest.] and shalt be stedfast, and not be afraid.*

26. For thou shalt forget the toy, and remember [*Heb. the same] [i. e. all thy toy and trouble past] as the Waters that are passed by. [*Heb. which ran so lightly by, that they left no impression in any ones memory, implying thereby, that he should have no remembrance at all left him of his misery.]**

27. Tea [*Heb. thy] time [*Heb. age, or years.] Compare Psalm 39. verse 6. and 89. verse 48.] shall fly up higher than the noon-day; [*Heb. clearer than the brightness of the Sun at Noon-day. The Noon doth signify here, an extraordinary splendor & brightness. See ab. 5. on v. 14. the meaning is, The remainder of thy life shall greatly be blessed of God: for Noon doth sometimes in the Scripture signify great prosperity. Isa. 58. 10. Am. 8. 9.] thou shalt see out, [*Heb. be delivered out of thy trouble and affliction.] as the morning shall thou be. [i. e. thou shalt be enlarged and spread thy self abroad as the morning light. Others read. Art thou dark, thou shalt be as the morning.]****

28. And thou shalt be confident, because there shall be expectation: and thou shalt dig [*Heb. for the building and securing of thy tent, or house, or dwelling place. The fence is. He should have a safe and secure place for his dwelling and abode, wherein he should be able to live peaceably and contentedly.] thou shalt sleep quietly. And thou shalt lie down [*Heb. and none shall afflict thee]: and many shall beseech thy face [*Heb. i. e. men shall humble themselves before thee, suing with all submission and earnestness for thy favour, by reason of thy greatness, honour and power. The Hebrew word is taken***

29. And thou shalt lie down [*Heb. and none shall afflict thee]: and many shall beseech thy face [*Heb. i. e. men shall humble themselves before thee, suing with all submission and earnestness for thy favour, by reason of thy greatness, honour and power. The Hebrew word is taken**

in the same sense likewise Exodus 32. 11. 1 Sam. 13. 12. 1 Kings 13. 6. Psalm 45. 13. 1 Kings 19. 58. Prov. 19. 6. Job 7. 2.]

30. But the eyes of the wicked shall faint, and refuse [*Heb. shall perish from them; and their expectation shall be blowing forth of the soul.] I understand hereby the giving up of the Ghost by Death, which when it seizeth the wicked, doth bereave and disappoint them of all hopes; not only because they must leave then all their goods and glory behind them; but also, that the fence and approval of Gods wrath doth then afflict their soul, which taketh away all comfort from them, in regard both of this life and of that to come. Compare Jerem. 15. 9.]*

CHAP. XII.

Job teacheth the presumption and unkindness of his friends 1. 6. I know that the wicked do prosper here for the most part, so far from being always punished, 6. I exhort his friends better to improve their understanding and judgement, 11. I acknowledge the general doctrine of Gods wisdom, providence, power and justice, 13.

But Job answered, and said: 2. Forsooth, because ye are the people shall wisdom die with you. [*Heb. I speaketh ironically, as if he said; ye are the people it seemeth with whom wisdom is to be found: Others compared with you are but brues, and I especially, as counting me no better than as the Colt of a wild Ass, being chap. 11. 12. Oth. because ye are a people, i. e. being but few yet prepute your selves as understanding as if ye were a whole nation.]*

3. I have a heart too, as well as you [*Heb. I am likewise endued with understanding, for to judge between truth and falsehood, between good and bad. Heart for understanding. See above 9. on verse 4.] I faint not before you, [*Heb. I fall not before you, or more than you wish, from the steps, or ascent of understanding and wisdom, i. e. as for understanding, I need not be ashamed before you, being of no lower or less degree in the same, then you selves. To fall, is sometimes as much with the Hebrews, as to be meant, unworthy and contemptible. Compare Nehem. 6. 16. and below 13. 2.] and without you are not the like things? [*Heb. who doth not know these things, which ye produced of Gods righteous Government, whereby he is wont to reward the good, and to punish the wicked? there is no singular matter in your arguments, but every one of the meanest capacity doth know as much.]***

4. I am he [*Heb. I am a mock to his friend [*Heb. of a laugh, or, i. e. one, that by reason of his miserable condition it became a mocking stock even to those, who for friendships sake, ought to pity and comfort me.] but crying to God that heareth him;] understand this crying of the friend that is mocked. Job will say; I am indeed now despised and mocked by you; but yet I am not without comfort by God; because he hears me when I cry unto him. This may likewise be understood of the Friend; that doth mock his neighbour being in adversity, but likewise believeth himself, to be in Gods favour and heard by him, because of his own living in peace and prosperity.] the righteous [*and] upright, is a mock, viz. to the wicked and perverse, who by their prosperity are lifted up and grown wanton.]***

5. He is a despised torch [*Heb. as a despised torch, which is even spent, and wasted to the last snuff, and which is cast away, as unseizable, to give any light more.] according to the opinion of him that is at rest, [*Heb. from all fear of evil, as Proverbs 1. 33. i. e. that**

is, or lives at ease and prospereth, without suffering, or expecting any trouble or disturbance from others.] he is ready to trip with the foot. [*Heb. it seemeth to be near his downfall, by reason of the manifold crosses and vexations; that are fallen upon him. Job understands this of himself. Compare Psalm 35. 15. and 38. 18. Jeremy 20. 10. Heb. unto the tripping of the foot; or, [*for to be] among them that trip, or stumble with the foot.]**

6. The tents of the destroyers are at rest, [*Heb. profano. This is said in opposition to what Gods friends had taught and urged of the adversity and punishment of the wicked. See above chap. 4. v. 8. 9. & v. 3. 4. and 8. 13. 14. 15. and 11. 1. 20.] and they that provoke God, have assurances [*Heb. as strong holds and forts, in which they trust.] because of that which God bringeth by [*Heb. understand all manner of temporal blessings with his hand.] Gods hand namely. Oth. for [*Heb. to whom God bringeth [*Heb. into his hand.]*****

7. And verily, ask ye the Beasts, [*Heb. observe and mark the beasts, and consider how they, through Gods providence, are so commodiously and usefully fitted, yea to the wicked: and contrarily often unseizable, yea hurtful to the Godly. Or, atke notice,] pray, how the lesser Beasts are oppressed by the greater, the tame ones by the savage, the silly by the wily, or crafty,] and every one of them shall teach thee: [*Heb. and it shall teach thee, i. e. each, or, every one of them shall teach thee. See Gen. 47. on v. 3. viz. that it goes often ill with the good, and well with the bad, and thus the beasts declare, not by speech and reasoning, which they have not, but by what is done, or doth happen to this, and so in the sequel.] and the birds of heaven, the same shall make it known to thee.**

8. Or speak to the earth, and she shall relate it thee: also the fishes of the Sea shall relate it to thee.

9. Who doth not know by all these [*Heb. Creatures namely. He will say, that they are all, as to many Witnesses of Gods free dispensing and disposing of his benefits and punishments, without always regarding the quality or condition of men.] that the hand of the LORD doth this? [*Heb. that the godly commonly are subject to many tribulations, and the wicked enjoy all manner of prosperity.]**

10. In whose hand [*Heb. i. e. power and subjection, See Gen. 16. on v. 6.] is the soul of all that liveth [*Heb. the word soul, doth signify here the life, or the animal soul that is in all living creatures.] and the spirit [*Heb. this word hath regard to man, endued with a reasonable and immortal soul, which is called a spirit. See Numb. 16. 22. and the annotation] of all flesh [*Heb. I understand the body of man, wherein the reasonable soul inhabits. See Gen. chap. 17. 3. Levit. 19. 28. Ezechiel 11. 19.] of man: [*Heb. the Hebrew word here used doth six times signify as well the female, as the male sex, i. e. all mankind. See Exodus 19. 13. 21. 16. below here chap. 15. 16. and 34. 11. 22.]*****

11. Shall not the ear try the words, [*Heb. i. e. the understanding by means of the ears; the sense is. Doth not the understanding apprehend the speeches and discourses; whether they be false or true, reasonable, or unreasonable, rational or absurd.] Job giveth his friends to understand, in regard they knew well enough how to make use of their outward senses, that they ought likewise to apply their understanding to comprehend his arguments; and out of them the wonderful administration of God there below: Below chap. 34. 3. there is the same comparison.] as the palate tasteth the meat for [*Heb. of] if self?**

12. In the decrepitude [*Heb. i. e. wisdom;] is and in the length of daies understanding [*Heb. as if he said: it is not indeed that the old and very antient men ought to be wise; by reason of the experience they have of many**

things, nevertheless, I finde that one is better instructed by God then by those old ones. Oth. *Is wisdom in the decreet? &c.* Whereby I should seem, replyeth that, which was objected to him, above chap. 8. 8, 9, 10. as if he said, Ye my friends should indeed, by reason of your age and experience be able to comprehend the order of Gods wise Government, but the true wisdom is with God, which ye are not able to comprehend; nor his might and power neither, whereby he executeth whatsoever he hath determined in his Wisdom.]

12. *With him [viz. With God] is wisdom [of the difference of the Words Wisdom and Knowledge, or Understanding. See 1 Kin. 3. on v. 12.] and might, he hath counsel and understanding.*

14. *Behold, he breaketh down, [viz. houses, palaces, strong holds, cities, &c.] and it shall not be rebuilt; he shattereth one up, [Heb. man. The same word as above v. 10.] and it shall not be opened [understand this shutting up, of restraints, imprisonings, besiegings, and of all kind of straight and perplexities, wherein some ly to fast shut up, and are begirt to close, that they fee no manner of reliefe, or way, or means to get forth again. Compare Isa. 22. 22. Rev. 3. 7.]*

15. *Behold, he will overthrow the Waters, [and they arise hereof, Genesis 8. 2. 1 Kin. 17. 1, 7.] and they dry up; also, he letteth them forth [an example hereof. See Gen. 7. 11.] and they overturn the earth.*

16. *With him is power and wisdom [or the substance or being (of things).] the straying, and he that maketh to stray is his, [the fence is;] that without Gods providence, none can erre or stray, nor bring others into error, which is to be understood generally of the erring and straying, not only of the body, but also of the Spirit: of the bodily straying we may see Psalm 107. 4. of the spiritual Deuter. 13. 1. 1 Kings 22. 20. Ezekiel. 14. 9. 2. Thess. 2. 11. where they are ascribed to God; nor to an author or acter of sin, but as to a wife and holy Governour, and righteous Judge; and avenger thereof.]*

17. *He carryeth away the Counsellors, [Understand every wicked Counsellor, whoe, how great and crafty (soever he be. A like kind of expression, we have above v. 7. and below v. 19.) hecarved: [viz. of understanding Wisdom and Judgment.] and the Judges he maketh mad. [See example hereof, 2 Sam. 17. 14, 23. Isa. 19. 12. 1 Cor. 1. 19.]*

18. *The bond of the Kings [i. e. the yoke of Tyranny, whereby they keep under and oppresse their subjects] he loseth, [i. e. undoeth and bringeth to nothing.] and he bindeth the girdle on their Loins; [i. e. he doth not only deprive them of their power, which they had abused, but, if he pleased, doth reinvent them with the same. For the Girdle doth here signifie their full power, ornaments and glory, which they have in their Government. Ista. 11. 5. Jerem. 13. 1, 2, &c. Others understand it, that he doth lead the Kings away in bonds like captives.]*

19. *He carrieth away the chiefstains dyed, [Understand every wicked Chieftain, or Prince, Commander, &c. See above on verse 17. and of the Hebrew word. See Gen. 41. on verse 45.] and the mighty ones he overturneth [i. e. he confoundeth all their plotting, designs, means and practises, and reduceth them to nothing, or to their own ruin.]*

20. *He depriveth the faithful of speech [Hebr. tip. See Gen. 11. on verse 1. and on verse 10. the faithful, otherwise the wellspoken, or eloquent, Understanding those, which besides the ability of their understanding to give good and faithful advice; are steadfast to continue and stand to it, and of ready utterance to deliver their minds, and persuade others, among these are to be accounted faithful Ambassadors, of whom*

is spoken Proverbs 25. 13.] and the Judgement of the old he taketh away, [Hebr. the taste; but the word is likewise taken com paratively for the understanding, reason and judgement of man, whereby he doth distinguish good from bad, and things honest from dishonest. So Psalm 119. 66. Prov. 11. 22. and to taste, for to judge, Prov. 31. 18.]

21. *He powreth out contempt over the Princes [the Word doth properly signifie such as are of themselves or freely liberal and bountifull. Exod. 35. 5. Thus the Princes and Nobles, and mighty ones are called, because they seek to get a gain and to make themselves renowned by being bounteous and munificent. Compare Psalm 83. 12. Prov. 19. 6. and Luke 22. 25.] and he slacketh the thong of the mighty [i. e. he weakeneth the strongest of all: for a slack thong, or girdle maketh a man the flacker of his limbs; but being girded straight and close, it maketh him the more stedy, strong and expeditious.]*

22. *He discovereth the depths, [i. e. the most hidden things. These are likewise called depths. Excl. 7. 24. Dan. 2. 22. 1 Cor. 2. 10.] out of the darkness, and the shadow of death, [i. e. the most deep and obscure things which one would have thought should never come to light. So below chap. 34. 22.] he bringeth forth into the light.*

23. *He multiplyeth the nations [as before the Deluge, Ge. 5. 6.] & destroyeth them he spreadeth the Nations abroad [as after the Deluge, Ge. 11. 12.] and teacheth them, [this some do understand for good, as a blessing, and some for evil, as a punishment.]*

24. *He taketh away the heart, [i. e. the Judgment and understanding. So above v. 3.] from the heads of the people of the earth, [viz. from the Rulers and Governours of Nations or Countries; whose office is called thus. See Exodus 6. 14. Numbers 1. 16. Deuteronomy 1. 13. Judges 11. 8, &c.] and maketh them to stray in the Wilderness [i. e. leadeth them and their people together, by their own devices and designs into destruction.] where there is no way. [i. e. they being destitute of all good rule and government.]*

25. *They grasp in the darkness, where there is no light [Understand that darkness of their understanding. The sense being; that through Gods just judgement they grow so blinded and unacquainted, that they can discern no way or means to escape destruction.] and he maketh them to stray like a Drunkard. [Compare Gen. 19. 11. and 2 Kings 6. 18.]*

CHAP. XIII.

Job confirmeth that which he had alleged, by his own experience, 1. toucheth his friends of their vessels about this controversy, 2. desireth them to hold their peace, 3. declareth his good conscience and confidence in God, 4. requesteth two things of God, 20. and powreth out his complaints before him, 23.

Behold all that mine eye hath seen, mine ear hath heard, [viz. what I have observed, and taught heretofore, of the wife and mighty Government of God, not only by common experience, but especially by the revelation and instruction of the LORD.] and understood [Hebr. understood for it self, according to the Hebrew phrase.]

2. *As ye do know (it), I also know it; I faint not before you. [Heb. I fall not before you. See above. 12. 3.] and the annot.]*

3. *But I will speak to the Almighty, and I long to defend my self before God. [Hereby he rediecteth upon that which Zophar had said above chap. 11. 5. implying that he would rather deal with God himself then with*

these Friends of his, forasmuch as God, looking upon his consciences, would understand him better than they who, judging him to be an hypocrite, maintained Gods cause by wrongful arguments.]

4. *For assuredly ye are dressers of lies; [i. e. you ye gainst and adorn lyes, (as Psalm 119. 169.) in that ye go about to plead for Gods cause with lyes, urging that God doth only punish the wicked and not the godly, and that I must needs be wicked because punished thus, yea, that I were godly.] ye are all of you naughty Physicians. [i. e. unfit comforters, who, instead of clearing and relieving me with Gods promises made for the godly, set before me nothing but severe judgements of God, and the just vengeance, which he doth execute against the wicked.]*

5. *Ab, [Hebr. who shall give. See above cha. 6. 8.] that ye kept silence together! [Hebr. being silent were silent:] that would be wisdom for you. [i. e. it should be held and accounted your wisdom, Proverbs 17. 18.]*

6. *Do ye hear my defence: [The Hebrew word doth properly signifie reprehension, reproof. Understand bee the defence or plea which he was ready to produce against their charge. So the word is taken below chapter 23. verse 4.] and mark the controversies of my lips, [i. e. the managing of my Arguments, whereby I go about to maintain my cause against you.]*

7. *Should ye speak wrong [viz. as if God dealt unjustly to chasten the wylly, even as if God had no right nor liberty to do it.] for God? [i. e. to please him, or to defend him: and so in the sequel. Job taketh them, that they charge him with wicked dissembling and hypocrisy, under pretence of maintaining Gods justice. For they would not understand, or yield, that the judgments of God, ordinarily, do as soon light upon the good as upon the wicked, in this life. See above 5. ver. 3, &c. &c. v. 11, &c. and 11. ver. 12, 20.] and should ye speak decisions for him?*

8. *Should ye accept his face, [i. e. regard his person, because of his power and greatness, without duely considering and weighing the matter it self. Implying, that God ought not to be defended in such a manner; and to follow vlt. 10. fee Leviticus 19. on verse 15.] should ye consent for God? [viz. after this manner. The sense is; They need not at all trouble, or pain themselves to plead for the Justice of God, because he himself was sufficiently able to maintain himself.]*

9. *Will it be good [i. e. shall it be honourable and profitable for you? he will say, no; but rather accompanied with disgrace and damage. it is a phrase which strongly denieth. See Genesis 18. on verse 17.] when he shall search you? [i. e. accurately sift your hearts, and understandings, who in this matter do not rightly conceive of him; for judging him unrighteous, if he should in judging punish the godly.] will ye mock him, [shall ye deceitfully and by lying, make him believe, that he is righteous for punishing only the wicked (as you do imagine) and that I am wicked for being punished, or chastened by him?] as one doth mock a man?*

10. *He shall certainly reprove you [Hebr. reprovving reprove you, i. e. he shall abundantly convince you of hypocrisy and feigned holiness] if ye shall accept the face [i. e. above on verse 8.] in secret [i. e. covertly and craftily. For in outward then you seem to stand mainly for the justice of God against me, who yet am sufficiently conscious to my self of my uprightness which should not be unknown to your selves neither.]*

11. *Will not his Highness [i. e. the greatness and*

excellency of his Majesty.] affright you, and his fear [wherewith God keth men afraid, or men ought to fear God.] fall upon you?

12. *Your Remembrances [i. e. what glorious or excellent things (soever may be recorded or reported of you) as your State, wealth, might, name, life.] are like a spher [Hebr. Memories of after, The fence is. Whatsoever there may be counted great and excellent in you, is in comparison with God, nothing but, or no better than ashes, which are easily scattered and blown away, and like a lump of clay, which is but of small value. How is it then, that ye are not afraid of God, and should he stand in need of these unuseful, weak, and unreasonable pleadings, and intercession of yours?] your heights as heights of clay. [Oth. your backs, i. e. bodies, as the bodies of clay, i. e. all of you, of one and the same earthly and misty substance; how then should ye not be afraid of God?]*

13. *Hold ye still from me that I may speak, [Other. be silent (and cease) from me, i. e. hold your peace and let me alone, or unmoleted: the like expression you have 1 Samuel 7. 8. Psalm 28. 1. Jerem. 38. 27.] and let there go over me, what (may) be. [i. e. come what may come upon me, I must speak; I will adventure to do what I do, at my own peril; for I trust that God will deal more reasonably with me then you: yea, though God should visit me more heavily yet, I cannot forbear to defend my self thus far, as to avouch and maintain that I am no wicked wretch. See the like kind of speech 2 Sam. 18. 23.]*

14. *Why should I take my flesh into my teeth, [His meaning is; if God do punish the wicked only, how cometh it to passe then, that he doth punish me that am not wicked? Yea, that he doth punish me in such a manner, as I could even tear off my skin and flesh with my teeth by piece-meal, they being so rankled and rotten, through the force that are upon me, or, that doth so punish me, that it were enough to make me, like raging men for very despair, to wrong and spoil my own members, and thereby to put my soul into extreme hazard. Or, should I take my flesh into my teeth? i. e. I should in a manner tear my self in pieces, and do my self miserably, if I should be forced to hold my peace. Compare verse 13. & 19.] and put my soul into mine hand, [i. e. expose the same to a thousand dangers. See this kind of speaking, Judg. 12. 3. and in the annot.]*

15. *Behold, (if) he did put me to death should I not hope? [Or, Behold, he putting me to death; he, viz. God. The sense is, it is so far from me, to despair, that I will not give over trusting in God, although he should even take away out of this life, in this misery. Oth. if he put me to death I will trust in him, the same sense.] yet will I defend my ways before his face. [i. e. although I knew that God had ever been my confidence in life and death; yet can I not forbear to maintain the right of my cause against the opinion and wrong judgement of these friends of mine.]*

16. *Also he shall be salvation to me [he, viz. God.] but an hypocrite shall not come before his face. [Such an one namely as you take me to be, though wrongfully, as God doth know my heart, and my conscience beareth witness unto me. Compare above 8. 13. and the annotation.]*

17. *Hearken diligently [Hebr. hearing hear] unto my speech, and my declaration with your ears.*

18. *Behold now, I have put the right in order, [viz. my right, i. e. the difference, and controversy, wherein he declared, that he was not such as his friends drew his picture.] I know that I shall be declared righteous. [By God namely in this point or controversy, which I am now maintaining against my friends.]*

19. *Who is he that would contend with me? if I keep*

silence now, I should rejoice (up) the Ghost. [I. e. if now being so vividly represented by my friends, I should not have liberty to be zealous in the maintaining of mine innocency, I should even dy for grief and anguish, or pine away by degrees and perish by death at last.]

20. Only two things do not with me: [Which are set down in the next verse; the one being that he would not press him continually with the plague which was now upon him; the other that he would not terrify him still with his Majesty, as before, which he was not able to submit for to maintain his cause. These two things he had alleged formerly likewise, chap. 9. 34. &c. they are mentioned also by Elisha, below chap. 33. 7.] then shall I not hide my self from thy face. [I. e. I shall not seek for corners, or be to seek at any time; but I shall cheerfully view my self, to plead my cause.]

21. Put thine hand far from upon me: [I. e. thy plague and visitation. So Judges 2. 15. Ruth 1. 13. 1 Samuel 5. 6. 7. 11. Psalm 81. 15. Lam. 2. 8. 9. Acts 13. 11.] and let not the terror afflict me.]

22. Then call, and I will answer, or I will speak, and answer thou me.

23. How many are my misdeeds and sins? make my transgression and my sin known to me. [As if he said, I know it well enough, that I am a poor sinner, but I pray how many, and what manner of sins are they that I am lo grievously punished for them? seeing my friends do judge that the plagues being lo great, the sins must needs be proportioned.]

24. Why hidest thou thy face, [God is said to hide his face from the Godly when he seemeth not to take notice of them in the Straights, nor to hear their prayers, but to deny them all help. See Deut. 31. on verse 17. the like expression we have, Psalm 13. 2. and 69. 18. and 102. 3. Isaiah 54. ver. 8. Michael 3. 4.] and holdest me for thine enemy? [I. e. dealest lo severely with me by all the plagues, which I see upon me, that it should seem thou holdest me for thine enemy, although I am thy child and servant.]

25. Wilt thou bruise a driven leaf? and persecute a dry stubble? [I. e. shall thy most high and almighty Majesty employ such force and violence of punishing, about me, that am but a withered leaf and drie stubble in comparison?]

26. For thou writest bitter things against me: [This is said, according to the manner of Judges, which cause their censures, or judgements and decrees to be set down and enrolled, in writing; therefore to write, is as much as to say here, to determine, ordain and establish the decree.] and thou makest me inhospitable the misdeeds of my youth: [I. e. the punishments, which from my youth up I have derived by misdeeds. Thus also iniquity is taken for the punishment of iniquity. See Lev. 5. on v. 1.]

27. Thou puttest my feet also into the stocks, [I. e. even as milters are put in hold or stocks, so am I, by all these plagues lo surrounded, shut up and held fast, that I cannot avoid them, and see no way of escape or getting out. Compare below 36. 8. and the annotation.] and observest all thy paths: [I. e. I am not only shut up round about, but thou hast likewise environed me as with a Gaid, that by no means, I might be able to escape. Compare above 7. 12.] thou printest thy self into the roots of my feet. [I. e. Thou hast not only let a guard upon me at a distance, but thou comest also thy self to close up to me that thy footsteps, I. e. the testimonies of thy severe Judgements, Rand printed or manifested close to my feet, that is, as near as possibly may be, by the roots of his feet, he meant the lowestmost parts of them; signifying, that God could not strengthen him close; then he did, holding him fast by the heels as it were, that he was not able to stirre a foot out of his sufferings.]

28. And he washeth old, as corruption; like a garment, which the moth devoureth. [I. e. here he meant himself, pointing with the finger, as it were, upon his own body. The sense is, that God, not regarding his weakness and pining away, did not give over to distress him to the utmost. Others understand it of his body, or of mankind in general, as followeth, ch. 14. 1.]

CHAP. XIV.

Job seeking to finde some ease with God from his pains, he describeth the general wretchedness of the life of man, &c. entreateth that for a season at last he may have some relaxation from his suffering, 13. he complaineth of Gods severity against man, exercising the same now against his person, 16. as also against others and, his posterity, 21.

MAn born of a woman is short of daies, [I. e. hath but a short life. So likewise length of daies, implieth a long life. See Prov. 3. 2. and the annotation.] and full [of] tribulation; [I. e. full of trouble, or commotion, I. e. full of trouble, toyl and turmoil, displeasure, and vexation, which ever and anon do seize upon him by reason of the many miseries of this life. Compare Eccles. 2. 23. See the like kind of speaking above 7. 4. and the annot.]

2. He cometh forth like a flower, and is cut down; also he fleeth like a shadow, and abideth not.

3. Yet dost thou open thine eyes over such a one: [viz. that is so wretched; for man in himself seemeth to be too unworthy and contemptible, that God, being of such an infinite Majesty, should take thoughts or pains about, much less employ such might and force against him, so grievously to fall upon him with his punishments.] and thou drawest me into judgement with thine. [I. e. Hebrew, bringest me, or makest me to come, &c.]

4. Who shall give a clean one out of the unclean? not one. [I. e. none is able to find out a man that is clean and without sin, being born of sinful man, according to the common course of nature: So he confesseth that himself likewise was unclean and sinful, desiring that God would be no less gracious to him, than to other penitent sinners, and punish him no more than others.]

5. Because his daies are appointed, [I. e. the time of his life. So Gen. 5. 4, 5. and 11. 32. &c. Compare above verse 1. and the annotation. In the same sense his months are to be understood in the words immediately following. Thus below chap. 29. 2. he calleth the time past of his life, former months;] the number of his months is with thee; and thou hast made his limitations, [viz. of the whole progress and end of his life.] which he shall not pass over.

6. Turn thy self off from him [to wit, from punishing and afflicting him in this manner,] that he may have rest: [or ease, viz. from grieving, by reason of the great pains he endureth. Or, until he do cease, viz. to live, as the Hebrew word is taken, Deut. 15. 11.] till like an hireling, [he compareth himself to a Labourer, that is hired for a day, or set time, in regard that men are appointed here, every one for so much time as God hath set him, to ply the work of their calling until they dy.] he take pleasure at his day. [viz. at his dying day, as below chap. 15. 32. I. e. till being satisfied of this life, he shall be glad and long to dy, and to be translated into the eternal rest; like an hire labourer, that is wearied and even spent with his work, doth solace himself, and taketh pleasure in the hire of his labour, and length for the rest of the night. Or, he putteth off his day; I. e. end his life: as if he did call his whole

whole life time but a day, as above v. 2. and 5. dayes; and that in regard of its shortness; in which sense also the Greeke do call men *Homerioi*, I. e. dailey diurnal. Otherwise the word *day* can likewise be taken here for a *day-work*, or the work of a set time, or of the end of the hireling, or day labourer his day, when he cometh to rest from his labour, and to receive his wages.]

7. For, for a tree, when he is cut down there is expectation, that he shall yet change himself; [I. e. renew himself. The meaning is, That a tree, being cut down may come to sprout yet, and grow up again; but that a man, being killed down by many plagues, and put to death once, is not able to recover again the life and continuance of this life; and consequently, that in this regard man is in a worse and more wretched condition, than the very trees; which he doth alledge to move God to compassion, that he would vouchsafe him to enjoy some rest, and reflecting yet in this life. Comp. this with above chap. 7. verse 7, 8, &c. Or, A tree hath expectation, I. e. hope, &c. Unto trees there is actual sense and passions, understanding and speech; but improperly and only by comparison; as it is also to those creatures, that have not so much as the vegetable life, as the ass, the Sea, Stones, the earth, &c. to add the more precipitancy and suffer to the matter treated of, and the better to route up the reader to due attention. See Jud. 9. 8. and the annotation, itom here below v. 9. where the fence of smelling is attributed to the tree. See also below 23. 14. 22. & 31. 38.] and his sprouting shall not cease.

8. If his root was old in the earth, and his branch dy in the dust:

9. He will sprout forth (again) from the smell of the waters: [viz. by means of moisture, which he attracteth out of the earth, whereby he is revived and comes to growth again.] and shall yield a branch like a plant. [I. e. not otherwise then if it were the root of a young tree.]

10. But a man [viz.] dyeth when he is weakened; [Other, he is destroyed, or quelled, subdued. Or when a man dyeth, he is destroyed. Thus the Hebrew word is taken, Exodus 17. 13.] and man [homo] groweth (up) the Ghost; where is he then? [viz. to be found in this earthly life: as if he said: it is done with him; there is no looking for him more in this life. See above chap. 17. 19.]

11. The Waters run away [diffuunt] out of a Sea, and a River dryeth up and withereth away. [The meaning is; like as waters, being let out from one place into another, do not return again to the former; so the soul of man being departed once out of the body, doth not return again into the same, viz. to live again here on earth. Or, The waters run away out of the Sea; and doth a River dry up and wither? v. 12. but man hath done, &c.]

12. So a man lyeth down [I. e. dyeth]: for death is here compared to the lying down to sleep. See hercof Deut. 31. on ver. 16.] and riseth not up: [viz. to return into this earthly and transitory life.] They shall not awake, nor be raised out of their sleep, until the beavens be no more, [I. e. until the heavens shall passe away with a great fire, 2 Peter 3. 10. and the sixth heaven, and full earth perish, Revelations 21. 1. the resurrection from the dead, being not to come to passe till then.]

13. O that [I. e. who] shall give that, &c. See above chap. 6. on v. 8.] thou [I. e. he] speakest unto God here, urged to it by the excessive and deep fence of his suffering;] wouldst hide me in the grave; [I. e. cause me for a time to be dead and buried, that thy wrath, which is so fiercely kindled against me, might pass by in the mean while, and I then rise up again out of the grave, to live yet for a while in rest and quiet here, to

thy glory, and the instruction of men.] (and) keep me close, until thine anger turn it self away: that thou wouldst let me a limitation [I. e. a set time, how long I should remain in the grave.] and be mindful of me [viz. by the raising up of my body again; to shew a new mercy unto me. How remembrance is ascribed to God, see Gen. 8. on v. 1.]

14. When a man is dead, shall he live again? [Job doth begin in this opposition here, for to shew, that indeed he neither believed, nor expected any such raising from the grave, to an earthly and transitory life: for this kind of asking, doth infer a strong denial. See Genesis 18. on verse 17.] I should [if it were so.] that a man might be made alive again thus.] hope, [viz. if thou shouldst hide me but for a certain time in the grave, to draw me afterwards forth again out of it, to the quiet and peaceable enjoying of this Earthly life.] all the daies of my combat, [understand all the time that I shall please God thus to visit me here on earth. Of this word *combat*, see above chap. 7. verse 1. and compare above verse 5. and the annotation on the word *Limitation*.] until my change should come. [I. e. my rising again to a new earthly or temporal life.]

15. That thou shouldst call [viz. to rowle and raise me up again out of the grave, wherein I should have lain until the day of my change.] and I should answer thee, [I. e. obey thy calling voice, by coming forth out of the grave.] that shouldst have a desire [I. e. graciously accept of, and shew favour and kindness] to the work of thine hands. [thus he calleth himself. See ab. ch. 10. 8. Psalm 129. 7.]

16. But now thou tellest my steps [as if he said, I will in vain that I may rest in the grave for a time, for as much as thou hast determined, to punish me most severely in this life for my sins, which thou lo narrowly observest. Compare below 33. 11. 10. tell the steps, or, going of men, doth signifie not only to look on them, but also to observe, and take special notice of them, either for to approve and bleis the same, Psalm 56. 9. or for to condemn and punish them as here. See below 31. 4. My steps, I. e. all the intents and purposes, all the communications and omissions of my life, be they never so small.] So also below 31. 4. and 34. 21. Proverbs 16. 9. Fer. 10. 23.] thou dost not keep (me) by reason of my sin. [I. e. thou hast no care of my welfare, but (seekt to afflict and roine me, and for that end purpose stretch out my sins before thee. Or, dost thou not keep watch over my sinne? I. e. dost thou not take special notice of my sins, to punish me for them? or, thou dost nothing of my sin.]

17. My transgression is sealed up in a bundle; [I. e. closely locked up, and kept together under seal as it were, that they might not slip out of thy remembrance, sealing for shutting up, locking in, close committing and keeping Deuter. 32. 24. Job 37. 7.] and thou packest up mine iniquity together. [I. e. thou doest complicate and join unto my former finnes the present also, to aggravate my cause yet further, and to punish me yet harder.]

18. And indeed a Mountain falling perisheth, and a rock is removed out of its place. [which things may come to passe by some Earthquake, fierce winds, floods of water, or such like accident, the meaning is, Even as a Mountain sinking or falling piecemeal to ground doth come to nothing, and a rock is removed out of its place, and the water doth hollow out the Stones, and the dust of the earth overthroweth that which of it self cometh forth out of it, which is Gods doing: so it is yet much more cause for him, to overthrow and bring to nothing the prosperous estate of a man, who is far more weak and frail than the foresaid Creatures.]

19. The Waters grind the stones, the dust of the earth overthroweth [I. e. overthroweth] the growth that

of it self cometh forth out of it : [See of the Hebrew word sendeth growth here, 2 Kings 19. on verse 29. *Isaiah* 37. 30.] so thou destroyest the expectation of man.

20. Thou overpowrest him for ever, and he passeth away ; [i. e. departeth hence by death] changing his feature ; [Heb. face, or countenance, i. e. the substance of his body, the faculty of his spirit, the condition of his life, the glory of his house, the greatness of his means the renown of his name, &c.] thus thou dost send him away.

21. His children comt to honour, [viz. by means of great prosperity, abundance of wealth, advantage of high places, &c.] and he knoweth it not ; [as being departed out of this world ; and to the welfare of his children can yield no comfort to him.] or they become less, [viz. by adversity, poverty, mean and low condition, &c.] and he doth not heed them. [or, he doth not enquire after them, or, he taketh no thought for them, i. e. being dead, he troubleth himself no more about them. Comp. *Eccles.* 9. 5.]

22. But his flesh being on him [yet], hath pain, and his soul being in him hath sorrow. [The meaning is ; that a man, whilst he is here on earth yet, is sensible only of the misery of this life, and of the crosses and mischances of his family.]

CHAP. XV.

Elihu chargeth *Job* of vanity, 1. &c. of impiety, 4. of presumption in his discourses, 7. against his friends, 9. yet, against *Job* himself, 11. because he stood upon his own righteousness, 14. he proceed against *Job*, out of experience, and the testimony of the wise Forefathers; 17. that God doth punish the wicked, 20. for their wicked doings, 25. wherein they perish, 29.

Then answered *Elihu* the Temanite, and said, 2. Shall a wise man [viz. such as thou pretendest thyself to be] give windy knowledge for answer ; [Heb. knowledge of winds, i. e. which is not solid, nor sure, but flashing and passing away. Compare above 7. 7. and the annotation.] and shall he fill his belly [i. e. his inmost, or most hidden part, to wit ; his apprehending faculty, his heart and mind. So below verse 35. and ch. 20. 20. and 30. 19. *Proverbs* 20. 27. and 22. 18. for as in the belly, the guts and other entrails are shut up and hidden ; so are the thoughts, the will and affections in the soul.] with East-wind ? [i. e. with words and discourses, that are not only as vain and light as the winds, but as hurtful also, as in those parts the East-wind. See *Gen.* 41. 6. *Exod.* 10. 13. and the annot.]

3. Reproving by words, [which] avail not, and by sayings whereunto he doth no profit ?

4. Yea thou wiltless the fear [viz. of God, driving the fame out of mens hearts, by thy discourses, and weakening their disposition and headlines of calling upon him in distress. He seemeth to look back upon that which *Job* had said above chap. 9. 22.] and takest away [or, dostst leave, abate, or hinder] the prayer [or speech] before the face of God. [understand such a speech or prayer, as is uttered with an humble heart before God in time of distress, pouring out its complaints in his presence, and suing earnestly for his assistance.]

5. For thy mouth ; [the word mouth, as also tongue, in this verse, and lips in the next, do signify, the words, speeches and discourses, which are uttered by the mouth, tongue and lips. So below 16. 5. *Psalms* 5. 10. *Prov.* 2. 10. and 14. 3. & 15. 2. and 18. 7. and 21. 6.

8. c.] teacheth [i. e. giveth testimony of the perverse of thy heart ; from whence thou bringest forth these strange discourses. Oth. thine iniquity teacheth thy mouth, i. e. the wickedness of thy heart doth make thee utter such speeches.] thine iniquity [viz. which hath made thee to assume in speaking the practice of notorious dissemblers, who are able to equivocate, obscure and pervert any thing, by a fair show of words and arguments.] and thou hast chosen the tongue of the crafty.

6. Thy mouth condemneth thee, and not I, and thy lips testify against thee.

7. Art thou the first born man ? [i. e. the eldest of all men, so that thou shouldst know more than any other, and that every one should be forced to yield unto thee, as to the ancientest, wisest and bravest of all the rest ?] or art thou brought forth, [the Hebrew word is used of the ordinary birth of man. *Psalms* 51. 7. and of the wonderful birth of the only begotten of the Father ; who is the wildome of God. *Proverbs* 8. 24. 25.] before the little hills ? [i. e. hast thou been from eternity or before the world was created ? Compare *Psal.* 90. 2. *Prov.* 8. 25.]

8. Hast thou heard the hidden counsel of God, [namely, that thou shouldst know all heavenly and divine mysteries, more than any other. To hear the counsel of God, *Jeremiah* calleth, to stand in the counsel of God, chap. 23. 2. 2.] and hast thou drawn the wisdom after thee ? [viz. so that thou shouldst have the same alone, and none besides thee ?]

9. What knowest thou, that we know not [what] understandest thou that is not with us ?

10. Among us there is also a gray-head ; yea a very old one, more of days than thy father. [i. e. more ancient, or more stricken in years, he reflecteth upon that which *Job* had said above 12. 12.]

11. Are the consolations of God, [viz. which we propounded unto thee, but were slighted by thee, below chap. 16. 2.] to little for thee ? [i. e. too slender and too unworthy for to be propounded unto thee.] and is there any thing hidden with thee ? [i. e. is there any more knowledge with thee, which we perhaps comprehend not ; or, any advantage that we may reject the exhortation of the ancients ; or likewise any business, which we are not able to discern, for which thou dost to unworthily slight our reasoning ; or, is there ought with thee which covereth [the same] consolations namely.]

12. Why doth thy heart hate thee away ? [viz. to provoke God in this manner, to justify thyself, and to despise us.] and why winketh thine eye ? [in sign of contempt and overweening. Oth. what do thine eyes wink at, i. e. what do they look or pore upon, what dost thou mean, that thou entertainest us with such an outlook and aspect, and seemest to contemn our discourses altogether ?]

13. That thou turnest thy spirit against God, [i. e. ditiemperest thy mind, through impatience, and out of indignation breakest out into evil speaking against God. Oth. that thy spirit uttereth against God, and bringeth forth [such] speeches against God.] and utterest [such] speeches go forth out of thy mouth ?

14. What is vain that he should be clean ? [the fence is, that he is not clean at all ; and hath nothing to make him boast of his cleanness and righteousness. The question here inferreth a strong denial, see *Gen.* 18. on verse 17.] and he that is borne of a woman, that he should be righteous.

15. Behold, he should not confide in his Sins : [i. e. the good Angels, which above chap. 1. verse 6. are called the sonnes of God, i. e. angels, 4. 18. his servants and 1 *Tim.* 5. 21. the clest Angels, they are called holy, because they do perfectly execute the will of God, *Psal.* 103. 20. *Matthew* 6. 10. and consequently perfectly

him. See above chap. 4. on verse 18.] and the heavens [i. e. the aforesaid good Angels, which have their dwelling-place in heaven ; for which cause they are likewise called the Angels of heaven *Matt.* 24. 36. and are said there to behold the face of the heavenly Father, *Matt.* 18. 10.] are not pure in his eyes.

16. How much more is a man [viz. or homo, See above chap. 12. on verse 10. but it seemeth that *Elihu* doth rather make use here of the word man [viz.] to give *Job* a touch thereof] abominable and stinking, which drinketh in iniquity like water ? [i. e. committeth evil and iniquity as eagerly and excessively as men and beasts being dry and thirsty, doe long to drink and quench their thirst. Compare below 34. 7. and *Proverbs* 26. 6.]

17. I shall shew thee [viz. that it is true, what I said, that only the wicked are destroyed of God. See above chap. 4. on vers. 8.] hearken unto me : and that which I have seen, that will I relate. [Otherwise, For I have seen this, therefore will I relate it.]

18. When the wife have declared, and was not hidden before their fathers ; [understand the fathers of those wife ones, the fence being, that the wife had received it from hand to hand, and heard it of their fore-fathers.] from hand to hand, and heard it of their fore-fathers.]

19. To whom alone the land was given : [viz. by the people of the land, for to govern the same by their wisdom, and great authority ; for unto such was the Government of Countries in former times committed and entrusted.] and through whose midst no stranger passed [i. e. through whose Country there was no hostile passing or thorough-fare of any strange or foreign life passing or thorough-fare of any strange or foreign Nation.] The meaning is, that those wife did so well govern, that their Country was not touched, nor accompanied by any foreign forces. Or, no strangers, i. e. such as brought any other, or strange doctrine into the land, besides that which those wife Patriarchs did teach therein.]

20. The wicked gus himself [viz.] to pain at all dates, [i. e. all his life long, *Elihu* beginneth here to relate what doctrine, or instruction those ancient and wife men had left behind them, much agreeing with that which he had propounded before chap. 5. 3. &c. and his meaning is. Although the wicked prosper in this world, nevertheless they are unhappy still, by reason of the inward disquietness, and perpetual vexation of their minds]

and [few] years in number [Heb. a number of years, instead of years of number, i. e. few ; such as are soon told, as *Gen.* 34. 30. See the annotation] are laid up for the Tyrant. [viz. in Gods eternal decree, which is hid and kept secret from men. The fence of this verse is, That the wicked lies under a two fold plague in this life, the one that he is never at rest or quiet in his worldly prosperity ; the other, that both his life, and his prosperity are of no long continuance. Others translate the latter part of the verse in this manner ; and the number of years, to wit, of his life, is hid before the Tyrant.]

21. The sound of terrors is in his ears : [viz. which his conscience doth haunt him with, setting his wickedness before him, and threatening him with Gods righteous Judgement. Compare *Levit.* 26. 36. and *Deut.* 28. 65.] in peace it self, [i. e. in the midst of his prosperity and rest. See of the word peace, *Gen.* 37. on v. 14.] the destroyer cometh upon him.

22. He believeth not that he shall return again out of the darkness. [i. e. out of his sufferings and adversities. See *Gen.* 15. on verse 12. So below in the sequel and verse 30.] but that he is laid in wait for, for the sword [i. e. he is persuaded that some day he will wait for, to put him to a violent death.]

23. He rageth to and fro for bread, where it may be, [i. e. he is in continual disquietness, toiling and moiling for his livelihood, and bodily provision] he knoweth [i. e. in the interim he is convinced of it in his own minde] that the day of darkness [i. e. the time of adversity, trouble and destruction. Compare below 30.

16. and the annotation thereupon.] is ready at his hand ; [i. e. very near him, so that he must expect and cannot avoid it.]

24. Anguish and distress affright him : it doth overpower him [the distress namely] like a King ready to battle. [It is conceived that the Hebrew word *Chidor*, which is found no where else but here, is much the same with *Calidar*, signifying a ball, *Isaiah* 22. 18. and that *Chidor* should signify nothing else, but an host, or army, marshalled in the round figure, circular or oval, as they were wont in those days to order their Battalions.]

25. For he stretched out his hand against God, and he fetcheth himself violently against the Almighty. [i. e. he puts himself with all his might against God, by a daring opposition and presumptuous carriage, provoking him, by all manner of abominations, and oppressing other men, but especially the godly, with all manner of wrong and violence, without any aw or fear of God, whose Judgments he thinks he shall be able well enough to turn away from him by mere force, and the strength of his own power. Comp. *Lev.* 26. 21. *Nim.* 15. 13. and the annot. of the name *Almighty*. See *Genesis* 17. on v. 11.]

26. He runneth on against him [God namely] with the neck, [viz. lifted up and stretched out, as haughty, presumptuous and all-daring persons use to do.] with his thick high elevated beard. [i. e. with his armes of power, his vast power, and all the outward means, as his command. Heb. with the thicknes, (and) height, or backs of his shields.]

27. Because he covered his face with his fat ; [i. e. fed and farned his body, by all manner of dainties, glutony and luxury, caring and provoking for nothing but his belly. Compare *Psalms* 17. 10. and 73. 10.] and : dole wrinkles about the waste-gus. [The Hebrew word doth signify the guts called *Tib* by the Latines, and rendered by us *waste-gus*. *Levit.* 33. 4. see the annot. there.]

28. And hath inhabited destroyed Cities, [viz. having rebuiled and raised them up again, by his power, to get himself a name, and to make his power and greatness appear. See above chap. 3. verse 14.] and [he] houses that were not inhabited, which were ready to become [stone] heaps.

29. He shall not grow rich, [viz. for any long time, for his goods shall not cleave to him ; as the following words declare it] and his substance shall not subsist ; and their perfection shall not spread in self abroad upon the earth. [i. e. the glory, riches, and great estate of the wicked, whereby they seem very perfect and accomplished shall not thrive long.]

30. He shall not withdraw from the darkness, [viz. of troubles and perplexities, being once environed with them. See above on verse 22.] the flame shall dry up his sprouting : [the flame namely of plagues and adversities. So *Isaiah* 29. 6. & 43. 2. *Jer.* 48. 45. *Lam.* 2. 3.] he shall give away [i. e. decay, and be reduced to nothing ; or he shall be forced to recede and withdraw from him, against whom he had set himself. See above vers. 25.] through the blowing of his mouth. [i. e. through the wrath of God. See above v. 9. and the annotation.]

31. Let him not trust in vanity : [i. e. in any of these things, which do so falsely waite and perish, as Honour, State, Riches, Forts, Cities, Men, &c. Thus the word vanity is taken *Psalms* 62. 10. and 139. 37. and 144. 4. *Proverbs* 31. 30. *Romans* 8. 20.] [whereby] he is [seduced] for vanity shall be his recompence. [i. e. vexation, ruin, destruction and emptiness : for this shall be the reward of all the former vanity, consisting in honour, riches, power, &c. that they shall not be able to deliver him out of the hand of God, nay rather shall serve him for destruction. See of this signification of

the word *Envy*, above chap. 7. v. 3. The Hebrew word *revenge* here, doth properly signify *alterations, change, exchange.*

32. *When his day is not yet,* [the day of his death namely, as 1 Samuel 26. 10. *Plum 37. 13.* which he might have attained unto by the course of nature. The meaning is, that the wicked shall suddenly perish by some unexpected misfortune, or be cut off, when he is in the belt pluck of his life, and in very good bodily prosperity.] Compare below chap. 18. 20. and the annotations [there] *thou shalt it [viz. the afore said recompence] be fulfilled, for thy bonds shall not flourish.*

33. *Thou shalt pluck off his unripe grapes, as a Vine, and his blossom thou shalt cast off, as an Olive Tree.* [Oth. (Oth.) *Thou shalt pluck off his unripe grapes, &c.* These similitudes teach, that the expectation of the wicked, whereby they deceive both themselves and others, shall be quite brought to nothing. See above 8. vers 13.]

34. *For the Congregation of the hypocrites groweth solitary.* [See above chap. on verse 13.] *and the fire, [viz. of adversity, plagues and miseries. Thus the word fire is used, Psalm 66. 12. Job. 9. 19. and 26. 11. Ezekiel 30. 8. &c. as the word flame, above v. 30.] de-voureth the tents of the professors.* [i. e. wherein gifts and presents are received, and which are built or reared up and maintained by undue and unwarrantable presents.]

35. *They conceive toil* [Compare above 4. 8.] *and bring forth vanity,* [or iniquity, vice, wrong, naughtiness, and their belly [i. e. their heart. See above on v. 2.] practiseth deceit.]

CHAP. XVI.

Job upbraided his friends, that they are unkind and un-fid Comforters, v. 1, &c. he bewaileth again his wretched condition, 6. although he was innocent of what his friends charged upon him, 17. which he witnesseth he might answer before God himself, 21. notwithstanding that his life was very short here, 22.

Blt Job answered, and said:

2. *I have heard [not only by thee and thy companions, but of others also.] many such things: [viz. as thou hast felt before me, about the ruin and destruction of the wicked.] ye are all troublesome comforters. [Heb. Comforters of toil, or, trouble, above chap. 13. 4. called naughty Physicians. See the annotation there.]*

3. *Shall there be an end of windy words? [Hebr. words of mind. Compare above 15. 2. and see the annotation.] or what hardeneth you, that ye answer [thus]? [i. e. what solid grounds or reasons have ye, that make you so resolved, severe and peremptory in answering me with such answers? That the Hebrew word here, which is so where else is found in this construction, hath the signification of hardening, or strengthening may be gathered by a word of the same root, which signifieth to be strong, or firm, & vigorous. See 1 Kings 2. 8. ab. 6. 25. Mich. 2. 10.]*

4. *Should I likewise speak as ye do, [viz. pretending to be a Comforter.] Otherwise. I might likewise speak as ye do, if, &c. I might heap words, &c. and I might shake, &c.] if your soul were in my soul's stead? [i. e. if your persons were in the place and condition of mine, enduring the same misery which now I do endure. *Soul for person*, see Gen. 12. on v. 5.] should I heap words together against you? and should I shake my head at you? [i. e. scorn and mock you, and show forth the same by shaking of my head at you. See 2 Kings 19. on verse 21. implying that he would not deal so with them: for*

all these kind of questions have a force of denying, as appeareth by the very next verse.]

5. *I should strengthen you with my mouth, and the moving of my lips, should withhold itself. [Or, be withheld, held, or kept in. *Viz.* from to much prating, or making too much stir and ado, as ye now practice against me. Oth. should (you) or (your grief) keep us, or refrain. Or thus; Compassion should withhold my lips.]*

6. *If I speak, my pain is not with-held: [or, kept in,] and if I cease, what goeth there away from me? [i. e. what is my grief the less for it? implying, that whether he speak or held his peace, it was all one, he found no advantage: as if he said, if I do speak my words are mis-contrived, and I am nevertheless judged a wicked man, by reason of my sufferings; and if I hold my peace, I shall be held convicted.]*

7. *Verily, he hath tired me now: [i. e. extremely wearied me with this heavy and manifold affliction,] he, God namely, who had sent all this suffering upon him; whom also presently he directs his speech unto in the words following in the second person being transported with the greatness of his anguish, of the suppressing of the name of God. See above chap. 3. on v. 20. and below here v. 9. Oth. but now it hath tired me, the pain or grief namely, wherof he had spoken in the former verse.] thou hast laid waste my whole congregation, [understand his family, wife, children, friends, retinue, servants, whom the LORD, in several ways, had either bereaved him of, or changed from him. See ab. ch. 1. and 2. item ch. 19. v. 13, 14, 15; &c.]*

8. *That thou hast made me witness, the same is a witness: [i. e. it doth witness of the greatness of my distress and pain, whereby my spirit is to be discomposed, my body doth by little and little, even wear and wither away.] and my leanness [standeth up against me;] it beareth witness to my face. [i. e. openly against me. Compare above chap. 1. vers. 11. as if he said; My wrinkles, lean, dry, and withered body, doth speak against me, like a witness, and taketh part against me with my adversaries. They judging of a mans godliness, or ungodliness, by his temporal and outward estate and condition. Which if it were granted to be so, his miserably diseased and decayed body might well have been a sufficient witness of Gods indignation and vengeance against him.]*

9. *His wrath [Understand the wrath of God. He speaketh again of God in the third person,] teacheth [this is a similitude taken from the Lyons 3. or such like voracious and tearing beasts, the better to express, how fearful it is to fall into the hands of the living God, when he beginneth once to execute the severity of his punishments, Hebrews 10. 31. Compare Psalm 50. 22. Lamentations 3. 10. 11. Holcs 5. 14. and 6. 7.] and he hateth me; [or, sooth hate me remarkably. See Genesis 49. 23. and 50. 15.] he gnaweth over me with his teeth, [the gnawing of the teeth, which is done by biting them together and gnating them the one against the other is a behaviour of such as are filled with execrable rage, and revengefulness. See Psalm 35. 16. and 37. 12. and 112. 10. and Lament. 2. 16. or, of those that are in extremity of pain, torture, or torment, Matthew 8. 2. Luke 13. 28. Here it is attributed to God in the first sense by similitude. To make us the better apprehend the fierceness and fearfulness of his wrath and indignation.] mine adversary sharpeneth his eyes against me. [i. e. calls a fierce and grim look upon me, as if he meant to dart me through with his very eyes and looks, as with the terrible flashes of lightning.]*

10. *They gaze with their mouth against me; [Hemera-tion those instruments or persons whom God made use of, to try him, by all kinds of chastisements; but they should seem; he hath an especial regard here to Eliphaz and*

and his companions who had opened their mouth against him, to condemn him unworthily, as one that was forsaken of God altogether. Compare Psalm 35. 21.] they judge with reproach upon my cheek: [i. e. they scornfully reproach me. See 1 Kings 22. on ver. 24.] they fill themselves together on me. [i. e. they satisfy their anger, or spiteful mind. See the like expression Ezek. 15. 9. and compare the annotation. Oth. They have galled themselves with multitudes against me.]

11. *God hath given me over [Oth. sent me up with the perverse,] as in a hold or prison, for to be plagued and tormented by them.] to the perverse; [i. e. it should seem he meant hereby the Chaldeans and Sabeans, spoken of above chap. 1. vers. 15. and 17.] and hath turned me off into the hands of the wicked. [i. e. made me to fall into their hands.]*

12. *I was at rest, but he hath broken me, [viz. by fire, by winds, by enemies, above chap. 1. 15, 16, 17, 19.] and laid hold by my neck, and dashed me to pieces: [like as a mighty Giant, who apprehending a little weakly man, and gripping him by the neck, doth there-with, fling him to the ground to brain him, and dash him to pieces,] and he hath set me up for a mark to him; [whereto to shoot the arrow of his indignation. Comp. ab. ch. 20.]*

13. *His archers have surrounded me, [Some are of opinion, that by these he meant his wife, friends, and others, who by perverse Judgements, mockings and gibes did greatly multiply his sufferings. Others understand this of his lores, which pierced and tore his skin and flesh all over. It may also generally be taken for all his plagues and sufferings together.] he hath split through my reins, and not spared; he hath powdered me in gall upon the carb. [these are hyperbolical expressions, to show forth the greatness of the sufferings wherewith he was afflicted. The meaning is, that God had not only filled his body, outwardly with fives and bites, & inwardly with pangs and pains; but likewise to pierce and split his spirit with grievous troubles, and cutting perplexities; that it had made him to powre and gush out all his passions and resentments in the great anguish of his senses and agony of his heart.]*

14. *He had broken me with breach upon breach; [Heb. with breach upon the face of breach: implying, that from the very beginning of his suffering hitherto he had had no rest at all, not so much as to breath once a little; but that the plagues had still heaped themselves upon him, one in the neck of another, without intermission hitherto, and without ceasing yet, to fall upon him.] he hath run on against me like a mighty one. [i. e. like as a mighty, terrible, and strongly-armed man of war would or could do.]*

15. *I have bowed a sack over my skin, [Understand the sack (or sack-cloth) which he put on over his skin, when he heard all those sad tidings of the loss of his Cattel and Children. The fence is, that the same sack was cleaving now so fast to his skin, by means of the running sores and clammy matter all the skin over, that it seemed to be even sowed on upon him.] I have put my horn in the dust [i. e. I have soyled or stained mine honour, power and authority, the same is reduced to nothing, and changed into shame, contempt, reproach and poverty. Thus the word horn is taken for honour, might, greatness, power and authority. See Deuteronomy 33. on ver. 17. as the word, dust, for shame, contempt, hardship, despicableness, want of ability, low and weak condition. See 1 Kings 16. on v. 2. Or, by the horn may be understood (by way of similitude from Beasts) the head, which in their mournings of old they strove with dust.]*

16. *My face is altogether bedaubed [or, soiled, & smeared, or smutched. The Hebrew word doth signify filth that comes from moisture, which is troubled and*

stirred about, Psalm 46. 4. and 75. 9.] of weeping, and the shadow of death [i. e. a very thick darkness, such as useth to seize on men, when they are even ready to dy. See the annotation above ch. 3. on v. 5. and 10. on ver. 21.] is ever mine eye-lids; [i. e. meaning, that his sight was made exceeding dim, by reason of his great grief and abundant weeping.]

17. *When yet there is no violence in my hand, and my prayer is pure. [The fence is, that he had not wronged his neighbour, and had served God uprightly. Prayer is the chiefest part of Gods worship.]*

18. *O Earth [Here he taketh the earth to witness of his innocency and piety, mentioned before; wishing, that if he had committed any wrong or violence, by bloodshed against his neighbour, as his friends laid to his charge, that God would reveal it, and bring it to light, causing the earth to discover the same.] cover not [the earth is laid to cover the blood, when as wrong violence and murder, remain concealed and unpunished. Contrarily, not to cover it, when they are revealed and punished. Compare Gen. 4. 10. 21. Isaiah 26. 21. Ezekiel 24. 7.] my blood; [i. e. that which at any time I may have shed wrongfully.] and let there be no place for mystery; [i. e. I wish that my prayer may not be heard, if to be I am such as my friends do describe and point me.]*

19. *Now also, behold, my witness is in heaven [he meant God who was able to give a perfect testimony of his conscience, and guiltlessness, and him he calleth immediately against his other or second witness; for he saith the same thing twice.] and my witness in the heights; [i. e. in the highest place, or highest heavens. Compare below 25. 2. and 31. 2. Psalm 148. 1. Mat. 21. 9. Luke 2. 14.]*

20. *My friends are my deriders: (ye) mine eye droppeth to God; [i. e. waiteth upon God with fervent tears, for to bring my righteous cause to light once wherefore also I call upon him without ceasing. Compare Psalm 69. 4.]*

21. *Oh that one might plead for a man with God, as [Heb. and,] [see above chap. 5. on verse 7.] a child of man [i. e. a man (homo) see 1 Kings. 8. on v. 39.] for his friend!*

22. *For (but a few) years in number are to come (yet) [Hebr. years of number, i. e. few years, namely of my life. See Genesis 34. on ver. 30. Item ab. ch. 15. v. 20. it is as much, as if he said;] what do I wish to plead with God? It is in vain, for I must dye ere long. Oth. for the numbering of years shall come on; as if Job gave the reason here, why he was so desirous to enter into mutual plea with God, namely, because his life was near to its end, and he would gladly have this controversy ended, before he died,] and I shall pass the path, (through which) I shall not return again. [Oth. Thus. The path is there; I shall not return, I shall be gone.]*

CHAP. XVII.

Job returneth again to his complaint over his miserable life v. 1, &c. and yunkind friends, 3. he appeareth from his friends to God, 5. he sheweth what usually doth accompany great misery and adversity, 6. exhorteth his friends to judge and speak better, 10. he doth not hope to recover of his disease, but to dy, 11.

My Spirit [Understand here by the word Spirit the living powers and faculties of man. See 1 King 10. on v. 5.] is wasted, [i. e. consumed, spent, and perished. Oth. weakened, or pulled off; viz. from the body] my days are extinguished [i. e. the daies of my life are brought near to an end. He compareth his life to a light of a lamp or candle, that usually by degrees to

nothing.] *the graces are before me, [i. e. they are ready as it were, for me; so that there seemeth nothing to remain, but my dying, my life being thus melted away and utterly consumed. Compare Psalm 38. 4, 5, 6.]*

2. *Are not mockers by me, [understand, not properly mockers of his sufferings, but of his words and sayings. Compare below 21. 3. Other mockings, namely whereby they taunt and abuse me.] and doth (not) mine eye lodge (all) night in their bitterness? [i. e. are not my thoughts, so troubled with the discourses wherewith they made my life bitter unto me, that I seek mine eyes open all the night, and make me loafe my sleep? He sheweth the reason, why the powers and faculties of his life, did wear away and decay thus by degrees, viz. because of his friends grieving him with their perverse judgment, and bitter inventions.]*

3. *Set down I pray, [viz. a pledge, or assurance. Job turneth himself to God, wishing that he might plead with God about that controverſie, which he had with his friends, that so he might defend the right of his cause before himself. Compare above 16. 21.] put me (in) a surety with thee: [viz. who shall promise in thy behalf, that thou wilt enter into plea with me, and firmly stand to what shall be found right and equitable.] who shall he be? that my hand may be struck into. [viz. by the Surety, in alluſion of what he shall promise in thy behalf. This was an usual custom among such as in their dealings together, mutually pledged and engaged faith and truth one to another. See Pro 6. 1, & 11. 15, & 17. 18, & 22. 26.]*

4. *For thou haſte hid their heart from prudent understanding: [Oth. thou haſt hid the understanding before their heart. He speaketh of his friends, which comforted him without understanding very indifferently. To cover, or hide the heart from the understanding is as much as to cause, that the heart shall not comprehend true wisdom.] therefore thou shalt not exalt them. [viz. to give them the uppehand of me in this quarrel, and much lets yet, that they should be my Judges, but that rather oppoſe and punish them.]*

5. *He that rebelleth (ought) to friends with soothing, [Job, it seemeth, would prevent here, what his friends might object to him, saying, It appeareth that thou doest therefore content us, because we reprove thee; wilt thou then that we soothe and flatter thee? Job answereth, he doth desire no such thing, God being an enemy to flatterers: or he threatneth his friends here; because they took upon them to maintain Gods cause, more for the respect to Gods person, than by a judicious apprehending of the matter it self. Above chap. 12. 7, and also because they seemed to flatter him (Job himself) by promising him temporal blessings if he did but repent. See above 5. 20, 21, &c. and 8. 5, &c. and 11. 15, 16, &c.] even his childrens eyes shall fall. [i. e. not only himself, but his posterity also shall be forsaken and punished, by the just Judgement of God.]*

6. *But he [viz. God] hath set me for a By-word to the Nations: [i. e. a common tale and story, which is in every mans mouth, by reason of the trouble and reproach that lies upon me] so that I am drum-beating before (every ones) face. [i. e. a vulgar and obvious pastime every where, an object and matter of gazing, contempt and mockery.]*

7. *Therefore mine eye is made dim [he will say, that the powers and faculties of his senses, together with the strength of his body, and the countenance of his face was much spent and mortified. Compare Psalm 6. 9.] through vexation. [i. e. by reason of the excessive trouble and diftemp of my minde.] and all my members [Other imaginations] are like a Shadow.*

8. *The upright shall be abolished over this: [viz.*

that I, being godly, am nevertheless so fearfully punished of God, and so vilely contemned of men,] and the innocents shall rise up against the hypocrite. [See above chap. 8. on v. 12. Namely to reſtit and oppoſe him in his evil conceit. For, howbeit that the godly are amazed sometimes at the prosperity of the wicked, and the adversity of those that fear God; yet they forbear not to contradict and refute the hypocrites, which draw such false conclusions from thence, for the denying of Gods Providence, and the despising of all true Godliness.]

9. *And the righteous shall keep his way: [i. e. not recede or slide back from godly practice, for any adversity, that befalleth himself or other godly people. Thus Job sheweth, that he did not lessen or diminish, thus lets take away the fear of God by his arguments with Eliphaz had upbraided him, above chap. 15. 4.] and he that is pure of hands, [i. e. he that doth not trespass against the Law of God by outward practice. See Gen. 20. on verse 5. He maketh mention of the outward cleanliness, the same being a proof and sign of the inward, from which it is inseparable.] shall increase in strength. [Heb. shall add strength, i. e. increase and proceed in strength, growing daily more and more in faith and hope, and being armed and animated thereby against all manner of Croſſes, Troubles, and Contempt of men.]*

10. *But yet all of you, [Heb. they all, so likewise 1 Kings 22. 28. Mich 1. 2, &c. It is a permutation or change of the persons. He turneth his speech to his friends, whom he exhorted to repent them of their perverſe Judgment, and evil speaking.] turn again and come now. [viz. to harken unto my words, which shall hold forth true and solid doctrine to you.] for I find none wise among you.*

11. *My dayes are passed by, my thoughts, [which I had of coming forth again out of this misery, and being restored to my former condition] the passions of my heart, [i. e. which thoughts or cogitations of my heart had in possession, and held them as dear and delightful as a man would do his inheritance.] are plucked up.*

12. *The night they change into the day, [Understand his friends, who were the cause that he could take no rest by night, through the ruminating and examining of their sayings. Or, we may understand his forelaid thoughts, spoken of in the former verses. Compare above 7. verse 3, and 4.] the light [understand the light of the day, caused by the rising of the Sun. So below verse 24. 14. hence the word light: is taken for the Sun, below 25. 3, and 31. 26. See the annotation there.] is near (sheeving down) [i. e. short, and almost spent.] by reason of the darkness. [i. e. by reason of the misery, that is come upon me, See Genesis 15. on verse 12. The sentence, That the day did hastily wear away with him, without having any ease, or refreshing in it; and that by reason of the great sufferings, which from all sides distressed and vexed him.]*

13. *If I wait, [viz. for a change of this my sad condition into a happy one here beneath yet; as ye would fain make me believe and hope for. He reſteth upon that, which they had promised unto him, of the outward prosperity which he might enjoy yet in this life. See above 8. 5, & 11. 15, 16, 17.] the grave shall be my house [as if he said, how shall I hope for any happiness here? I can expect nothing but death, and consequently my habitation in the grave, comp. ab. v. 1.] I shall praise my bed in the darkness. [i. e. in the grave, which is likewise called a land of darkness, above ch. 10. 21.]*

14. *To the ditch I call, thou art my Father; to the worms, thou art my brother, and my Sister. [I call forth shortly take up my abode in the grave, with and among the*

worms; even as children dwell with their father, mother and other kindred,

15. *Where then should my expectation be? [as if he said: sure no man, and so in the sequel, Who shall see, i. e. no man, no body shall, it is all but vain and idle talk, what ye do entertain, and feed me withall: by his expectation he meant the happiness which, according to their saying, he might yet expect and look for here.] Yea mine expectation, who shall behold it.*

16. *They shall defend [viz. both the expecting and the beholding thereof: or, he useth the plural number here, thereby to comprize all manner of hope and expectation, concerning this life.] With the hand-burrows of the grave, [i. e. with the Bear, wherewith the dead body, or corpse is carried to the grave, Oth. into the grave. Oth. to the graves of the grave, i. e. into the grave. Oth. to the grave of the grave. [When there shall be rest together and hold of the grave. [When there shall be rest together (viz. with other men) in the dust. [or, in regard (my) rest (all) together shall be in the dust, viz. very shortly or suddenly: that is to say, Seeing I shall go down into the graves; and enjoy no rest, but there.]*

CHAP. XVIII.

Bildad saith to Job for talking much, v. 1. &c. for his darings, 3. and anger, 4. he recometh the judgements of God, that fall upon the wicked, 5. to the terror of them that come after, 20. he concludeth with an asseveration of his discourse, 21.

Then answered Bildad the Subite, and said:

2. *How long is it, (ere) you will make an end of words? [i. e. how long will it be yet, ere ye make an end of your discourse? Hebr. For ends to words? Bildad, as is conceived by many, doth speak to Job here in the plural number, comprehending together with him some of the flanders by that were of his mind and maintained his defence. Others are of opinion, that he addresseth his speech to Job and his own companions Eliphaz and Zophar together, checking them jointly of two things, 1. that they were too long in their disputes, 2. that they did not duly weigh one anothers arguments, before they answered the same. Others think, that he only tareth his two friends here, for making too many words, and yet not regarding Job with grounds sufficient.] Mark ye, [or, attend, give heed to, viz. the whole matter. So the Hebrew word is likewise taken, Eze. 8. 15, Nehem. 13. 17. Prov. 7. 7. Oth. make (us) to understand, and then shall we speak.]*

3. *Wherefore are we counted [viz. I, my self, and your two companions] As beasts? [i. e. as dull, silly men, without understanding. He seemeth to reflect upon what Job had said, above chap. 12. 7. and 17. 3. 9.] And are unclean [as conceived of ignorance and perſeſſes, he seemed to have a regard to what Job had said, above chap. 17. v. 4. and 10.] In your eyes? [i. e. in Jobs judgement and account, together with theirs that held with him. To be in a mans eyes, is, to be accounted, or held for such and such in his judgement. So below chap. 19. 15, and 32. 1. Prov. 3. 7. Isa. 5. 21. &c. compare Levit. 13. 5, and the Annot.]*

4. *Oth. that search his soul through his anger: [the speaker of Job in the third person: whom prudent is in Jobs judgement and account, together with theirs that held with him. To be in a mans eyes, is, to be accounted, or held for such and such in his judgement. So below chap. 19. 15, and 32. 1. Prov. 3. 7. Isa. 5. 21. &c. compare Levit. 13. 5, and the Annot.]*

5. *Oth. that search his soul through his anger: [the speaker of Job in the third person: whom prudent is in Jobs judgement and account, together with theirs that held with him. To be in a mans eyes, is, to be accounted, or held for such and such in his judgement. So below chap. 19. 15, and 32. 1. Prov. 3. 7. Isa. 5. 21. &c. compare Levit. 13. 5, and the Annot.]*

punishing the wicked and blessing the godly, which could no more cease, then the world be forsaken and the rocks removed?]

5. *The light of the wicked shall be extinguished, [as if he said, for all thy ginsaying it holds true and sure enough, that the wicked are punished: and consequently, thou being now punished, yea most fearfully deprived and turned out of all thy welfare, that thou art a wicked man indeed. By the light of the wicked he understandeth their prosperity in this life, consisting in honour, power, wealth, health, joy and pleasure, which many of them do enjoy here on Earth. The word light is taken for all manner of prosperity and joy. See Eze. 8. 16, & 22. 28, & 30. 26, & 38. 25, Psal. 97. 11. Prov. 13. 9. Isa. 59. 9. &c. Compare here with above chap. 11. on v. 17.] And the spark of his fire shall not glister, [his, i. e. the wicked, or of every one of them. The fence is, he shall not enjoy the fruition of the least of his wealth or welfare. The word fire here doth signifie the same thing, that light doth, i. e. outward success, prosperity and happiness. Compare Gen. 15. on v. 17.]*

6. *The light [See the precedent verse.] shall grow dark in his Tent [i. e. dwelling place, and so in the sequel, see 2 Kings 13. on v. 5.] And his lamp shall be put out over him [understand the same thing, that is said of the light in the former v. and so Psal. 18. 29. Prov. 13. 9. and 20. 20.]*

7. *The steps of his might shall be straightened; [i. e. the strong and great success of his temporal power, and prosperity shall be cubed and weakened, that he shall not be able to mount so high or spread so far, as to enlarge and extend his power according to his unlimited and haughty presumption.] And his counsel shall throw him down. [i. e. he shall perish by his own devices, plots and practices.]*

8. *For with his feet he shall be cast into the net. [Oth. by his feet: i. e. he shall run and entangle himself by his own ways and wiles into or upon such dangers, as by the just judgement of God shall be prepared for him.] And shall walk in the revealed yam. [i. e. he shall be in a thousand straightens continually.]*

9. *The snare shall take him by the heels; [Oth. He shall apprehend the snare with his feet. i. e. by his own unadvisedness shall he put and entangle his foot into the snare.] The high-way robber shall subdue him. [See above chap. 5. on v. 5.]*

10. *His gins are hid in the earth; [i. e. by Gods secret and righteous judgement so disposed that he must be taken by, and perish in it.] And his trap upon the path. [It is conceived that the Hebrew word rendered trap here doth signify a certain trap or engine which is set or spread by the way, to take birds or other creatures with.]*

11. *The troubles [viz. of conscience within and other outward ones, which God maketh use of to plague the wicked withall] shall afflict him round about, and enter him upon his feet [i. e. for him on his legs chasing him up and down through the multitude of his distracted thoughts, which shall pierce his heart through from within. See Isa. 57. 20, 21.]*

12. *His might [understand hereby, all that, whereby he hath any power and authority among men] shall be hunger-bitten; [i. e. grow very faint and impotent, decay and come to nothing, Hungry or hunger-bitten, such are called, as are in any want, distress, or disability. Compare 1 Sam. 2. 5, Psal. 107. 9, 36. Isa. 32. 6. Luke 1. 53.] And destruction is ready at his side, [i. e. very near, or round about him.]*

13. *The first-born of death [i. e. a fierce violent and fearful kind of death: for as the first-born was the chiefest among his brethren, and had most authority among them, so the first-born of death is called, that*

kind of death, which of all others is the most violent and terrible. So *Ishab* calleth the *first-born of the poor* those that were the poorest of all, *Ish. 14. 30.* Or, by the *first-born of death* may be understood the Devils, having the power of death, *Heb. 2. 14.* *Shall devour the graves of his holies* [understand the bones, whereby the skin is kept in plight and the whole frame of the body fully sustained and supported. *Oth. members,* or the *branches* i. e. the veins and sinews which are spread all over the body like twigs and branches, the Hebrew word hath various significations.] *Its graves he shall devour.*

14. *His confidence* [i. e. whatsoever he relied upon. So the word confidence is taken above chap. 8. 14. and 31. 24. *Prov. 25. 19.*] *Shall be plucked out of his tent* [Compare above 8. 13. 14. 15.] *This shall make him to slip.* [or, *thou shalt make him to slip,* speaking to God.] *Unto the King of terrors.* [thus death is called, because nothing terrified the wicked more. Or, we may understand the greatest and most fearful terror, as in the former verse by the *first-born of death* there is understood a most fearful and terrible death. Also the Devil himself may be understood hereby, whose dominion is full of terror, frights and slavery, *Heb. 2. 15.*]

15. *It shall dwell in his tent,* [that terror namely, or every one of those terrors. See 1 Kings 22. on v. 15.] *Where it is not his* [Heb. *without being his,* i. e. where it doth not properly belong unto him, viz. for that he had no set it up, by his own honest means, but with the substance which he violently or fraudulently took from others.] *His dwelling shall be overspread with brimstone.* [This seemeth to be a threatening of drought and barrenness of the land, *Deut. 29. 23. Isa. 34. 9.* It may likewise have a regard to the judgement that fell upon *Sodom* and *Gomorrah*, *Gen. 19. 24.* and to put it the nearer home to Job, he seemeth to point at that, which had befallen his own Servants and sleep, they being devoured by fire from heaven, above 1. 16.]

16. *From beneath his roots shall withers, and from above his branches shall be cut off.* [i. e. he shall perish utterly and altogether, like a tree whose root doth wither, and branches are cut off. The Hebrew word rendered *branch* here is likewise used in that signification, above chap. 14. 9. and below chap. 29. 19. and *Ish. 27. 10.*]

17. *His remembrance shall perish from the earth, and he shall have no name upon the streets* [Heb. *upon the face of the streets* i. e. he shall not have the repute or fame, or renown of a good and honest man, among others in publick, and in common meetings or assemblies.]

18. *They shall thrust him* [Heb. *they shall drive, or expel him,* i. e. he shall be driven, or one shall drive him, See above 4. on v. 19.] *From the light,* [viz. of this life, or out of all his dignities, prosperity, wealth and welfare. See above on v. 4.] *Into the darkness* [viz. of death and hell, as the following words seem to import. See the like example in the rich glutton, *Luke 16. 23.* *Oth. the word darkness* may be taken here for adversity and misery. See *Gen. 15. on v. 12.* *And they shall chase him out of the world.*]

19. *He shall have no son nor nephew* [or grand-child] *among his people:* and none shall be left remaining in his dwellings.

20. *The posterity shall be abashed,* [understand these that shall live after him] *Over his day.* [i. e. the day of his ruine and destruction, wherein God appointed to execute his just judgement against him. *Sol. 2. 21. 25.* and thus by a humane day there is to be understood a humane judgement, 1 Cor. 4. 3. Compare above chap. 15. 32. and the annot. *Or, the precedent.* i. e. those that were before the posterity, and not only liv'd, but when he was in the height of his prosperity, and survived likewise his downfall end and utter destruction.] *Shall be seized with horror.* [The Hebrew word doth

signify such a kind of horror, as makes a mans heart stand on end. So *Ezek. 27. 35.* and 32. 10. The fence is expressed above chap. 4. 15.]

21. *Perish such are the habitations of the perverse* [man] *and this is the place* [i. e. the state and condition. Compare above 8. the annot. on v. 18.] *(Of him who) doth not know God* [i. e. that doth not regard God, nor care to have a right knowledge of his being, will and workings; to the end that he might please and serve him. Compare *Exod. 5. 2. Jud. 2. 10. Psa. 79. 6. 2 Thes. 1. 8.*]

CHAP. XIX.

Job finds fault with his friends for their being unwill and unmerciful towards him, v. 1. &c. and having no regard to his sufferings, 6. wherein he seemed to be forsaken, 7. he describeth the greatness and variety of his sufferings, 8. exhorteth his friends to have compassion on him, 21. willeth, that his sufferings and his words, uttered therein, might be recorded for ever, 23. he comforteth himself with his Redeemer and the Resurrection of the body, 25. exhorteth his friends to their duty, 28.

Bill Tob answered, and said;

2. *How long will ye make sad my soul, and bruis me with words?* [i. e. disturb and dull me with your prating and babbling. Or, oppress me with groundless and hostile charges.]

3. *Ye have put me to shame now ten times* [i. e. very often a certain number for an uncertain: and thus the number of ten is often used. See *Gen. 3. on v. 7.* *Ye are not ashamed, ye burden your selves against me.* [or, grow stiff, in that ye contend so impudently and obstinately towards me. *Oth. ew. That ye carry your selves so strangely towards me.*]

4. *But also, be it indeed,* that I have erred; [i. e. admit, put case, that through mistake, or weakness I may have slipped, or forgone my self.] *Mine error shall carry (all) night with me.* [i. e. my fault, if any there be, doth touch my self, not you: ye need not trouble your selves for the same, let me alone and unmolested; that I may reconcile my self with God, and wait on the issue, without going on thus to revile and slander me.]

5. *If indeed ye exact your selves against me,* [or, make your selves great, i. e. are proudly and spitefully set against me with big words and bitter insultings. The Hebrew word is likewise so taken, *Psa. 35. 25. Jerem. 48. 26. Lam. 1. 9. Ezek. 35. 13. Zeph. 2. 8.*] *And drive my reproach against me:* [i. e. goabout with such eager contending to convince me of that whereof I should be ashamed, or which is accompanied, or will be followed with my reproach. *Reproach*, for that which causeth it. Compare below chap. 20. 3. and the annotation upon the word *shaming.*]

6. *Know now that God hath overthrown me;* [or, bowed me, i. e. by manifold afflictions wholly beaten down and ruined me. He would have his friends to consider that he was humbled in an extraordinary manner by the hand of God, and therefore they should rather commiserate & comfort him; then fall out with him for reproachfully, and aggravate his affliction with passing such perverse judgement upon it. Compare chap. 6. v. 11. 14. 15. 16.] *And surrounded me (with) his net.* [or, over me, i. e. he hath so environed and compassed me with all manner of plagues and miseries, that I am not able to make an escape, just as if I were beset round about with snares, that cannot be avoided. See of the same comparison above chap. 18. 8. and below 22. 10. *Item Lam. 1. 13. Ezek. 12. 13. and 32. 3. Hof. 7. 12.*]

7. *Behold I call violence,* [i. e. I proceed, that I am violently

violently deal withal, that notwithstanding my piety, I am so vigorously punished by God, and so reproachfully condemned and mocked by his friends; ye appealing to God cannot be heard nor helped. See the like expressions, *Jer. 20. 8. Hab. 1. 2.* *Ye am not heard:* i. e. ye are not, yet there is no right, [viz. neither before nor after, whereby my cause might be pleaded, and come to some issue, that I might be delivered at length out of this misery. Thus the guilty are sometimes in a manner forsaken under their crosses, because not feeling the present assistance of God, they seem to faint even to despair under the burden of their afflictions, *Psa. 13. 2. and 88. 15. Lam. 3. 8. Hab. 1. 2.* Which happened likewise to Christ himself, the head of the faithful, *Psa. 22. 3.*]

8. *He hath maled up my ways,* [Compare with this above chap. 3. 23. and *Lam. 3. 7. 9.* The meaning is that he was wrong about to be gait and hemed in with all manner of misery, that he saw not the least gap for any escape. Compare above v. 6. the last annot. and *Hof. 2. 5.* that I cannot pass through: and over my paths hath he for darkness.] [Compare above chap. 3. on v. 23.]

9. *Mine honour he hath plucked off from me,* [i. e. he hath dispossessed and bereaved me of all my former estate, means, worth and authority. The word honour is taken in this sense, *Psa. 7. 6. Isa. 16. 14. and 21. 16.* Compare *Gen. 31. on v. 1.* *And the Crown of my head he hath taken away,* [understand by the Crown, whatsoever level him for his glory, and ornament. So this word is taken, below chap. 31. 36. *Prov. 4. 9. and 12. 4. and 14. 24. and 16. 31. and 17. 6. Lam. 5. 16. Ezek. 21. 26.*]

10. *He hath broken me down round about,* [understand this of the loss of his goods, which he had succeeded on all hands.] *so that I pass away* [i. e. go to decay and perish.] *And hath removed* [Heb. *made to decay.*] *Mine expectation,* [understand hereby the hope of his temporal prosperity in this life; for as to the hope of his everlasting welfare, he ever cleaved fast to that, as is to be seen, above chap. 13. 15. 16. and below in this chap. v. 25. 26. 27.] *Like a tree.* [i. e. he hath taken me up by the roots and carryed me away: for as there is no hope for a tree, that is rooted up, and left so, that ever he should grow and flourish again; so faith Jobs, he was put out of all temporal welfare, that there was no hope left for his recovering.]

11. *Defiled, he hath kindled his anger against me, and accused me by him, as his enemies.* [thus the flesh judgeth, when God doth but try and chastise his children. So above chapter 13. on verse 24.]

12. *His troops are arrive together* [hereby he understandeth the manifold plagues and troubles, that were come upon him, above chap. 1. 1. and 2. ye his friends themselves, who by their perverse judging, and bitter speaking did very much afflict and vex him, above v. 2. and 3.] *And have made plain their way against me.* [viz. accord to the manner of hoats and armies, who being about to subdue a City by siege, lay all the rubbs and obstacles level round about it, for to facilitate their passage and communication, and the better to make their approaches for the speedy reducing and mastering of the City. Heb. properly raised up.] *And have besieged themselves round about my Tent.*

13. *My brethren he hath put far away from me:* [understand his carnal kindred, or the spiritual also, from whom, because of the unity of faith he might have expected some brotherly consolation. See *Gen. 13. on v. 8.* *And those that know me, assuredly they are estranged from me.* [i. e. without all peradventure, as it doth plainly appear now. *Oth. only they estrange themselves from me,* i. e. they knew not how to do him any other service in this sad condition of his, but to clichev

and shun him, as not knowing by what means to help him.]

14. *My near (friends) cease:* [Oth. *fail,* viz. to visit me and comfort me, and to show me that reciprocal kindness, which one friend doth owe to another, in such straits.] *And my acquaintance forget me.*

15. *My household (or, the inhabitants of my house) or those which converse in my house.* The Hebrew word seemeth to be general; betokening not only those that are constant inhabitants of the house, and of the household; but those also which repair to it and converse, there as good friends & acquaintance.] *And my serving-maids count me a stranger.* *I am a forreiner in their eyes.* [i. e. they hold and count me for one that hath no relation to them, and with whom they have nothing to do. See above chap. 18. on v. 3.]

16. *I called my servant and he answered me not:* *I besought him with my mouth,* [viz. that he would do some thing for me. He did not only bid him as Master of the family, but intreated him likewise as one of his equals.]

17. *My breath is strange to my wife:* [Heb. *My spirit* So above 9. 18. The sense is that his wife turned her self away from him, as from one that had a stinking breath, and consequently did loath and shun him, and refused him all due help and service.] *And I beseech for the children sake of my belly,* [i. e. for that natural affection and tenderness, which I conceived the might have yet unto me, by reason of the children which formerly we had gotten, and brought up together.]

18. *Allo the young children* [thus the Hebrew word is taken, below 21. 11. *Oth. the perverse or unrighteous,* as above chap. 16. v. 11. *Despise me if I arise,* viz. to make them quiet, hold their peace, and cease from evil language. Or else for to allure them unto me with kind and courteous speeches.] *Then do they speak against me.*

19. *All (the) men of my secret Council,* [understand those whom he was wont to trust with his secrets, and to consult with about his most private affairs.] *Do abhor me, and those whom I loved are turned against me.*

20. *My bones cleave to my skin and to my flesh:* [his meaning is, that all the moisture and vigour of his life was so consumed and dried up, that he had but little left him beside the skin, and the bones, which together with the skin, and the small remnant of flesh, stuck out so, that they seemed not to grow there, but to be tyed and fastned together. Compare *Psa. 102. 6.*] *And I am chased with the skin of my teeth.* [that is to say, the LORD had in that manner seized his body, that there was nothing left entire but the skin, which is about the teeth or gummies, or about the lips, which cover the teeth, implying that he was nothing, but a mere skeleton or pack of bones, covered over with the skin, and had scarce any thing whole or found about him, but his mouth to speak withal.]

21. *Have pity on me, have pity on me,* *O ye my friends, for the hand of God hath seized me,* [i. e. extremely afflicted & plagued me in my body, sinfulness and substance. See *Gen. 26. on v. 11.* Thus our Saviour is called, the *seised of God,* *Ish. 53. 4. i. e.* greatly afflicted by God.]

22. *Why do ye persecute me like God,* [i. e. as God doth persecute me, as if ye had or could challenge the same right over me.] *And are not justified with my flesh?* [i. e. why is it not sufficient for you, that my flesh is consumed by my suffering, that ye must needs afflict my spirit too, with your perverse doom and vile slanderings.]

23. *O that* [Heb. *Who shall give that,* and so in the sequel of this verse. See above 11. on v. 8.] *My words were written down, Ob! that they were likewise entrred into a book?*

Nab. 3. 3. Hab. 3. 11.] out of his gall, [understand the inmost part of his body; whereby is implied a mortal plague, as is the destruction of the wicked.] errors shall be upon him.

26. All darkness shall be hid in his hiding-places [by darkness is understood the adversity and wretched estate, which God doth make to come upon him for his wickedness. See Gen. 15. on ver. 12.] Some do understand it; that his hiding-places, where he thought to keep himself close and covered as in the dark, shall be light and discovered. By the hiding places are understood the private corners, and secret places, or means of retiring and sheltering, which the wicked endeavour to find out for the avoiding and escaping of the Judgements of God. The meaning is, That they shall be so far from finding any help or shelter, in them, that therein shall be laid up nothing for them but mischief, and misery. Others there are, which understand hereby the close and hidden Treasures of the wicked, whereof they should not be able to enjoy any thing, but rather find them the means of all manner of trouble and vexation to themselves. See of the Hebrew word, [Psalm 17. 14.] a fire, [understand the wrath and vengeance of God, which is compared to a fire. See Deut. 32. 22. with the annotation] iron [Isaiah 26. 11. Jeremiah 15. 14. Lam. 2. 3.] which is not blown up, [i. e. not kindled by any man, but proceedeth from the just Judgement of God. It should seem, he hath a regard to what is said above chap. 1. 16. This may also be understood of the Judgements of God in general, and of the fire of hell. Compare Isaiah 30. 33.] shall devour him; it shall go ill with the remnant in his tent. [understand his family and posterity, receding in the steps of his wickedness.]

27. The heaven shall reveal his iniquity; and the earth shall raise up her self against him. [The fence is, That all the Creatures Celestial and Terrestrial, spiritual and corporal, animate and inanimate shall be ready to minister and serve God in the executing of his righteous judgements against the wicked.]

28. The income of his house shall be carried away; [i. e. he spent and consumed, meat, waste and perish away.] it shall flow quite away [Heb. he flowings away, or pourings out, in the plural number] in the day of his anger. [Understand the day of the wrath of God: that is to say, the appointed time, wherein God will show forth his indignation, by sending his just judgements abroad; Compare below 24. 1. Proverbs 6. 34. & 11. 4. [Job 12. 13. Lam. 2. 21. Ezek. 22. 24. Zep. 1. 15. Rom. 2. 5.]

29. This is the portion of the wicked man from God, [i. e. the reward, recompence, or punishment appointed by God for the wicked, according to his righteous Judgement. See also below 27. 13. and 31. 2. Psalm 50. 18. [Job 17. 14. and 57. 6.] and the inheritance, [i. e. the same, which before was called the portion, so below 27. 13. and 31. 2.] of his discourses of God. [i. e. of the blasphemous, or reproachful words and discourses, which the wicked utter against God. Oth. of his utterance from God, i. e. from, or by the just judgment, which God hath determined to execute against the wicked.]

CHAP. XXI.

Job desireth a hearing of his friends, v. 1. Etc. giveeth reasons why his spirit is distressed, v. 4. [whereby the wicked are for the most part happy in the world, 7. notwithstanding that they blaspheme God, 14. He doth tell them, 16. nevertheless they are seldom punished in this life, 17. God is righteous, although he doth deal unqually with men, 22. Job prevents the bad judgements

of his friends, which they made about his children, 27. Showeth that the wicked are free here for the most part of all punishments, to the end of their life, 29. berate, jesteth the comfortings of his friends, 34.

But Job answered and said: 2. Hearken, attentively [Heb. hearing hear ye, or hearken, hearken] unto my speeches, and let his [viz.] and holding of your peace and listening heedfully unto me] be your comfortings. [i. e. in stead of the comforts, which ye ought to administer unto me in this my sad discomolate condition.]

3. Bear with me, and I will speak; and after that I shall have spoken (then) break off, [viz. thou Zophar, who by thy balaivels didst break off my discourse before above chap. 20. 2. Job doth hold Zophars answer but for a mockery.]

4. Is my complaint (concerning my self) unto man? [He will say, no: but unto God rather, who only law his conscience, and was able to defend his innocency, men, as his friends, did nothing, but trouble and molest him.] yet if it were for [viz.] that my complaint were addressed unto man, [why should not my spirit be vexed? [seeing men are so unkind to me, that an in such misery & or straightned, distressed, Heb. horned. So, sloveness of the spirit, for distress and anguish of the spirit. Exod. 6. 8. of being vexed, See Jud. 16. on v. 16.]

5. Look upon me, and be ashamed: [through the consideration of my great miseries.] and lay thy hand upon thy mouth, [viz. in sign of being silenced, through the terror which my suffering ought to excite you unto. See of this kinde of speaking Jud. 8. on v. 19. item bel. 29. 9. & 39. 7. Proov. 30. 32.]

6. For, when I think (thereon) [viz. that I must suffer for my sin, being guilty, and many thrive and fare so well that are wicked: as is expressed in the sequ.] then am I troubled: and my flesh laid hold on burrow.

7. Wherefore do the wicked live, grow old, and become mighty in substance?

8. Their seed [i. e. children, posterity. See Gen. 9. on v. 9. & Lev. 21. on v. 15. which in the sequel are called sproutings.] is plentiful with them before their face, and their sproutings [i. e. children, posterity.] are before their eyes.

9. Their houses have peace [Heb. their houses peace, i. e. have peace, or are in peace. See the like expression 2 Samuel 17. 3. and the annotation. Peace, for prosperity and welfare. See Gen. 37. on v. 14.] without fear: and the rod of God is not upon them. [understand God doth not punish nor chastise them. See above chap. 9. on v. 34.]

10. His Bull [The wicked namely, here is a change of the number; for in the three former verses he used the plural, speaking of the wicked, as also in the following verses 11, 12, 13. &c. but here the singular is taken. See Exodus 34. 15. and above chap. 14. 12. &c.] leapt and misbehaved not, his cow calveth, and his cart is not.

11. Their young children they [viz. the wicked] send forth like a flock: [viz. of sheep, or goats. See of the Hebrew word, Genesis 12. on v. 16. The meaning is, that they have many children, which do spread themselves all over the land, to the great comfort and delight of their parents.] and their children are skipping. [for outward pleasure and inward joy, as we see young cattle is wont to do, when they are grazing in fat, full and secured pastures.]

12. They lift up [viz. their feet, or their voices.] with the drum and with the harp: 3. and they rejoice at the sound of the Organs.

13. They spend [or make old] their dates in meat; [viz.

[viz. that of this temporal life, as their state, authority, riches, care and prosperity. See below v. 25. Psalm 204. 28. Provi. 11. 10. Eccles. 6. 3. [Job 1. 19. &c.] and in moment [i. e. on a sudden, without any long and grievous pains to torment them] do they descend into the grave.

14. Nevertheless they say to God, [viz. not so much with the mouth (for shame to utter it) as with the heart which is full of the contempt of Gods name. Compare Psalm 14. 1. and 36. 2. Malachi 3. 14, 15.] Turn from us; for we have no delight in the knowledge of thy name. [See Gen. 18. on v. 19.]

15. What is the Almighty, that we should serve him? [See Exod. 5. 2. Malach. 3. 14.] and what advantage shall we get, to have recourse to him? [viz. by calling upon him, as Jer. 7. 16.]

16. Yet behold their wealth is not in their hand; [i. e. their welfare or prosperity is not in their own power, but only in the gracious blessing of the most high] the Const of the wicked is far from me. [i. e. their intents, purposes and practices. Compare Deut. 32. 28. and above chap. 10. 3. and 18. 7.] Job speaketh here in his own behalf, and doth tell the vanity and wickedness of the unbelieving and ungodly, declaring that he is far from desiring to have any Communion with them.]

17. How often doth it come to pass [He meanteth not very often] that the lamp of the wicked [i. e. his welfare and prosperity] is put out, and that their destruction cometh upon them? that (God) doth distribute pains (unto them) in his anger? [He ganeth indeed, that it happeneth sometimes with the wicked, so as Zophar had intanced, above chap. 20. v. 5. but denieth, that it is the usual and frequent course, much less a constant one. So likewise in the sequel.]

18. That they become like straw before the winds; [Compare below chap. 27. 21. Psalm 1. 4. & 55. 5. [Job 17. 13. & 29. 5. [Job 12. 13.] and like chaff which the whirl-wind scattereth away]

19. That God layeth up his power for his children; [understand the power of the wicked man, that is to say, the punishment, which he deserved by the abuse of his power upon others. Layeth up, i. e. transferreth and with-holdeth the same to bestow it afterwards upon his children, which follow the foot-steps of his wickedness.] Exod. 20. 5. He recolleth upon that, which Zophar had said above chap. 20. 10.] requieth [of the Hebrew word significth not only the requital of kindness for a benefit received, as Ruth. 2. 12. 1. Sam. 24. 20. below 41. 2. but also the requital of punishment for evil deeds, as here and below v. 31. and Jud. 1. 7. 2 Sam. 3. 39. Jer. 32. 18.] him [i. e. the wicked himself in his own portion,] that he take notice of it?

20. That his eyes do see his destruction, and he doth drink of the indignation of the Almighty? [i. e. receive the punishment of Gods indignation] the manner of speaking is taken from this that Gods vengeance is compared to a cup or draught. See Psalm 75. on verse 9.]

21. For what pleasure shall he have after himself in his house [He will say, none sure, in regard that men being dead once, have no knowledge of what happeneth here beneath. Compare above, chap. 14. 21. Job meets with thee here, which might have said upon the former instance; Although the wicked be not punished, during this life, in their own persons, their children at leastwise are sure to be plagued after their death, whereupon Job replieth that that can be no grief to the dead, which have no knowledge of any thing.] when the number of his months is cut off. [i. e. when the appointed time of his life is spent and ended.]

22. Shall men teach God knowledge; [viz. whereby

he might be instructed and come to understand how to govern the world wisely and righteously. Job here preventeth those which might demand, how it could stand with Gods justice, that the wicked should be so gently dealt withall; He answereth, That God doth need no mans instruction, his will being the Supreme rule and square of whatsoever is just and good, and that therefore his Government is altogether as just and righteous, as it is incomprehensible. Compare Genesis 18. 25. above 8. 3. and 34. 12. Rom. 3. 5, 6. & 11. 33, 34.] where (as) he judgeth [i. e. governeth, or judgeth] the high (ones) ? [understand the Angels, and such as are exalted and mighty in the world.]

23. This (man) [He doth tell it how wonderfully God doth govern mankind] dyeth in the strength of his perfection, where he was at full rest and quiet. [i. e. in the very best, and at the highest point of his temporal felicity.]

24. His milk-vessels were full of milk; [understand hereby, that he had the affluence and abundance of all manner of temporal blessings.] and the marrow of his bones was moistened; [understand hereby the health and welfare of his body, as on the contrary by the dryness of the bones, the bodies ill disposition, below 30. 30. Psalm 102. 4.]

25. The other, on the contrary dieth with a bitter soul; [i. e. being full of grief and anguish of heart. Comp. 1 Kin. 4. the annotation on v. 27.] and he hath not eaten, [i. e. not made use of, nor enjoyed. Thus eating is frequently used in Scripture for the getting, use, and fruition, or enjoyment, not only of good things, Prov. 13. 2. Isa. 1. 19. and 55. 1, 2. but also of evil, Prov. 1. 31.] of the good. [viz. of this temporal life, as above v. 13. see the annotation.]

26. They do down together in the dust; [i. e. the one must dye, and not to dye, as well as the other in the grave. Compare Eccles. 9. 2, 3.] and the worms cover them.

27. Behold I know your thoughts, [Job directeth the speech to his friends here, to prevent their thoughts, which they might have about his children.] and the evil imaginations, the Hebrew word doth not only signify in general, all manner of thoughts, as above 17. 4. but likewise in particular evil thoughts, as here, and Prov. 12. 2. and 14. 17. and 24. 8. [Job 32. 7. Sometimes it significth also prudent and well-advised thoughts, as Prov. 1. 4. and 3. 21.] (whereby) ye deal violently against me.

28. For ye will say, [viz. in your hearts] where is the house of the Prince? [some do understand the house of Jobs eldest son here, which being ruined and overthrowen by the tempestuous wind, above v. 19. it should seem Jobs friends concluded there, that that son had been a wicked man. Others understand it in a general sense,] and where is the Tent of the habitations of the wicked? [in the plural number, as seeming to speak of the rest of his children, and of the family and household of his eldest Son, which perished all together, or, meaning the dwellings or habitations of other wicked people which had been at any time before, among whom Jobs friends seemed covertly to glance at his Son, as one whom they judged to have been of the same condition.]

29. Have ye not enquired [viz. how it fareth with the godly and with the ungodly in this world] as if he said; if ye had done so, ye would have been informed of the truth which I shall tell you now. See the next v.] of the passengers upon the way? [i. e. of the travellers, who commonly lie and hear much, and thereby attain to much experience and knowledge of all things.] and know ye their marks? [understand the circumstances of persons, times and places, serving for confirmation of the things they relate.]

30. That the evil (one) is withdrawn from the day of destruction; [viz. to that the common plagues come not upon him, but he is spared and favoured more than others.] (that they) [the wicked namely, or evil men. A permutation of the number, as above verse 10. the fence is in the former-member,] are carried off in the day of indignation. [Understand the Judgements and plagues which by the wrath of God do strike on men. Wrath and indignation are frequently taken for the punishment which thereby is inflicted. See Exod. 14. 7. Num. 16. 46. Pslm 78. 49. and 85. 4. Lament. 4. 11. &c.]

31. Who shall I bow him [viz. the wicked,] his way; [i. e. the manner of leading his life, so as to instruct and reprove him therein. See Genesis 6. on verse 12.] to the face? when he doth ought, [i. e. any evil] who shall requite him? [i. e. who doth punish him for it? For God lets him go free here for the most part, and men do read his power.]

32. As life he is brought to the graves: [i. e. to one of the graves. See 2 Kings 22. on ver. 20. or to the place of the graves. The meaning is, He getteth like-wis an honourable burial. Compare Luke 16. 22. 23.] and is left in the carb-beap. [i. e. he abideth in the Grave, lying therein, as in an ease resting-place.]

33. The clouds of the valley are sweet unto him [The meaning is, That the grave is unto him as a place, according to his will, lying there in peace, without any care or knowledge, what might befall his children after him: Job speaketh of a dead body here; as if it were a living person.] and he draweth all men after him [i. e. the meaning is, that all must follow him to the grave; for every one is appointed one to dy. Here therefore in regard of temporal death, there happeneth nothing else unto the wicked, but what is common to all.] and of those, that have been before him, there is no number. [Heb. before his face, i. e. when he dyed, the number of those that were dead before him, was infinite.]

34. How do you comfort me then, [ye, viz. my friends] with vanity? because (in) your answers there remaineth vanity (in) you [i. e. because they are false, and of no validity] nay, full of transgression against God, and against me your neighbour.]

CHAP. XXII.

Eliphaz declineth that God hath no profit by mans good-ness, v. 1. &c. and doth not punish him, as afraid of him, 4. chargeth Job of many misdeeds, for which God punished him, 5. even of denying of the Divine Providence, 12. He sheweth unto him, that God punisheth the wicked at all times, 15. exhorteth him to repentance, 21. with promise of Gods gracious blessing thereupon, 23.

Then answered Eliphaz the Temanite and said:

2. Shall a man also be profitable to God? [He will say, no. Pslm 16. 2. and therefore thou needest not vaunt to much of thy goodness or godliness. For God hath no benefit by it, whether, being godly thou do suffer, or being wicked, thou do prosper. A wife and good man may do good unto himself, but not to God, who in himself is the full and perfect sufficiency of all Good. See Gen. 17. 1. on the words, God Almighty, and Compare below 35. 7, 8.] but the understanding (man) shall be profitable for himself. [Oth. when be (man, namely) is useful, shall be (namely, God) be profpers there, or thrive by it?]

3. Is it advantage for the Almighty that thou art righteous? [Oth. Is it well pleasing, or, acceptable to the Almighty, is it thou justifiest thy self? Heb. is it pleasure, or, desire, recreation, which doth here imply

as much as profit, (things profitable being much desired and delighted in) which is plain by what goeth before and followeth after. Where the word, properly signifying desire, is taken for gain, or lucre.] or gain, that thou per seestest thy wits? [i. e. doest lead a godly, unblameable life. The contrary whicout is to fall, or corrupt once more, Gen 6. 12. and to corrupt or destroy ones works Zeph. 3. 7.]

4. Is it for fear of thee that he doth punish thee? [i. e. doest thou think he is afraid, thou mightest do him any hurt or damage and prejudice; according as Jobs words above 7. 12. might be construed to imply, or, is it for thy fearing him, i. e. standing in a religious awe and fear of him. This quare of Eliphaz doth strongly deny, and imply, that it was not therefore, but by reason, and for the causes related in the next verse.] that he cometh with thee to judgement? [viz. for to condemn, pass sentence upon, and punish thee, Pslm 143. 2.]

5. Is not thy wickedness great? [or, much; that namely, for which thou art punished] from the greatness and multitude of Jobs afflictions Eliphaz falsely intereth the greatness and multitude of his transgressions.] and no end of thine iniquities?

6. For [He will say, it must needs be, that thou hast defiled thy self with some of these iniquities, I shall release now, if not with all, because of these fearful plagues from God upon thee.] Thou hast taken pawn from thy Brethren [i. e. of those of thy kindred and consanguinity. See Genesis 24. on verse 27.] without cause, [i. e. wrongfully, viz. because there was no necessity for it; or because thou tookst that away in pawn, which thou oughtest not to take, or, taking away more then to the value of the thing thou lentest, or being paid, didst keep the pawn in thy hands ill] having taken it not so much to ensure what thou lentest forth, as to wrest thy neighbours goods out of his hand, and keep it for thy self. See Exod. 22. 26, 27. Deut. 24. 6, 10, &c.] and thou hast stripped the cloaths off the naked [i. e. those which were poor and bare, that they could hardly cover their nakedness. Thus the poor are called Isaiah chapter 58. ver. 7. or which were made poor by thy robbing and plundering of them.]

7. Unto the weary thou hast given no water to drink; and from the hungry thou hast withheld the bread.

8. But was there a man of power [Heb. a man of the arm; i. e. one that had, and abused his power to violence and oppression.] the land was for him. [i. e. thy Country stood open for such an one. Compare this manner of speaking with the annotation above cha. 11. on v. 2. Arm for Power, or Violence. This also below 35. 9. and 38. 15.] and a respectful person, [Heb. accepted by face, i. e. one that by reason of some outward port or quality, is ranked and placed before others, which are of less appearance. See of the like accepting, or respecting of persons, Lev. 19. on v. 15.] dwelled therein.

9. The widows thou hast sent empty away, and the arms of the Orphans are bruised. [Understand all the help, strength and ability, which the Orphans had left them. See 2 Chron. 32. on v. 8.]

10. Therefore are snares round about thee: [viz. all those miseries and adversities, which now do compass, intangle, and intrah thee, like so many snares, compare above 18. 8, 9, &c. and 19. 6. together with the annotation.] and fearfulness hath troubled thee on a sudden.

11. Or thou seest not the darkness [i. e. doest not comprehend as indeed thou oughtest in what extremity of misery thou art plunged; and for what cause, that is, sinnes of thine; whereof in the former verses. Dark-ness

ness for Misery. See Genesis 15. on verse 12. for sinnes, Isaiah 5. 20. Ephesians 5. 11.] and the overflowing of the water covereth thee. [Understand the same miseries; for the words waters, floods, streams, &c. are frequently taken for all manner of adversity. See 2 Sam. 22. on ver. 17.]

12. Is not God in the heights of the heavens? [After that Eliphaz in the precedent verses had taxed godly Job of divers sins, which he should have committed against his neighbour; he chargeth him now yet further with that, whereby he should have sinned and peccated directly against God, in denying of his eternal providence: according to which sense, the words of this verse, should be the represented speech of Job. Otherw. they may be understood, as the words of Eliphaz, minding Job, that God sitting so high, and seeing low, is willing to discern, to whom he shall impart good, or evil; which is well said indeed, but not so well applied to the person of Job. In the height of the heavens, i. e. is not God the most high of all, and hath he not his dwelling place above all visible creatures, yea, above the flames? Behold, but the uppermost of the flars, [Heb. the head] that they are exalted. [namely there- by to confide how high God is, being much higher yet then any flar.]

13. Therefore sayest thou, [Job had not sayd so; but Eliphaz wailing his words, made this perverse construction of them.] What doth God know of it, shall he judge through the darkness? [Understand hereby that vainness, which is betwixt the highest dwelling of God, and his earth here below, in which space there are the cloudes, and thick mists of the air, through which men being not able to pierce with their sight, they corrupt understanding judgth, that God himself also is not able to discern through it, what there is doing here in the world. This absurd judgement Eliphaz wrongfully imputeth unto Job here, together with that which followeth in the next verse.]

14. The cloudes are a hiding to him, that he seeth not: and he doth walk the circuit of the heavens, [i. e. He troubleth himself, in governing of the world, only with things celestiall and universal, not with terrestrial and particular.]

15. Hast thou observed the path of the age (Seculi) which the unrighteous have trodden? [i. e. the former countie which the wicked of old have held to run into destruction. Thus the word age, or, eternitie is taken, Isa. 57. 11. Jer. 2. 20. and 28. 8.]

16. Being made wrinkled. [Oth. being destroyed, or, cut off. Hereby some do understand the plagues and judgements of God in general over the wicked, which are often compared to water, as in the verse, and to fire, 25. 20. Some apply it in particular to the Deluge.] When it was not the time: [viz. the full time of their lives, whereunto, according to the course of nature, and the fate of their bodily health, they might possibly have attained, if they had not been seized on by a violent death of fading and mouldering away on a sudden. Compare Psl. 54. 24.] A flood is poured out (over) them.

17. Which said unto God, turn from us: [these are the words which Job had formerly alleged of the wicked, that grew old in their riches and prosperity, above 21. 14. Now Eliphaz turns them to his advantage; saying that the wicked did perish by such and such plagues in general, or in particular by the Deluge, because they had uttered these words.] And what hath the Almighty done to them.

18. Surely he had filled their houses with goods: there the counsel of the wicked is far from me. [Or, be far, &c. These very words Job had used before chap. 21. 16, but Eliphaz seemeth to repeat them here, to shew they became him better, then Job when he judged wicked.]

19. The righteous saw it, [viz. Noah, and his, for these words (as some conceive) relate to the intimated judgement of the Deluge.] And were glad: [viz. not in the destruction of the wicked, but in the demonstration of Gods righteous judgements on them, and mercy to them selves.] And the innocents [viz. Noah] mocked them.

20. Because our estate is not destroyed; [He meanteth the life and welfare of those that were good and fearing God: among whom Eliphaz doth reckon himself also, as repeating himself one of their followers and companions in godliness.] But the fire, [viz. of Gods wrath and indignation. So Dent. 32. 22. Psl. 18. 9. Isa. 26. 11. and 66. 16. Ezek. 22. 21. Or, the adversity which proceedeth from Gods indignation, above 15. 34. Some understand here the destroying of the Cities of Sodom and Gomorrah, in particular.] Hath devoured their remnant [Oth. their exultancy.]

21. Do not accuse thee thy self to God, to fear and serve him uprightly as thy Lord and thy Father. And have peace: [or, be at peace, viz. through patience in the present affliction, and hope of the deliverance to come. The word peace, doth signify the inward and spiritual rest & quietness of the hearts, Psal. 6. 23. and 119. 20. Isa. 57. 21. Col. 3. 15. Or, thou shalt have peace, i. e. prosper and farewell. See Gen. 37. on v. 4.] thereby [Oth. therein in these (things)] shall the good come upon thee. [Or, is thy income good. Compare above 21. 13. and the annot.]

22. Receive but the law. [Oth. instruction [out of his mouth: [God namely: understand by the mouth of God, his word,] or his ministers, which dispence and declare his word. See Isa. 11. 4. 2 Thef. 2. 8.] And lay his sayings (up) to thy heart.]

23. If thou convert thy self to the Almighty, thou shalt be built; [i. e. restored into thy former estate. Or, through Gods blessing thrive and prosper. Thus the word building is taken, Psl. 28. 5. Jer. 12. 10. and 31. 4. Malac. 3. 15. Compare Gen. 16. on v. 2. and above 5. 44.] Put the integrity far from thy tents. [i. e. houses, or dwelling-places, See 2 Kings 13. on ver. 5.]

24. Then shalt thou lay the gold upon the dust: [i. e. thou shalt get abundance of wealth. To lay the gold upon, or by the dust, seemes to imply the heaping of it up like dust, or, to make no other account of gold, by reason of the mighty abundance one hath, then of the dust one trends upon, and which needs no care nor locks to keep it. Oth. the gold shall be laid upon the dust, or, one shall lay, &c. i. e. God shall by his blessing make the gold come easily before thee.] and the gold of Ophir [See 1 Kings 9. on v. 28.] by the rock of the brooks: [i. e. not in high and inaccessible places, where it might seeme to be guarded from coming ar, but in the lower parts at the foot of a rock, against which the streames do beat, and thereby one may easily discover and also carry away that which lyeth there. The meaning is, he should have the gold in that abundance, that he should not value it much, and take as little care to keep it in safe custody.]

25. To the Almighty shall be thy overflowing gold: [The Hebrew word is in the plural, whereby is given to understand the mighty abundance. Oth. thy praetition.] And thy mighty flower. [Hebrew flower, of strengths, virtuous.]

26. For then thou shalt recreate thy self in the Almighty and thou shalt lift up thy face to God. [i. e. cheerfully call upon, and expect all manner of good from him.]

27. Thou shalt pray earnestly unto him, and he shall hear thee: and thou shalt pay thy vows, [i. e. because he shall be bountifull to thee, fulfilling thy desires, thou shalt also that be thankfull unto him, rejoicing in his beauty. Compare Psal. 50. 14. and 61. 9.]

18. When thou determineſt a matter, then it ſhall be conſtant to thee. [So Num. 30. 4-14. 7. 7. and 8. 10.] and the light ſhall ſhine upon thy wayes [i. e. thy undertakings, works and actions ſhall through Gods bleſſings thrive and proſper.]

29. When (mily) one ſhall be humbled [or brought low viz. through miſery and adverſity] and thou ſhalt ſay, Be ſe exalting: [i. e. fervently pray to God in his behalf, that ſuch an one may be raiſed up again out of his affliction, and be delivered.] then ſhall (God) give the lowly of eyes. [Heb. the bowed down, or, beaten down of eyes. Unto thee are oppoſed, the high, or haughty cities, whereto ſee Prov. 6. 17.]

30. Tea, he ſhall ſee him that is not guiltleſs [i. e. God ſhall help in regard of thy prayer and interceſſion, not the godly only, but the very ungodly alſo, Gen. 18. 32. Oth. an innocent (one) or, guiltleſs ſhall ſee an Iſland, or, he ſhall ſee the Iſland of the innocent.] for he is ſeek through the pureneſs of thy hands. [Heb. paines. Underſtand the pſays which are made with lifting up pure hands to God, and come forth out of an upright and believing heart, 1 Timothy chap. 2. verſe 8.]

CHAP. XXIII.

Job complaineth, that he is accuſed of obſtinacy, v. 1. &c. weth that his cauſe may be brought before God, 3. relying upon his good conſcience, 10. but is terrified with Gods unalterable Decree, and great me- jorſy, 13.

BUt Job answered and ſaid,
1. 2. *Thy day alſo,* viz. after fo many pleadings of mine innocency and uprightneſs; or the words may be read in a queſtion. Shall my complaint be like- wiſe Rebellion this day? *i. e. my complaint;* [viz. which I make of my great miſery] *obſtinacy,* [i. e. my complaint is held and judged to be obſtinacy and re- ſiſtance againſt God. This Job ſaith becauſe his friends paſt like a doom upon his apologies. Comp. above 4. 5. 1. and 8. 2, 3, and 11. 2, 3, and 15. 4. and 22. 4. 5.] *My plauge* [Heb. my hand, i. e. the hand of God, wherby I am plauged and afflicted now, for Gods hand, is taken for Gods puniſhment; which likewiſe called Gods hand and puniſhment, be- cauſe he muſt bear and endure it. See above 13. 21. and the annotation.] *i. e. above my fighting,* [i. e. more grievous, than I am able to expels by my fighting and complaining. So the Hebrew particle *hah*, is likewiſe taken, Pſ. 8. 8.]

3. *O that I knew that I ſhould find him!* [Heb. who ſhall give, I have known, and I ſhall find him.] See of this kinde of witing above 6. on verſe 8. *him, viz. God.* [I ſhall come into his ſeat. [viz. not of his ſevere Juſtice, but of his tender mercy; in confi- dence, not of any perfection before God, but of my in- nocency before him.]

4. *I ſhould orderly ſet forth* [i. e. orderly and punctually declare, deduce and maintain.] *the right* [i. e. my cauſe, or controversy, Compare Num. 27. 5. and 1 Kings 8. 45.] *and I ſhould fill up my mouth with plea- dings.* [i. e. with grounds and reaſons to plead my cauſe; namely to ſhew and evidence the truth, that I am no hypocrite, as I am judged and counted by theſe friends of mine. See of the Hebrew word above 13. on v. 6.]

5. *I ſhould know the ſpeeches (which) he* [God namely] *ſhould answer me, and underſtand what he ſhould ſay to me.*

6. *Would he contend with me, according to the great-*

ty of (his) power? [i. e. according to the utmost and fulneſs of his power, and the exact ſeverity of his juſtice.] *no; but he ſhould take (heed) to me.* [The tull phraſe is above chap. 1. 8. See the annotation. The meaning is, That God would be ready to give Job a gracious hearing, and to take cognizance of the ac- cuſations made againſt him. Oth. he ſhould lay (hearken) in me, viz. to ſtand before his Majesty; as who would be faſe from oppreſſing me by the ſame, or dealing with extremity of rigour againſt me. Iſaiah 27. 4. 8.]

7. *There the upright ſhould plead with him:* [viz. where God ſhould not proceed with the exactneſs of his juſtice, and according to the abſoluteſs of his power. He ſpeaketh thus in regard of the quarrel he had with his friends, and I ſhould for ever ſee my ſelf from my Judge. [i. e. be cleared or declared free by him, in the matter of theſe accuſations or charges wherewith my friends charge me.]

8. *Behold, if I go forward then he is not there, or backward, then I perceive him not.* [He reflecteth on that which he had ſaid above verſe 3. *O that I knew where I ſhould find him!* as if he ſaid, I cannot come to know that, how then ſhould I be able to deal with him? for he is inviſible and incomprehenſible, and a moſt free and abſolute agent, being not bound to re- veal himſelf at any ones pleaſure. Comp. above ch. 9. v. 11.]

9. *Is he not worketh on the left hand, I do not be- hold (him): (when) he covereth himſelf on the right hand, then I ſee (him) not.* [The meaning is, That the Judgements of God are above our underſtanding, and which way ſoever we turn our ſelves, paſt all our ſearching out.]

10. *Yet he knoweth the way (that) is by me,* [i. e. My whole diſpoſition, will, affections, purpoſes, words, works, whole life and converſation. See Gen. 6. on v. 12.] *let him prove me;* [Compare above 7. 18. and the annotation.] *I ſhall come forth like gold.* [i. e. I ſhall be found clear and clean of all thoſe things my friends do charge upon me: even as the Gold cometh forth moſt pure and entire out of the fire whereto it was refined.]

11. *My foot hath held faſt to his going:* [He giveth the reaſon of what he had ſaid in the former verſe, and reſuteh the charge of Eliphaz, above 22. 5. the meaning of theſe words is, I have ſteadfaſtly kept and fol- lowed his way or path, i. e. his commandments. Comp. ab. 17. 9.] *his way I have kept;* [See Gen. 18. on v. 19.] *am not turned away.*

12. *The command of his lips alſo,* [i. e. thoſe pro- nounced by his lips, or mouth, wherby himſelf, for by his ſervants and Miniſters.] *I have not put away:* the words of his mouth I have laid up [i. e. kept in good and faithful memory, and locked them up in the cloſets of my heart, as a precious Treafure, to have it ever- more in remembrance in all I do, or leave undone. So alſo Pſalm 119. 11. Prov. 2. 1. 7. and 7. 1.] *more than my appointed portion.* [Underſtand the daily ap- pointment (demonſtration), or appointed ſentence for my life and being, i. e. as much as is requiſite, or by God appointed for it. So Gen. 47. 22. Proverbs 38. 8. and 31. 15.]

13. *But (when) he is againſt any* [Heb. one, or as ſome ſay, *he is about any thing?*] The meaning is; Although I have a good conſcience, nevertheless ſince he is pleaſed to viſit me thus, who can avoid or help it? Who ſhall call him to account for it? See above 9. 12. and 11. 10. Romans 9. 19.] *Who ſten ſhall turn him away? what his foot ſtretcheth* [i. e. he himſelf, will do. So Levit. 26. 30. Iſaiah 1. 14.] *thus he viſit God.*

14. *For he will fulfill what is appointed over me:* [Heb.

[Heb. my decree, or appointed portion, viz. of afflictions, which he hath determined to ſend upon me.] and of ſub like things there are many with him. [i. e. his ſe- cret, and yet moſt righteous judgements.]

15. *For this am I troubled before his face: I observe it and fear before him:* [viz. when I do conſider this unlimited power, infinite wiſdom, and terrible ſeverity of his.]

16. *For God hath made my heart feeble,* [i. e. faint, weak and tender, yea broken and bruited as it were, by all my ſufferings, and by that fear and terrour which the greatneſs of his power, and Majesty hath ſtricken and ſtamped upon it. See the like expreſſion, Deut. 20. 3.] *and the Almighty hath troubled me:*

17. *Becauſe I am not deſtroyed* [i. e. not taken away out of this world by death.] *before the darkneſs:* [Heb. from, or, before the face of the darkneſs, i. e. before the darkneſs came upon me, or in the behalf, for, i. e. by reaſon, or becauſe of the darkneſs; wherby is to be under- ſtood, the ſuffering, and miſery whereto he lay. See Gen. 15. on v. 12. He is amazed that he was not dead yet, having ſuffered ſuch extremities.] *and that he* [God namely] *hath covered the obſcurity* [Underſtand the obſcurity of death, which doth accompany dying men.] *from my face.* [i. e. from my knowledge and experience, to the end that I might ſee and feel my pain and vexation no more. The obſcurity of death is ſaid to be covered or hid from ones face, all the while he doth not ſee the ſame, i. e. dyeth not, but is kept alive, which was the thing Job was weary of, even to loathing, above 3. 23. and 6. 8. 9. Oth. and that he hath (not) covered the dark-*neſs* from my face, i. e. that he hath not taken away this affliction from me, viz. by death, that ſo I might no longer behold and endure it. Thus the particule *not*, is infered here again, out of the former member of this verſe; and the word *obſcurity* taken in the ſelf ſame ſence with that of Darkneſſe, going be- fore.]

CHAP. XXIV.

In regard that Eliphaz had inſtanced, that God had always puniſhed the wicked, he is reſuted by Job with the common experience of the godly, 1. Job recheiſeth the wicked praſſice of the ungodly, 2. together with their gentle death, v. 9. although they were oppreſ- ſors, 21. but that God is juſt, who ſeeb and puniſh- eth their doings, 24. All this Job will maintain and ſtand fo.

WHerefore ſhould the times not be hid by the Al- mighty, [viz. before men; See Acts 1. 7. by hath appointed to ſend, or inflict upon the wicked at ſet and certain times.] *becauſe they that knew him* [i. e. which are the true believers and God-ſeaving perſons.] *did not ſee his dates?* [viz. whereto God puniſheth the wicked. Thus that day of the L O R D, is taken for that day or time, whereto God executes his Judgements. Iſaiah 2. 12. and 13. 6. Jeremiah 46. 10. Joel 2. 11. Compare above 20. 28. Proverbs 6. 34. and 11. 4. where they are called, *days of Gods wrath, vengeance and indignation.* Some take it here in a general ſence for the days of recompence over the good and the bad. The ſence of the whole verſe is, that if God indeed hath always ſince the beginning of the world, puniſhed the wicked in this life here, as Eliphaz had affirmed above 2. 15. 16. the ſame would have maniſtly appeared; but it hath not appeared ſo. For it pleaſeth God to hide the times of his puniſhing. And therefore Eliphaz his ſaying cannot ſtand.]

2. *They* [viz. the wicked. Job ſheweth the reaſon,

wherefore he had ſaid, that the puniſhing times of the Almighty were hidden, and the wicked not proceeded a- gainſt till ſuch a time, known onely to himſelf.] *ſerpe on the land-marks* [viz. of their neighbour, violently removing them, or encroaching upon them, to enlarge their own inheritance. See Deut. 19. v. 14. and 27. 17. Prov. 22. 28.] *they rob the ſtock, and feed them.* [O- penly namely, before all the world, either in their own Country, or elſe in that which they have taken or wreſt- ed from their neighbour, and that without any ones awe or puniſhment.]

3. *The aſſe of the Orphan, they drive away, the ox of the widow they take in pawn.* [which God had forbid- den, Exodus 22. 26. Deuteronomy 24. 6, 10. 12, 13, 17.]

4. *They make the needy turn out of the way;* [viz. by their haughtineſs, inſolence and the violence they praſſice every where, which the poor and needy are afraid of.] *the miſerable* [or poor] *of the land do hide them- ſelves together.*

5. *Behold, they are wilde-aſſes in the deſert;* [i. e. they are like wilde aſſes, who are very wilde, unruly and fierce among the reſt of the ſavage Beaſts. Gen. 16. 12. and below 35. 8. Jer. 2. 24. Hoſea 8. 9.] *they go forth to their work, getting themſelves early up for prey.* [the plain field [Oth. the wilderneſs] is meat [Heb. bread] to him, [viz. to the wicked and oppreſſor.] and [an] to the younger. [i. e. to his children, family and ſervants which attend him at prey.]

6. *Upon the field they mow* [viz. thoſe of the youn- ger ſort, or his laborers and workmen.] *his fodder* [i. e. the wicked namely, i. e. that whereto he feedeth.] *and they gather the vineyard of the wicked.* [who doth not pay them their wages. Otherwiſe this verſe may be read thus: *Upon the field, viz. which is none of their own; they mow every one his fodder, or the fodder of the ſame, viz. of the field: and, or, yea, they gather the vineyard of the wicked, viz. whom they account wicked, or of him, that is as wicked indeed as themſelves, whom they for all that, do ſpare as little as the godly, or he health that, the vineyard of the wicked, which the wicked hath bereaved and violently diſpoſſeſſed his neigh- bour of. Oth. thus, and the wicked gathereth the Vine- yard, viz. in lieu of the right owner, or, the vineyard of another.]*

7. *The naked,* [i. e. their poor labourer, or work- man, to whom they owe his wages.] *they let paſt the night without clothing* (having) *no cover againſt the cold.*

8. *From the ſtream of the hills* [i. e. the water which runneth down the hills.] *they are made weſe* [this, viz. the ſordid poor workmen and laborers.] *and being without reſuge,* [i. e. without any place of ſhelter, or retreat; where in time of rain and tempeſt they might ſhrowd themſelves.] *they embrace the ſtony rocks,* [viz. that they may be ſafe againſt the injuries of the air, of cold and winde and wet, they climb up the rocks and creep in- to ſome cleft, cave or other, that are here and there upon them.]

9. *They pluck the little orphan from the breaſt,* [They viz. the wicked, to force and drive away the poor mor- ter, unto their ſlaviſh task and employment: or, to make the little Orphan a ſlave, to ſerve themſelves af- terward, or, to put them to ſale into ſlavery.] *and (the) which is upon the poor,* [i. e. his clothes, or covering.] *they take in pawn.*

10. *The naked they cauſe to go away without clothing;* [Underſtand it of their workmen, or day-labourers, as doth appear by the ſequel. Compare above v. 7.] *and hungry* (them) *they carry the ſheaves.* [Oth. and they are hungry (that) hoar, or, carry the ſheaves, viz. of the wicked oppreſſors and mercileſs tyrants.]

11. *Between their Walls,* [i. e. in the wicked dwell- ing

ling-places] do they [viz. the poor and needy work-folks of whom. See above v. 7, 7, 10.] press out oil; they treat the wine-press and are dry.

11. With the city men do fight [The Hebrew verb doth properly signify the fighting and groaning of these that are oppressed. See Exod. 2. 24. and 6. 4. Exek. 30. 24.] And the loud of the wounded cryeth out: nevertheless God disposeth no indignity. [See above 1. on v. 22. The meaning is, though God permit such things to be practised, yet he doth nothing unbeliciting, or that were subject to any just censure or reprobation.]

12. They are among the opposers of the light; [viz. as well the imbrud, as that which is to be gotten out of the word of God, and the beholding of the works of his creation.] they know not his ways. [See Gen. 18. on v. 19.] and they abide not in his paths.

14. The murderer riseth with the light, [viz. of the day. See above 17. 12. and the annot.] putteth to death the poor and the needy: and by night he is as a thief.

15. All the eye of the Adverser observeth the glimmering, [understand that of the evening, or the twilight, whereto see 2 Kings 7. on v. 5.] saying; I will by himself, i.e. thinking in his heart. See Gen. 20. on v. 11.] No eye shall see me, and he will catch a cover, [properly, a hiding] over his face. i.e. he disguiseth and masketh himself, that he may not be discovered.]

16. In the darkness he diggeth through the bushes, [The murderer namely, spoken of verse 14.] (which) they [viz. the murderer, and his associates] but marked them by day: [i.e. which (watching all opportunities to rob their neighbours goods) they had observed and designed to force open and break into by night. They do not know the light. [Not to know, is hear not to desire not inquire after, or care for; but to hate, flun and flee away for fear of being discovered and punished: Compare Jer. 8. 7. Rom. 3. 17.]

17. For the morning is into them together [i.e. to them all] the shadow of death: [Understand like the shadow of death, which is most dreadful and terrible; yea like death it self. So also is the sequel. Compare above 3. on v. 5. and 10. on v. 21.] When one knoweth them, they are in the terrors of the shadow of death, [i.e. such terrors as are caused by the shadow of death.]

18. He [viz. the wicked man] is light, [i.e. quick, nimble, active] upon the plain [or flatness] of the waters; [the fence is, that he maketh all the speed he can to escape by Sea in ships, if once he be discovered in his thievery; or else, that he is exercising robbery and piracy at Sea, or as some conceive, that they are as quick-foot and expedite in their thievish practices, as a ship upon the waters.] Their portion upon the earth, [understand the wicked portion, of whom he speaketh here in the plural number, though in the precedent and subsequent part of this verse he had used the singular, it is a permutation of the number, and so below v. 23. chap. 32. 8. Compare above 21. on v. 10.] is accurfed: [The habitations or dwelling-places, which such highway thieves or pirates also have on land, are commonly very barren, or situated in desart, uncouth and uncultivated places. Such land is called accurfed, Gen. 3. 17. Contrarywise that which is cultivated, husbanded and fruitful is called blessed, Gen. 27. 27. or we may understand it generally, that they are cursed of God and all men, together with all they have.] He doth not turn himself to the way of the vineyard, [understand the high-way or common-road, which leadeth along and thorough the inhabited and well husbanded Country.]

19. The drought together with the heat, do take away the Snow-waters? (do) the grave (those which) have fenced. [i.e. like as the Snow-waters, which are sharp and penetrating, being fallen upon a dry ground, and

by the heat of the day easily sucked up and consumed, so many notorious sinners, when their dying day is come, are as soon gone and easily departed, without any long and lingering diseases to torment them. Thus he describeth the outward felicity, which the wicked enjoy in their very deaths, according to the Worlds account.]

20. The Tomb forgetteth them, [i.e. his own mother that had born him, viz. the wicked in her womb, and into the world, shall have him no more in remembrance, both in regard of the great sinnes, wherein he lived without remorse; as also, because that therefore he shall remain unregarded of the godly.] The worms are put into him, [i.e. death it self, which breedeth the worms in dead bodies, is full of ease unto him, and like a sweet rest and sleep, as putting the body to no manner of pain, before the judgement-day to come. Compare above 23.] There is no remembrance more of him, [i.e. men let him alone where he lies, without thinking more of him; so that his body enjoyeth peace and quiet in the grave, as well as others.] And the iniquity is broken like a wood. [i.e. the unrighteous and wicked man. So Psa. 107. 42. item. Prov. 13. 6. sin, for, sin, Proc. 14. 1. folly, for, foolish, his, justice. See likewise below chap. 35. on v. 13. The meaning is, that such as practice perverseness and evil, happen oft to dy with as much ease, as a dry stick of wood is broken at random, without any great and long pains or agony.]

21. He catcheth up the barrow (that) beareth no; [or he feedeth away, i.e. devoureth. In this sense the Hebrew word is used likewise, Psa. 49. 15. and 80. 14. Jerem. 2. 16. and 6. 3. and 11. 6. to eat up, or, feed away (depopulate) is taken here, for troubling, molesting, wronging, burdening, afflicting or bruising, as the word is likewise rendered and read by others.] And to the widow he doth no good.

22. Tea through his strength he draweth, [viz. under his power, speaking of the wicked oppressor.] The mighty vigour: [i.e. such as are of abilities, either by authority, or riches, or friends or, force and strength of body. In brief, the wicked seizeth not only on mean, poor, abandoned and weak ones, but likewise on others that are able or considerable in any kind. Compare above 9. 24.] When he riseth up, then one is not sure of life. [Heb. one believeth not in life. See the like expression, Deut. 28. 66. See the annot. there. The meaning is; He is no sooner risen in the morning, but he goeth on in his mischiefousness, that every one must stand in fear of being wronged or ruined by him. Oth. he exalteth, or raiseth up himself, viz. to fall upon the mighty.]

23. When God doth set him [the wicked namely] at rest, [i.e. in a prosperous condition of this life.] then he rebetheth them: Oth, confute thee, if (God) give him, what (speech) for rest, whereto he desireth, &c. His eyes notwithstanding [Gods eyes namely;] are upon their ways. [The wicked namely, for to punish them, either in this life, or in that to come. Understand by these ways, their purposes, words and actions.]

24. They are exalted for a little (time); then there is none of them; [Job confesseth that indeed the power and excellency of the wicked is not long lasting, in regard the life of man is but short here; but he declareth withal, that their death outwardly differeth not from the death of other men, yea that for the most part this is the more ease and without tedious lingering and painfulness. Compare Eccle. 2. 16.] They are pressed down, they are shut up, [viz. in the grave.] like all (others) and they are cut down like unto the top [Heb. head] of a corn-carr, [i.e. very suddenly, easily, without any labour as it were, and therefore also without any great painfulness unto the wicked themselves.]

25. Now if it be not so, [i.e. if any conceive, that my saying is not true.] Who shall make me [or, convince me of] lying, and reduce my speech to nothing?

CHAP. XXV.

Bilal saith before Job the dreadful Majesty of God, &c. that he should not justify himself before God in regard he was impure like other men, &c. and the heavenly lights themselves must lose their lustre before God.

Then answered Bilal the Subite, and said: 1. Doubtation and fear [i.e. the Sovereign rule and government joined with an infinite power and incomprehensible Majesty, which must stand in awe and fear of] is with us; [God namely, with whom nevertheless, thou O Job, didst presume to enter into Judgement: above 23. 3, 4. whereas it would have become the better, with fear and supplication to have humbled thy self unto his Almighty hand.] He maketh [or he telleth, keepeth] peace in his heights. [The sense is, that God doth keep all the Celestiall creatures in good order and obedience; not only those endued with reason, such as are the blessed Angels; but the others also, that are void of reason, as the Sun, Moon, Stars, &c. Whence Bilal doth conclude, that it was folly for Job to enter into any debate with such an Almighty God; considering he knew well enough how to keep him as well in awe and order, as he doth any of those great and excellent Creatures; in his heights, i.e. in the heavens, among his Angels. Compare above 16. on v. 19.]

3. Is there a number of his Bands? [or, Troops] Understand his Angels, together with all other Creatures, who like to many great hosts, must stand ready at Gods command, and execute the same, when ever he is pleased to punish the wicked, so that none is able to withstand him. See 1 King 18. on v. 15.] and over whom doth not his light arise? [The Sun namely, whereby God doth give not to mankind only, but likewise to the whole Universe. So b. l. w. 31. 26. and 37. 21. Oth, understand Gods omnipotency, and omnipotent Government; which he maintaineth, guideth, and governeth all things in general and in particular, even as the light of the Sun is spread abroad over all the Creatures, to set and operate in every one according to its nature and condition. Mat. 5. 45. Job. 1. 4. Job. 17. 28. Heb. 1. 3.]

4. How then should a man be righteous (or with) God? and how should he be pure, that is born of a Woman?

5. Be hold (even) unto the Moon, and see shall give no light; [i.e. let a man make his observation, from the highest heaven downwards, to the circuit of the Moon, and he shall find no where any splendor, brightness, parents, excellency or glory, to be compared with Gods Majesty. He maketh mention of the moon, and not of the Sun; because he would make his instance in that same heavenly body which is nearest to us, intimating and comprehending thereby all the rest.] and the stars are not pure in his eyes.

6. How much less man, [this name, and the next also, childe of man, doth regard and concern all mankind in general, and so must that also, which here is pronounced of them. See above chap. 5. on verse 17. and 1 King. 8. on v. 39.] being a moth; and the child of man being a worm?

CHAP. XXVI.

Job having taxed Bilal, that he had more terrified than

comforted him, &c. &c. he confesseth and describeth the works of Gods incomprehensible Majesty, wherof Bilal had begun to speak, &c. and sheweth that we are able to relate but very little of the same, &c.

1. How hast thou helped, [thou, Bilal namely] him [i.e. me, and so in the sequel] that is without power? [viz. not only by reason of his diffealts and bodily pains; but also in regard of the perplexity and trouble of his mind.] And [and] I need the arm that is without fire, &c. [These questions do strongly deny; as if he had said to Bilal; Thou hast not helped me, nor saved me at all; for instead of comforting me with Gods loving kindness, thou hast endeavored rather to affright me with his dreadful Majesty.]

2. How hast thou advised him that hath no wisdom, [viz. that he might be wiser in his understanding, more prudent in speaking, more patient in suffering, more settled in hoping. He speaketh contemptually of himself, because his friends held him but for a silly unadvised babler. See above 11. 2, 3.] and made the matter known at all [Heb. in multitude] as it is? [of his sanctification of the Hebrew word, rendered matter, or cause here, see above 5. on v. 12. Job doth content and explode here, what Bilal had propounded, not in regard of the doctrine it self, but because of the wrongfull application thereof.]

4. Unto whom hast thou related those words? [viz. in the former chapter, as it he would have said; are not these things known to me as well as to thy self? Compare above 12. 3, 4. and 13. 2.] and whose spirit is gone out from thee? [i.e. by whose spirit hast thou spoken this? It is no extraordinary inspiration of Gods spirit; for thou hast propounded nothing but common things, which are known to every one; and therefore it is by the insuligation of thy own spirit, which though want of understanding maketh wrongful applications and conclusions. See b. l. w. 32. 3.]

5. The latter that Job had rejected Bilal's interpellation; he enlargeth himself in the description of the perdition of Gods works and attributes, wherof Bilal had begun to speak to shew, that the things related by him, were sufficiently known to himself; and consequently that he might have spared his labor, as unnecessary and unprofitable, and nothing to the matter of their debate.] dead [understand the dead men or persons. So the word raphaim is often taken in Scripture. See Psa. 88. 11. Proverbs 2. 18. and 9. 18. Job 14. 9. and 26. 14. Others understand the dead, or inanimate things, which are formed and shaped by God within the earth and waters, as gold, silver, precious stones, copper, iron, steel, &c. Some understand the Gyants, the Hebrew word signifying them also, Deut. 2. 20. and 3. 13.] shall all be born [i.e. regenerated, born again, or made alive again, through the Resurrection, which is likewise called a Generation, Matthew 19. 28. The Hebrew word is taken, for to be born, Psalm 51. 7. Pro. 8. 24. 25.] from under the waters [i.e. out of the earth, which is the nethermost or lowest element] and their inhabitants, [of the waters namely, that is to say, the dead corps, or bodies, lying in the Sea, or other waters. See Rev. 20. 13. whereto some take the particle and, for that is.]

6. Hell [understand all manner of deep, hidden and secret places, and hell it self also, which the eye of man cannot reach unto: thus the word sheol is taken, Psa. 139. 8. See likewise Gen. 37. on v. 35.] is naked before him: [i.e. before God, whose providence penetrateth, discerneth and governeth all things. See Psa. 139. 8. 11. Prov. 15. 11. Heb. 4. 13.] and there is no cover for destruction. [understand the places wheruin all things are destroyed and perish, and among

those the place of the damned also. Comp. *Pro. 15. 11.* and *27. 20.*

7. He [*J. God* namely] *spreadeth abroad the North*, [i. e. the heavens, as a part for the whole, in regard that *J. Job* and his friends inhabited under the North-part, or Climate, the circumference of Heaven being equally divided by the Equinoctial into the North and South-parts.] *over the waste*: [or, *voidness*. Understand the whole space that is between heaven and earth. *he hangeth the earth on nothing*.] [inasmuch that the earth hath no other foundation or support, but Gods Almighty Power. See *Psaln 24. or verse 2. and 104. 5. and 326. 6.*]

8. He *bindeth the Waters in his cloudes*: [*J. God* maketh the clouds to rise upwards out of the damps and vapours of the earth, and by his providence to gather and throng together in the air, so as they seem to be tyed up together in bladders, bags, or Sacks. Comp. *Genes 2. 6. and 2 Samuel 22. 12.* and the annotation] *nevertheless the cloud rendeth not*: [i. e. disolveth not butteth not, falling down at once upon the earth, notwithstanding it consisteth altogether of water, which naturally runneth or fallth downwards, but droppeth and distilleth only here and there when and according as it pleaseth the L. O. R. D.] *inverberate it*. [i. e. in the nethermost part of the Waters, that are shut up in the clouds as in a sack.]

9. He *holdeth fast the plain*, [or *flats*] of his throne [by the plain, understand the middle region of the air. This *J. God* made fast and firm to serve him as a work or store-house from whence he imparteth his benefits unto us; and which he often hangeth or overspreadeth with the clouds. By his throne are understood the heavens, or heaven of heavens. See *Gen. 2. in the annot. on ver. 1.*] *he spreadeth the cloud over it*.

10. He *hath descended a set pace over the waters round about*, [i. e. set bounds round about, which the waters of the Sea shall not be able to pass over for to drown or overflow and cover the day land. See the Scripture places following, *Genes 1. 9. Job 38. 18. Psaln 33. 7. & 104. 9. *Pro. 8. 29. Jer. 5. 22.*] *unto the finishing of the light with the darkness*, [i. e. so long as light and darkness shall be in the world, or so long as the world shall stand or endure.]*

11. The pillars of heaven tremble, [Compare 2 *Samel 22. 8. Psaln 18. 8.* understand by the pillars of heaven, the powers thereof. *Luke 21. 26.* which are the nature, properties and operations thereof. Which seem to be shaken and put out of their places, not only in time of extraordinary lightning, hurricanes and thunderings, winds, showes, storms and tempests, &c. but also by means of many signs and apparitions in or about the Sun, Moon, Stars, Comets and meteors in the heaven, &c.] *and are frighted before his rebuke*. [*Heb. are amazed.*]

12. Through his power he cleaveth the Sea: [viz. when he doth raise foul weather, storms, and tempests over the Sea; which make the waves and billows to rise in such a manner, that the sea seemeth to split, and be full of belts between the surges. *Psaln 107. 25. 26.*] *and through his understanding he smiteth their exalting*. [i. e. beatech and abatech their contemptuous and haughty Wives. *Psaln 104. 7. and 107. 29.* *Heb. Rabib*, which some retain in the text, understanding thereby Egypt, so called by reason of the haughtines and insolence of the Egyptians. *Psaln 89. 11. Isaiab 51. 9.*]

13. Through his spirit he adorned the heavens: [*Och.* the heaven hath beauty.] *his hand hath created the long-crawling (or stirring) serpent*. [*Heb.* may be understood a certain great Serpent either in the Sea, or on the land, and is described both here, and *Isaiab 27. 1.* by an Epithete, signifying, fugitive, flying or

fleeing, shooting away. Some would have it understood of the heavenly sign or constellation called the Serpent.]

14. Behold, these [things namely which hitherto we have related of Gods works and properties] are [but] the uttermost ends of his ways: [i. e. but small parcels and little threads as it were, of the very great and most diffused information, which the ordinary operations of his wonderful power and providence in governing the world, affordeth.] *and how small a piece of the matter have we heard from him?* [i. e. how little is that which we do know or comprehend of the works of God, what they are?] *who then should understand the thunder of his mightiness?* [i. e. his very great and dreadful power.]

CHAP. XXVII.

J. Job defends his innocency against his friends, v. 1. &c. *demonstrateth, that he is no wicked hypocrite, 8. he doth confesse and grant, that the wicked are likewise punished here now and then, which he had never denied, 11, &c.*

And *J. Job* proceeded [viz. after he made some *J. Job* or had pacted a little, expecting what his friends would answer.] *to take up his sentence* [*Comp. Num. 23. 7. and 1 Kings 4. 32.* and the annotation.] *and said,*

2. *(As true as) God liveth; that hath taken away my right*; [i. e. that seemeth to put by, or laid away out of his hands the good cause which I have against mine enemies, as unwilling, or careless to take cognizance thereof, and to decide it by his Sentence.] *and the Almighty, that hath entrusted bitterness on my soul*: [i. e. brought a most bitter and grievous affliction upon it. Compare *Kerb 1. 20.* and 2 *Kings 4. 27.* and the annotation.]

3. *As long as my breath shall be within me, and the bliste of God in my nose* [*J. Job* understand by the breath and bliste of God in mans nose, the life and soul of man, whereby the body liveth. Compare *Genes 2. 7. and 1 Kings 17. 17.* with the annotation, and *Isaiab 2. 22.*]

4. *If my lips shall speak wrong, and if my tongue shall utter deceit*. [understand, then God punish me, or do thus and thus to me, or wo unto me, &c. See *Gen. 14. on v. 23.*]

5. *Far be it from me, that I justify you*: [see of the signification of this verse, *Gen. 44. on v. 16.* *Oth. Be it an unclean thing to me, if I do justify you, till I give (up) the Ghost? I will I shall have given (up) the Ghost* [i. e. while I live, which after the manner of speaking in the Scriptures, is as much as to say, never. See *Gen. 38. on v. 15.*] *will I not put away mine uprightnesses from me*: [i. e. not give over to maintain it against all accusations and aspersions.]

6. *I shall by no just hold on my righteousness*, [viz. of mine unblameable life before men, and my good conscience before God; in regard of those sins, wherein I am charged.] *and shall not let it go; for my heart shall not disdaine (the same)*: [i. e. not abandon it, to run any hazard; or grow careless in defence thereof. Thus the Hebrew word rendred *disdaine* here, doth signifie to expose a thing to danger, through slight regard, and to leave it unprotected. *Judg. 5. 18. 2 Sam. 13. 9.*] *from my daies* [i. e. all my life, or because of my (former) daies i. e. by reason of the former course of my life, viz. as if I had been an hypocrite or wicked wretch.]

7. *Let mine enemy be as the wicked*: [i. e. be esteemed and held fo: for it is wickedness and perverseness to condemn the innocent, or; I do so hate wicked-

ness, that I wish it to mine Enemies. See the like kind of speaking, *2 Sam. 18. 32.* Or *shall he*, i. e. it is so far from it, that I am such a wicked wretch, as they would make me, that those which now do count me such, shall be found false themselves. See below *42. 7.*] *and he that riseth up against me, as the perverse*.

8. *For what is the expectation of the hypocrite, when he shall have been greedy*; [Understand none at all, it is a question which strongly denyeth. Compare *Gen. 18. on v. 17.* *J. Job* demonstrates hereby that he was no hypocrite; for as much as his expectation was good altogether and grounded in God the chiefest good. See above *12. v. 15. 16. and 19. v. 25. 26. 27.*] *When shall draw forth his soul?* [or, *untie, &c.* viz. from his body by death;] an argument for the immortality of the soul. Compare *Gen. 35. 18.* and the annot. *1 Kings 19. 4. Job 4. 3. Luke 12. 20.*]

9. *Shall God hear his cry, when distress cometh over him?* [He speaketh of the hypocrite and wicked, with whom he had no communion; seeing God heard him, he comforted himself in God, and did continually call upon him. See above *6. 10. and 12. 4. and 13. 14. and 19. 25. 26.*]

10. *Will he take delight in the Almighty? Will he call upon God at all times?*

11. *I will teach you of the hand of God*: [i. e. concerning the hand of God, The Hebrew Letter *Heb*; is likewise taken for *Man*, *Exod. 12. 43. 44. 45. Psal. 87. 3.* Understand here, by the hand of God; his decree, and the execution thereof: So also, *Act 4. 28.*] *that which is with the Almighty, I will not conceal.*

12. Behold, ye all have seen it your selves: [i. e. found it by experience, what I have, and shall relate of the Government, which God doth exercise about the good and bad in this world.] *And why are ye made vain thus*, [i. e. throng and belittled in your conceits and arguings] *through vanity?* [i. e. want of understanding, whereby it came to pass, that they neither judged nor spake aright of the foreaid matters.]

13. *This is the part of the wicked man with God*; [viz. that which I am now about to hold forth: *J. Job* granted to his friends, that the wicked are sometimes punished here, as he had not denied neither, having taught only, that they lived in prosperity for the most part, and were but seldom touched by the common plagues.] *And the inheritance of the Tyrants, (which) they shall receive from the Almighty.*

14. *If his [viz. the wicked mans] children multiply*, [i. e. they shall die, by the hand of their Enemies, or of the Magistrate, or some other violent death.] *and his sproutings* [i. e. his children and off-springs, posterity. See above chap. 5. on v. 25.] *shall not be satisfied with bread*. [i. e. they shall starve and famish. Of the contrary, which happenneth most. See *Psal. v. 14.*]

15. *His remained (ones)* [i. e. those which are left over and not destroyed by sword or famine] *shall be buried in death*: [i. e. they shall be brought to the grave in such sort, that their remembrance shall be buried with them, they being not counted worthy of any, or leaving but a sinking one behind like some dead carcass. Compare *Psa. 49. 13.*] *and his widowes shall not weep*. [viz. at his burial, and that because of the remembrance of his great wickedness; or, because he shall have no flately or toleim funeral.]

16. *If he shall have heaped up silver like dust: and prepared apparel, like clay*;

17. *He shall prepare them, but the righteous shall put them on, and the innocent shall share the flower.*

18. *He buildeth his house like a moth*; [He compareth the wicked to a moth, which maketh a dainty habitation for her self in some precious stuff, but is soon and easily crushed there, or shaken thence, thus to represent

the great uncertainty and fickleness of his prosperity. Compare above chap. 8. 14.] *and as a keeper maketh a hut*. [Or, as a hut, which the *Levitic* maketh a hut. Another similitude serving to the same intent, taken from a keeper, appointed to watch some flocks, or herds, who easily maketh up a little hut, or shed for his ease, which he must soon forsake again, his service being at an end, or, the hut it self soon decaying, and easily falling to ruine of it self.]

19. *Rich he doth lay down*, [viz. for to sleep; thus the word *lying down* is taken, *Gen. chap. 19. 4.* See the annot. *Och.* the rich shall lay down, i. e. dye, and will not be gathered, viz. to his people, i. e. have no solemn buriall] *and is not taken away*: [viz. by death, i. e. he dyeth not yet. See *Psa. 46. on v. 19.* *Otherw.* when there is nothing taken away, viz. by thieves, or robbers;] *opening his eyes, he is not*, [i. e. when he awaked in the night, thinking on no trouble, then mischief and death is further cometh suddenly and unexpectedly upon him;] *as he is further declared in the sequel.* *Och.* When he openeth his eyes then there is nothing, i. e. he findeth himself bereaved of all his goods in one night.]

20. *Terrours shall seize on him like waters*: [Which use to break in with great violence, and carry all away before them. Adversities and miseries are compared to waters and inundations. See 2 *Sam. 22. on v. 17.* and above *22. 11.*] *A whirl-wind shall steal him away by night*, [i. e. the mischief shall fall upon him unawares, and rush with violence in upon him. The terrible judgements of God, are often executed by night, *Exod. 12. 29. and 14. 24. 2 Kings 19. 35. Isa. 15. 1. Dan. 5. 30. Mat. 25. 6.* of the while-winds similitude. See *Job 9. on v. 17.* and *21. on v. 18.*]

21. *The east-wind shall carry him away, that he is gone*: [unto this wind (which in those countries was exceeding fierce, violent and hurtfull) *J. Job* compareth Gods wrath and fury here. See *Exod. 10. on v. 13.*] *and shall storm him away out of his place*, [i. e. out of his authority, house, wealth, ease and reputation. Compare above *8. on v. 18.*]

22. *And (God) shall cast (him)* [viz. the foreaid and such like punishments.] *over him*, [viz. the wicked] *and not spare: he shall swiftly flee from his hand*. [*Heb.* fleeing flee, viz. when he shall find himself visited and plagued of God.]

23. *(Every one) viz.* that shall flee him in his adversity, and thrust out of his place.] *shall clap over him with his hands*; [viz. in token of contempt, mocking and derision. So *Sam. 2. 15. Ezech. 25. 6. Zeph. 2. 15.*] *and shall utter him him* [See 1 *Kings 9. on v. 8.*] *out of his place*. [viz. either his that jeereth; or, the wicked that is jeered.]

CHAP. XXVIII.

J. Job having shewed the reach of humane reason in the things of this world, v. 1. &c. he declareth, that it is not to be compared with the transcendent wisdom of God, which is unsearchable and no where to be found, 2. but with God that hath and useth it, 23. adding therunto wherein the true wisdom of a man doth lie, 28.

Certainly [*J. Job* having shewed that God doth punish likewise some of the wicked in this life, although not all, and perceiving that his friends were not able to understand this, teacheth now, that the Judgements of God are incomprehensible for us, and that man hath indeed wit and ability enough, to find out and comprehend many earthly things, here v. 1, 2, &c. but is not able to search out the grounds and reasons of the wonderful government of God, below v. 22. &c.] *there*

is an issue for the silver, [i.e. places in the earth, out of which it is digged. For the finding out of this, and to discern and sever the silver in its ore from earth, Stones and baser metals, man hath wit and knowledge enough; and so in the sequel.] And a place for the gold, that they melt. [They, viz. the artificers, miners and refiners. Or, there where it is melted. See above 4. on v. 19.]

2. The iron is taken out of the dust. [i.e. out of the earth] and copper is melted out of stone. [by some called *Cadmia*, mixing therewith with the stone *Chalcitis*, whence it is thought that copper is made. *Plinius natur. Hist. lib. 24. chap. v. and 2.* Oth. render this place the stone is molten into copper. Or the stone doth power out the copper. Or out of molten stone cometh copper.]

3. The end [i.e. the utmost bounds of all mines, caves, caverns, hoks of the Earth] which God [Others infer here the word man, and read this v. thus. Man search an end for the darkness, and for all accomplishment, which he searcheth, as the stones of darkness, and the shadow of death] hath set for the darkness, [understand the things that he most abstruse in the deepest and darkest parts of the earth, as metallals, minerals, precious stones, &c. as apprehended by the words following.] and the way narrowest [Oth. all perfection, i.e. whatsoever is leveivable for to make any thing of it, or by it:] he [viz. man] searcheth into the stones of darkness, [i.e. which ly hid in the dark] and the shadow of death. [See of that above chap. 3. on v. 5.]

4. If a brook break through by him that dwelleth there: [i.e. if it happen, or fall out, that the hole of the mine, out of which some metallals or stones are digged, growth full of water, which fappeth and breaketh in there, from some neighbouring place; forsaking thus the old channel, and thofe that dwell by it.] the waters [viz. of that brook] being forgotten of the foot [i.e. which waters the foot of man is not able any more to pass or wade thorough, because of the great depth] as drawn up by man and pass away. [the meaning is; for all that the waters, which fall out of the foresaid brook into the mine, be so deep, that they are forgotten by mans foot, i.e. cannot be waded through; nevertheless by the industry and labour of man, they are drawn out and gotten away. Or thus (when the waters) of the foot were forgotten, i.e. where there was no water before, or none felt by the foot.]

5. Out of the earth cometh forth bread; [i.e. the coins of which the bread is made and baked] and underneath it is altered, as if it were fire [i.e. the earth hath her veins and gills of sulphur and other fiery materials, which men know how to find out.]

6. The stones [viz. of the Earth] are the place of the Saphir: [i.e. have among them, or contain the Saphir-stones, which the miners are digging out. See of these stones also below v. 16. Item *Exod. 24. 10.* and *28. 13. Cant. 5. 14.* and it [that place namely] hath small duff of gold, [i.e. grains, or sands of gold] which are mixed with the earth, and by the industry and labour of man gathered and severed.]

7. The bird of prey [understand a certain kind of fowl, which being very greedy for prey, doth very narrowly search all hidden places] hath not known the path; [viz. to get unto any of the foresaid places.] and the eye of the crow [which as writers tell us, are very sharp-sighted. See *Levit. 11. on v. 14.*] hath not seen it.

8. The young naughty beasts [Heb. the sons of the wild beast. Compare below chap. 41. 25.] have not trodden it: [the path namely, or decent which leadeth to the place of the gold and precious stones. Understand hereby, that although no kind of beasts, by any excellent quality of theirs before others, is able to find out or make its way unto that place: yet man is able to do it by his labour and industry.] the fell Lyon hath not passed over it.

9. He [man namely] layeth his hand on the flinty rock: [on the very hardest stony rock that is.] he overturneth the hills by the roots. [viz. by piercing, darrating, levelling, undermining them, &c. far to search metallals, minerals and precious stones thence, or to draw forth brooks, floods, streams and fountains out of them? or to make the Country fit and proper for tiling and building.]

10. In the stony rocks he beweith out streams; [Heb. he spitteth, or cleaveth rivers, i.e. he maketh channels in the rocks, to derive the water into them, that may serve afterwards for rivers or brooks, or other uses.] and his eye seeth all the preciousness [as gold, silver and precious stones, which lying hid in the Earth, come to be discovered to men by hewing and digging.]

11. He bindeth up the Rivers, [Which are hid under ground] that not a tear cometh forth. [Heb. from weeping or shedding tears, i.e. that no water at all can break forth, or issue thence into the mines. Understand that men do dam up, and dry up the rivers, whereby the precious things which lay hid in them, are discovered.] and that which was hid den, he bringeth forth into the light.

12. But wisdom, from whence shall he be found? and where is the place of understanding? [as if he said, man is able indeed by his labour and industry, to find out many precious things which ly hid in the Earth; but he is not able to attain to the secret wisdom, whereby the causes of Gods judgements may be fully dived into and comprehended.]

13. Man knoweth not her worth; and she is not to be found in the land of the living, [i.e. among men, that live here upon Earth. Compare *Psa. 27. 13.* and *142. 6. 14. 38. 11.* and *52. 8.*]

14. The Abyss [Understand the depths of the waters that are under the earth, yea in the very nextmost part of it. See *Gen. 1. on v. 2.*] saith; she is not in me; and the sea, [Understand that part of the Sea, which floatheth uppermost upon the Earth. Compare *Gen. 1. on v. 10.*] saith; she is not with me.

15. The enclosed gold [or gold locked up. See *1 Kings 6. on v. 20.*] can not be given for her; and her price can not be weighed up with silver.

16. She can not be estimated against fine gold of Ophir, [See *1 Kings 9. on v. 28.*] against the precious sabbaz [See *Gen. 2. on v. 13.* Many hold this to be the onix, or sardonix-stone, whose colour is a mixt one of white and red, like the nayles on a mans hand.] or the saphir [a precious stone of a sky colour, glimmering with golden dipples.]

17. One cannot value the gold or the Christall alike with her [Oth. instead of Christall, have small bright pearl, or the diamond] also she is [not] to be exchanged for a jewel [Heb. *Pessil*. See *Gen. 24. 59.* *Nam. 31. 50.* *1 Sam. 6. 8.* *2 Kings 20. 13.* *Epl. 1. 7.*] Of myrry gold [See *1 Kings 10. on v. 18.*]

18. The Ramoth [some understand by this word the Coral-stone. Others, a precious stone called *Sindalpros*, or *Garamantites*:] and Gabliss, [the name, (as some conceive) of a pearl, growing in the scale of a fish, called by the Latines *unio*, because there grow not two together undistinquished. Others do understand hereby a certain precious stone.] shall not be mentioned; [viz. when mention is made of the worth of wisdom;] for the attraction of wisdom is more, then (that) of the Rubies. [The word doth signify a precious stone, that was red of colour, by what is said thereof, *Lamen. 4. 7.*]

19. One cannot value the Topaz of Ethiopia [a precious stone of a green colour 3 of which See *Exod. 28. 17.* and *39. 10.*] like unto her; and she cannot be estimated by the fine pure gold.

20. That wisdom then, whence doth she come? and where

where is the place of the understanding?

21. For she is concealed before the eyes of all living; and she is hid from the birds of the air. [He nameth the birds, by reason of their flying high, and seeing far, and yet are not able to approach to the place, where the wisdom is hid; for perfect wisdom is no where to be found but in God, who imparteth to much of it unto reasonable creatures, as it pleaseth him.]

22. Destruction and Death say, [He divideth all places into these 3. the middlemost, where living men are; the highest, where the birds fly, and the nextmost, where the dead are; and all that is perished. Compare with this above 26. the annotation on verse 6.] We have heard the fame of her with our ears. [The fame namely of the hidden wisdom. The meaning is, that they have no knowledge of the fame, but only a rumour and fame that there is such. Compare above v. 14.]

23. God [i.e. none else but God.] understandeth her ways; i.e. the manner and means of finding out wisdom; how she is qualified, what operations she hath and what government and ends in the same. And he knoweth her place. [viz. where she is to be found and had, i.e. only in himself. *Matth. 11. 27.*]

24. For he looketh to the ends of the earth; he seeth under all the heavens. [The meaning is, that Gods wisdom is infinite, and unlimited, *1 Cor. 2. 10.* *Heb. 4. 13.*]

25. When he made [He will say, that the wisdom which lieth hid in God, hath revealed in some measure by the creation of the world.] the weight to the winds, and pondered the waters in measure. [the meaning is, that God, according to his wisdom, hath not only given being to all the creatures, but likewise set them their exact order, weight and measure, and infused the same into their qualities and manner of operation.]

26. When he made a fet order for the rain; [viz. how, when, where, where to he should let fall the rain, thunder, lightning, &c.] and a way for the lightning [Compare below 38. 25.] of the thunders; [Heb. of the voices, So *Exod. 9. 21.* *1 Sam. 7. 10.* *1st. 37. 4. 5.* *Psal. 29. 3.*]

27. Then he saw [Compare *Gen. 1. 31.*] her, [viz. the wisdom, whereof is spoken here.] and related her: [i.e. revealed her, and ministered matter to men, to speak of and publish her.] he disposed her, [i.e. he ordained her to that end for which he had revealed her.] and also searcheth her [i.e. he shewed that he had communicated her to man by the most perfect investigation, and ripe consideration, to the end, that they should enquire after her with reverence, and entertain her with humility.]

28. But unto man he hath said, Behold the fear of the LORD is wisdom, and to retire from evil is understanding. [as if he should say; The hidden wisdom whereby I do govern the world, and the men therein, is only for my self; but the wisdom which I have kept for men is that they do fear me, according to the precept of my revealed will and pleasure. See *Deut. 29. on v. 19.*]

CHAP. XXIX.

Job wishing to be restored to his former condition, declareth how happy the same had been through the favour and blessing of the Lord, v. 1, &c. and how much he was by all sorts regarded and honoured in the same way 7. by reason of his godly and virtuous life and conversation, 12. he related likewise, what manner of hope he had therein, 18. together with his continual thanks in riches, 19. as also in honour and authority, 20.

And Job went on, to take up his sentence; [See *ab. ch. 27. on v. 1.*] and said:

2. O that I were [Heb. who shall give me to be, See above 6. on verse 8.] as in the former Months as in the days (when) God kept me. [i.e. in the former time of my life. Compare above chap. 14. 5. and See the Annotation.]

3. If he had made his lamp to shine over my head; [i.e. abode with me by his favour and blessing; for this word is frequently taken. See above 18. on v. 6.] and I by his light [i.e. by his favour and blessing: for light is here as much as lamp was just now. See above 18. on verse 5.] walked through the darkness: [i.e. he passed through and overcame the miseries, and adversities of this life. *Mark's* or miserie and adversity. See *Gen. 15. on verse 13.*]

4. Like as I was in the days of my youth [i.e. of my best abilities and prosperity. And this is to be understood not to much of his age, as of the flourishing condition of his life, which before was as a continued youthfulness unto him. Oth. in the days of my vintage, viz. when I had abundance and content, (such as men use to have in the time of vintage, when all the fruits are ripe and gathered in. Or, in the days of my winter, i.e. when I had rest and quiet, as soldiers and warriors have, when they are in good winter quarters.] when Gods hiddenness [Understand the eternal providence of God, whereby he took care for Job, to conduct and protect him, together with his favourable habitation, by the institution and comfort of his holy spirit.] was over my tent.

5. When the Almighty was with me yet, [See *Gen. 21. on v. 22.*] and my youths round about me [i.e. my servants or sons.]

6. When I washed my goings in butter; [this is an hyperbolical exaggeration, implying his great abundance thereof. Not much unlike that expression *Gen. 49. 11, 12.* and that which followeth here in the next words.] and the rock by me powered out oil-brooks; [Compare *Deut. 32. 13.* and *33. 24.* and above 20, 17. Heb. and the rock by me is powdered out with brooks of oil.]

7. When I went forth to the gate through the City; [Understand to the place or court of judgement. [See *Gen. 22. on v. 17.* and above 3. 4.] When I caused my feet, [i.e. the judgement seat out of which, as a *supremum Magistrate*, he took cognizance of the subjects causes and differences, and administered justice unto them.] to be prepared upon the street, [that, viz. which was by the City gates, where the people met, to have their causes heard, and to expect the sentence or doom of the Judge.]

8. The youths saw me and hid themselves, [getting themselves out of sight at my coming, as being afraid, or ashamed] and the decrepit rose up [and] stood. [viz. till I was set, in taking of respect and reverence. Compare *Lev. 19. 32.* *2 Kings 2. 19.*]

9. The principals withheld the words; [i.e. broke off their discourses or sayings, to hear speals, or for awe of my presence.] and laid the hand upon their mouth, [i.e. were silent. See *Jud. 18. on v. 19.*]

10. The voice of the Princes hid itself, and their tongue cleaved to their palate. [This manner of speaking tokeneth silence, or disability to speak. See the same likewise, *Psa. 137. 6.* *Ezek. 3. 26.*]

11. When an ear heard (me) it counted me happy; when an eye saw me it testified of me. [viz. of my piety and goodness, which was manifested in all my words and actions.]

12. For I delivered the afflicted, that called; and the orphan, and him that had no helper.

13. The blessing [i.e. the good which was wished me

me by those, whom I helped out of great distresses.] of him that went [for] light, [i.e. that stood in danger of going to rack and ruin, if I had not succeeded him, with good advice and reeds.] came upon me: and the heart of the willow I made to sing cheerfully, [i.e. to rejoice over the benefit and assistance I showed her, in her afflictance.]

14. I clothed my self with right counsels, and she clothed me, [i.e. the meaning is that as Job held fast and close to righteousness, as to a garment one puts on for righteousness again served him for an ornament and reputation among men. Compare below 40. 5. Psa. 132. 9. Isa. 52. 1.] my judgement [viz. that which I pronounced, or determined for the protection of the oppressed.] was as a robe and principall defence.

15. To the blind I was [for] eyes: [understand that he had helped the afflicted, not only with words of instruction, warning, counsell and comfort, but likewise with real means and actions.] and to the cripple I was for feet.

16. I was a father to the needy: and the difference I knew not, [I searched.] [His meaning is, that he not only dispatched rigorously, what was brought before him, as ordinary Judges; but that he searched and enquired likewise accurately, into that which was not brought before him, for to help the oppressed timely, and to prevent their complainings.]

17. And I broke the jaw-teeth of the perverse: [i.e. the power of unrighteous men, which sought to oppress the poor and weak. See the like expression, Psa. 3. 8. and 57. 5. and 58. 7. Prov. 38. 14. Jude 1. 6.] and threw the prey out of his teeth.

18. And I said: I shall give [up] the ghost in my nest, [i.e. go out by degrees and go gently, that I shall die of meagre age at last. Compare the next following words. The Hebrew word seemeth to be taken thus, Gen. 25. 8. and 46. 33. in my nest, that is in mine own house, among my own family.] and I shall multiply the days as the sand, [i.e. in great number. See Gen. 41. on v. 49.]

19. My root was spread abroad. [Hebr. opened.] by the water, and the deep lodged upon my branch. [i.e. my means and prosperity encreased and multiplied like to the growing of a tree, which is well moistened with water, from the ground, and with dew from heaven. Compare above 18. 16. and Psa. 1. 3.]

20. My glory [i.e. the honour and credit, or esteem which I had among men by reason of my great prosperity.] was new by me, [i.e. continued not only as before, but augmented and increased daily.] and my bow changed it self in my hand. [understand by the bow the might and means which he had to maintain and protect his estate against all damnying or harmful power, of whom he declared that they changed by encreasing and multiplying. Bows for might and means, Gen. 49. 24. 1 Sam. 2. verse 4. &c.]

21. They hearkned unto me and waited; and were silent upon my advice.

22. After my words they spake not again; [I Heb. they doubted not. So 1 Sam. 26. 8. 2 Sam. 20. 10.] and my speech dropped upon them, [see Deuter. 32. on verse 2.]

23. For they waited for me as [for] the rain: [compare Psa. 72. on verse 6.] and opened their mouth [as] for the late rain. [See Deuteronomy 11. on verse 14.]

24. When I smiled on them [or, jested with them] they believed it not, [viz. that I jested, i.e. they stood in such awe of me, and respected me in that manner, that they took the words, which I spake but in jest, as spoken in earnest.] and they made the light of my countenance not to fall down, [i.e. they neither grieved, nor shamed my cheerful disposition, in regard, that by

my familiar or jesting carriage I might have made my self contemptible amongst them.]

25. If I chose their way [i.e. if of my self, or of my own accord, I went to them to visit them, and with good instruction, advice or comfort, to encourage and profit them.] then I set I at the upper end, [Heb. the head, or at] the head [and dwelt as a King among the beasts;] as one that comforneth the sad. [He will say that he was not only decreed as a King, because of his Authority, but also beloved and desired, as a comforter of the sad hearted, for his Kindness and Benignity.]

CHAP. XXX.

Job setteth against his former prosperity, the present misery he endured, consisting in the great contempt, put upon him by the unworthie, 1. 1. in grievous temptations, wherewith he was assaulted in his faith and hope, 12. in afflictions, 15. in fearfulness, 16. in pains of the body, 17. in extreme wilness and jealousy, wherin he was not heard, 19. in deadly faintings of his abilities, 22. notwithstanding his piety, 25. in the violence of his disease, 27. in grief and mourning, 31.

But now lesser (ones) then I, of daies [i.e. younger] Bin years. So below 32. 6. The word daies is left out sometime, the same being remaining, Gen. 19. 21. and 48. 14. Job. 6. 26. Judges 6. 15. So grew on the contrary for olds, 1 Sam. 17. 28. and below 32. 9. I laugh over me, whose father I should have distained, to set by the dogges my flock. [i.e. to take care of the dogs, which kept and watched my sheep and goats.]

2. Whereto also should the power of their hands have [serv'd] me? [Understand the strength of their bodies.] it was [the strength namely] justified in them through age. I, tho. the age was lost in them, i.e. the old years were fruitless and unserviceable in them, being void of understanding and prudence, such as is required in old men.]

3. Who through want [into which namely they were fallen through recklessness and idleness.] and hunger, were solitary, flying into dry places; [whether they were driven, as unworthy of the Society of men; or which they chose themselves, through shame and fear, to be cut of all mens eyes.] in the obscur [The Hebrew word doth properly signifie the night or evening past, Genesis 19. 34. but here it is taken for obscurity, or obscure places, such as are thick bushes, caves, caverns, waste and barren solitudes, which are far remote from the habitation of men. Oth. formly waste, &c.] waste and desolate [these two words are joined together to express an extraordinary desolation. So below 38. 27. Zeph. 1. 15.]

4. Who plucked satirish herbs by the bushes, [i.e. such as grew in salt, or brackish grounds. Oth. Mallows, or, Wille, Savage Herbs;] and whose soil was the root of Junipers. [See 1 Kings; 19. 5. and the annotation. He will say, that they have eaten, that which was not eatable otherwise. Oth. The Juniper-root was to warm (them) Compare Istaib 47. 14. where the Hebrew word is used thus.]

5. They were driven out of the midst; [viz. of the Cities, or, men; because they were suspected, and no good expected by them. Oth. out of that Society, viz. of men,] they hooded over them, as (over) a thief.

6. That they should dwell in the clefts of the valleys, the holes of the dust and stony rocks.

7. They cried out betwixt the bushes, [out of a smarting fence of their misery, roaring like wilde asses, when they are hungry; in which sense this word is used likewise

above 6. 5. and another word much like to this, above 24. 12. they gathered themselves among the nettles. [viz. to hide themselves there, if they were sought for. Oth. stings, or wounded themselves, viz. with their nettles, which by their smart stinging made their mens bodies swell all over with hot and burning blisters.]

8. They were children of fools, [See the signification of this word, 1 Sam. 15. on v. 23. Oth. and they were foolish men, yea men without name] and children of no name [i.e. without any credit or respect in the world. The contrary is, men of name, See Gen. 6. 4. and the annotation] they were beaten out of the Land. [i.e. expelled and banished. Oth. were rejected, or, more suppressed, (or, more woin, and made bare) then the Earth, viz. through a general contempt among men.]

9. But now am I become their musick-play, and I am a by word to them. [i.e. one of whom they sing, and play, and prate, rejoicing in my misery, and making it their sport and pastime. Compare above 17. 25, 56. Psa. 55. 15. and 69. 13. Lam. 3. 14. Eccl. 33. 3.]

10. They abhor me, they put themselves far from me; yea they do not withhold the spittle from my face. [To kiss one, hath been a token of great contempt. Compare Num. 12. 14. Deut. 25. 9. Isa. 50. 6. Mar. 26. 67.]

11. For he [God namely. See above 3. on v. 20. and below here v. 18. and 20.] hath loosened my cord, [or, cogles, i.e. my reputation and authority, whereby I was able to bridle and curb those that were under me; the same he hath quite taken away, that it is no restraint to me to them.] and oppressed me, therefore have they [viz. those wicked ones, that rise up against me now, and refuse to yield me due respect.] thrown off the bridle, [viz. whereby they were kept in awe and order by me.] without my face. [i.e. in my own presence. The meaning is, that they had renounced all subjection to Job, even before his eyes, and discharged themselves of all the duty of reverence and obedience, which they owed unto him.]

12. On the right hand [i.e. where he was stoutest and best provided] the youth [the word hath its original from sprouting and blossoming, or building, signifying the first flourishing and growing youth] riseth up. [He hath regard here to thole, which in his suffering, fell upon him with greatest indifference, bitterness and eagerness.] they thrust out [or, strike up] my feet [viz. to make me stumble, and fall to ground.] and prepare their destructive waies against me, [i.e. they raise and level the way, which they mean to go and insist for to destroy me. Heb. paths of their destruction.]

13. They breach upon my path. [i.e. they do so trouble and disturb the counsel and course, which I am to follow to govern and carry me well and orderly in this mine affliction, by their contending and contesting with me, that I scarce know what to go about, or speak, or do more.] they advance my misery: [i.e. encrease and multiply the same, viz. by their perverse judgement false accusation, and bitter envyned reproaches.] they have had need of it, no helper. [viz. for to execute their evil intentions against me; they are able enough to do it themselves.]

14. They come on, as through a wide breach: [against me namely. This is a similitude taken from warriors, who by the breach they made in the Wall of a City fall on, and force their way in, and rush upon the inhabitants with great fury and impetuosity.] among the destruction they rout themselves on. [i.e. they have toyed and molyed about my misery, to multiply the same, and to overthrow and ruin me altogether with it.]

15. They are surned against me [with] frightings, every one persecuteth my noble [god] [Oth. Frightings,

or, libet. it (one) or, voluntary, free-willing; or excellent one, understand the soul, which is called the glory of man, Genesis 49. 6. and the only one (unica) Psa. 22. 21. See the annot.] like a wind; and my salvation is past by like a cloud.

16. Therefore doth thy soul now come out betwixt self with in me; [i.e. my life doth spend it self, melteth away in tears, and is consumed through heaviness. So Psa. 42. 5.] the darts of pressure lay hold on me. [Dart of pressure, i. e. daies or times, wherein great pressures and distresses fall upon me; which are otherwise also called darts of distress, or, straight, 2 Kings 19. 3. of darkness, above 15. v. 23. of visitation and desolation, Isa. 10. 3. of correction, Hof. 5. 9.]

17. By night he boeth through my bones. [God namely, as above v. 11. and in the sequel, in regard that he did not let him enjoy any rest by night, when others were at rest by reason of the rage of his disease, which pierced through the very strongest and innermost part of his body, even through marrow and bones. Compare above 7. 33. 14. and 17. 12.] within me: [Hebr. from above me, i. e. from heaven whence he sends his plagues upon me.] and my sinnes rest nor.

18. Through the multitude of the power [viz. which God employeth against me, to distemper and disgrace my body, with all manner of diseases] is my apparel changed, [viz. by the spots and stains of the matrety and running gore of my sores.] he girath me about [God namely] as the collar of my coat. [Heb. the mouth of, &c. the meaning is, that God had so closely begirt his body, round about with pains and aches, as the upper-part, or hole of a coat, where one puts the head through, encompasseth the neck.]

19. He hath flung me into the mire. [i.e. made me to fall into the utmost reproach and scorn of all. Thus the word mire is likewise taken, Psa. 40. 3. and 69. 13. Mich. 1. 10.] and I am become like dust and ashes, [See Gen. 18. 27. and the annot.]

20. I crye unto thee [viz. O God] but thou answerest me not: I stand, [viz. waiting for thy help, or praying to thee, entreating thee.] but thou beedest me not; [Oth. and thou dost observe me; viz. without hearing any mercy to me: as in the next verse.]

21. Thou art changed into a cruel (one) against me [even against thy own nature and custom.] by the strength of thine hand, thou dost withstand me hatefully. [Compare above 13. 24. and 16. 9. Jerem. 30. 14.]

22. Thou liftest me up into the winde, thou makest me ride [upon it]: [i.e. thou turnest and rollest me about: soul and body, by the fierceness of thy wrath; no otherwise than straw and stubble is taken up, tossed, turned and huddled about by a mighty whirl wind.] and thou mistest my substance [i.e. my life and faculties altogether. See of the Hebrew word, above 5. on v. 12.]

23. For I know, that thou shalt bring me to death, and to the house of the assembly of all living. [Mein namely, so Psa. 143. 2. i.e. unto the graves, or the place, which by God is appointed for the dead bodies of men, until the day of Resurrection. Oth. the house of appointments, i. e. the appointed house.]

24. But he [God namely] shall not put forth the hand to the earth-heap: [i.e. to those that are buried in the earth: namely, to plague them yet further here, according to the body. His meaning is, that the sufferings of the body, were to end with the bodily death; and that consequently by that he should be rid and freed of his present grief and vexation. Compare above chap. 7. 21. it is there (any) cry with them. viz. with thole dead bodies that ly in the graves.] in his affliction; [i.e. wherewith God hath oppressed them, viz. which as he called their bodies to the ground by death. Is there then

then [will *ſp*oak] any crying or complaining yet in the dead bodies, which by hid in the graves, for any pain that they ſhould be capable of. He implicitly there is none, as experience alſo ſheweth.]

25. *Lil I not weep* [This queſtion doth ſtrongly affirm, that he had done ſo, or it may be a kind of oath, wherein the imputed puniſhment is concealed which he was undergo in caſe of perjury, or if he had not done ſo. But in regard he had done it, he declares that, that it was to be ſignified, none ſhould have compaſſion on him.] *ever him that had hard daies* ; [*Heb. over the hard daies*,] was not my ſoul anguiſhed over the need?

26. [*Nevertheleſs*] when I expected good then came evil; when I hoped for light, [i. e. proſperity and welfare. See above 18. 5.] then came a ſcurvy. [i. e. adverſity and miſchief. See Gen. 15. 5. on v. 12.]

27. *My entrails boy*, [i. e. they are to diſturb and trouble through the greivous of mine affliction and diſeaſe, as if it were water teaching and boy ing over a great fire.] *and are not ſtill* : the *daies of oppreſſion have prevented me*. [i. e. are come upon me beyond my expectation, and have ſurprized me as it were when I was in hope that according to mine integrity, I ſhould have enjoyed many good and comfortable daies yet.]

28. *I go black along, not from the ſun* : [But through the greivouſneſs of my diſeaſe, and the violence of my ſuffering, which conſumeth and exhauſteth me.] *riſing up I cry out*. [i. e. make a ſhreeking, woful ſound, proceeding from the ſenſibility of my pains,] *in the Congregation*. [i. e. in the alkemby of men of worth where men ut, not to be loud, but to refrain noiſes, for manners ſake.]

29. *I am become a Brother to the Dragons* ; and a *companion of the young Aſſiviches*. [*Heb.* Daughters of the Oſt iches ; and lo *Leviticus* 11. 16. compare *Lev.* chap. 1. on v. 14. The ſence of this veſe is, that he was become like unto theſe brute creatures, in regard of the hideous ſneekings and howlings which he made, for this is alcribed unto theſe beaſts, *Mich.* 1. 8. The words *Brother and Companion* do ſignifie one here, who in certain reſpects is compared with ſomewhat elſe. See *Genefis* 49. 5. and *Prov.* 18. 9. and the annot.]

30. *My ſkin is grown black upon me* : [See above on v. 28] *and my bones are naked* [he meant that his body, and the very inmoſt parts of it were conſumed.] [See above chap. 21. on verſe 24. upon the word *marrow*.]

31. *For this my harp is turned to a mourning-plaint*, and *my organ to a voice of the weeping* (one) [i. e. my joy is turned into ſorrow and lamentation, though the greivouſneſs of mine affliction.]

C H A P. XXXI.

Job proveth his innocency, by ſhewing zealouſly, what his practice was ; as that he had been chaſte toward the maidens, 1. 9. c. righteous in bargains and contraſts, 5. chaſte alſo in regard of other mens wives, 9. righteous towards his ſervants, 13. boyntiful to the poor, 16. innocent towards the Orphans, 21. not relying on his wealth, 24. no Idolater, 26. not rejoicing at his enemies adverſity 29. nor enſuing him, 30. given to hoſpitality, 32. true and upright in confeſſing of his failings, 33. doing wrong to no body, 34. with ſig. that noice were taken of all his words and actions, 35. alſo he reſteth by his upright dealing, 38. *withſtand he may ſpeak ill, if he ſpake not the truths* 40.

I Have made a Covenant with mine eyes : how ſhould I then have given heed to a maid? [*viz.* ſo as to look

upon her with unchaſte or diſhoneſt deſires, Comp. *Mat.* 5. v. 28. 1 *John* 2. 16.]

2. *For what is the portion of God from above?* [*viz.* which God giveth : unchaſte and the puniſhment appointed by God for the unchaſte. Compare above 20. on v. 29. Some do underſtand it of the reward of chaſtity, which he ſhould looke and ſerke by unchaſte actions,] *or the inheritance of the Almighty, out of the heights?* [i. e. out of heaven, See above 16. on v. 19.]

3. *Is not the deprivation for the perſe, yea ſomewhat ſtrange* [*Heb.* ſtrangeſs,] i. e. that which is ſtrange, unuſual, uncouth and extraordinary [for the works of iniquity?]

4. *Doth he* [*viz.* God, and lo verſe 6.] *not ſee my miſes?* [See *Genefis* 6. on verſe 12.] *and doth not he tell all my ſteps?* [i. e. doth not he know all I do, or leave undone, for to reward it graciouſly if it be good, or to puniſh it juſtly if it be evil?] See above 14. on v. 16.]

5. *If I have covered with vanity* [i. e. with lies and falſehood in my dealings, bargainings, contraſts, See *Ex.* 23. 2. *Levit.* 5. 20. *Iſa.* 5. 18.] *and my foot was ſwift to deceit.*

6. *Doth he not ſee* [*viz.*] *me in a juſt ballance* [*Heb.* in ballances of righteousneſs,] i. e. let my miſes, purpoſes, words and actions be duly ſeatched and examined,] *and will he not know my ſprings*. [*viz.* that I was not hypocrite, as my friends have taken and judged me to be.]

7. *My going turned out of the way*, [i. e. from the rule and ſquare of liſe, which God hath ſet before us. He ſpeaketh of willful and peccious pious things, wherein wicked men go on] *and mine heart followed after mine eyes*, [i. e. deſired in any unrighteous manner, what was pleaſing to mine eyes, and belonging unto other men,] *and ought cleave to my hands*, [*viz.* of other mens goods. Other, a plot, or ſtain, i. e. any wicked action.]

8. *Then let me ſow, but ſow not ear* ; [he doth imprecate that judgement of God upon himſelf, wherof we read *Levit.* 26. 16. *Exod.* 28. 30. 33. 38. 39. 40.] *and let my ſprouts be rooted up*. [i. e. that which I had planted in the ground.]

9. *If my heart have been enticed to a woman*, [*viz.* for to deſire, or enjoy her diſhoneſtly or unlawfully, when I might have had the opportunity] *or have lain in wait at my neighbours door.*

10. *Then let my wife grind with another*, and *others bow down upon her.*

11. *For that is a reproachful action, and it is a miſdeed with the Judges*. [i. e. deſerve to be condemned and puniſhed by the Judges. So below verſe 28.]

12. *For that is a ſire*, [i. e. it cauſeth a ſire, *viz.* that of the divine vengeance. See above chap. 22. on v. 20. For even as the fire doth ſuddenly conſume the flammable, ſo doth Gods wrath and righteous vengeance fire wicked inneters, comp. *Deut.* 4. on v. 24. & *Nab.* 1. 6.] *which devoureth to deſtruction, and would have rooted out all my revenue.*

13. *If I have diſplayed the right of my man-ſervants, or of my maid-ſervants, when they had (n) difference with me.*

14. *For what ſhould I do*, [*viz.* in my defence before God, i. e. how ſhould I be able to answer it before him. For the ſlaves (ſuch as moſt ſervants were then) had no liberty in thoſe daies, to bring any complaint againſt their Maſters before the civil Magiſtrate.] *If God aroſe* [*viz.* for to judge between me and them, which cometh to paſs. when God ſiſtetheth his puniſhments upon ſuch oppreſſors, either in this liſe, or that to come.] *and if he made viſitation*. [i. e. did puniſh. See *Gen.* 21. on verſe 1. on verſe 25.] *what ſhould I answer him?*

15. *Hath not he that made me in the belly*, made him alſo? [My ſervant namely] and one [God namely] prepared us in the womb? [Oth. hath not he prepared him in the womb after one manner? or, in one kind of womb?]

16. *If I have withheld from the poor their deſire*, [*viz.* By not ſatisfying the ſame according to my power. *Heb.* If I have reſtrained, or prohibited the poor from deſire] *or have let the eyes of the widow to ſtint* : [*viz.* ones eyes are made to ſtint, when he is made to wait and attend long for the good he deſireth, which is laid by ſimilitude of the eyes, whole vigour, if they looke ſtolidly and without ceaſing after any thing in vain, muſt needs grow faint, and be conſumed. So *Pſal.* 69. 4. & *119.* 82. 123. *Lam.* 4. 17.]

17. *And have eaten my bit alone* ; *So that the Orphan hath not eaten of the ſauce.*

18. *For ſrommy youth* [*viz.*] *hath he* [i. e. The Orphan,] *laſt ſpoken of in the former veſe.* Compare above 29. 16.] *been educated*. [*viz.* brought up, *Heb.* is grown great] *by me, as by a Father* : *and from my mothers belly* [an hypoſebical expreſſion, implying the firſt time of his age, when God had infused into his heart ſuch a tenderness and care in the widows and Orphans behalf.] *I have led*. [i. e. helped and aſſiſted with comfort, counſel, ſupply and ſecured.] *her*. [*viz.* the widow ſpoken of v. 16.]

19. *If I have ſeen any perſiſh, becauſe he was without clothing, and that the needy had no cover*. [*viz.* without receiving cover and apparel from me.]

20. *If his loins have not bleſſed me* ; *when he was warmed of the skins of my lambs* : [Underſtand the loins of the needy, whom Job had covered and clothed with his skins ; The ſence is, if he whole loins were warmed did not thank Job, and with him all happineſs and ſpeak his praife, by reaſon of the care and comfort he felt by it. So the word bleſſing is taken, *Genefis* 12. 3. *Deuteronomy* 24. 13. 2 *Samuel* 8. 10. *Pſalm* 62. 5.]

21. *If I have ſtirred my hand againſt the Orphan* ; [*viz.* to thrike, or beat, or threaten, or any way violently to abule or oppreſs him. Compare *1 Kings* 13. 4.] *becauſe I ſaw my helper* [i. e. becauſe the Judges would have been ready enough to pronounce in my behalf againſt them ; as ſtanding in awe of my power and authority, or deſirous to purchaſe and entertain my favour and friendſhip,] *in the gate*. [i. e. in the place of judicature, at the Seſſions, when they were kept of old in the gates of the City. *Gen.* 22. on v. 17.]

22. *Let my ſhoulder ſtill from the ſhoulder-blade, and mine arm break off from the pipe*. [*Heb.* reced. Underſtand the upper-bone of the arm, extending from the elbow to the ſhoulder.]

23. *For the deſtruction of God was a terror by me* : [Underſtand the Judgement which God doth ſend upon the oppreſſors of the poor.] *and I was not able*. [i. e. I had no power at all, namely to ſtand before him, and to endure or undergo his vengeance.] *by reaſon of his highneſs* [i. e. of his tranſcendent and terrible Majesty and Power.]

24. *If I have ſet the goſt for my hope*, [So the Hebrew word is taken, above chap. 8. 14. *Proverbs* 3. 26.] *or have ſaid to the ſine Gold, thou art my confidence* :

25. *If I have been glad, becauſe my ſubſtance* [*viz.* means, riches, wealth. So *Gen.* 24. 29. *Numb.* 31. 9. *Deut.* 8. 17.] *was great* ; *and becauſe mine hand had gotten* [*Heb.* found. So *Deut.* 8. 17. 18. *Iſa.* 10. 10. &c.] *exceeding much*.]

26. *If I have beheld the lights*, [i. e. the Sun, ſo,] *viz.* as to yield him any divine worſhip, after the manner of Idolaters. For he mention of inſtance is made of the two great lights (ſo called, *Gen.* 1. 16. *Pſalm* 136. 7.) the Sun and the Moon, with whole beauty and

operations the heathens were ſo taken and tranſported, that they yielded them divine honour and worſhip. *Iſer.* 43. 13. yea, even the Iſraelites themſelves, *1 Kings* 21. 3. and 23. 4. 5. 11. *Ezek.* 8. 16. *When it ſhined*, or the moon gloriouſly going forth. [The Idolaters uſed to worſhip the Sun, for the moſt part, when he aroſe in his brightneſs ; and the Moon when he was full ; which here is called her glorious going forth.]

27. *And mine heart hath been enticed* [*viz.* to exhibit them divine worſhip] *in ſecrecy*, [contrary to my publick profeſſion, which I do make of ſerving only the true and living God in ſpirit, and in truth. See *Deut.* 27. 15.] *that my hand kiſſed my mouth* ; [i. e. that I brought my hand up to my mouth in token of reverence and ſubjection. See of the Idolatrous kiſs in honour of the Idols, *1 Kings* 19. on v. 18. See likewiſe *Gen.* 41. on v. 40.]

28. *That were likewiſe a miſdeed with the Judge* : [See above on v. 11.] *for I ſhould have ſorſaken the God from above*. [i. e. that is in heaven, and from thence regardeth governeth and bleſſeth us. So *Deut.* 4. 39. *1 Kings* 8. 23. him he ſhould have ſorſaken by giving the honour, which only belongeth to him, unto the Creatures ; for both cannot be ſerved together, ſee *Iſa.* 24. 23. 23. *1 Kings* 18. 21. *Mat.* 4. 10. & 6. 24. *Cor.* 6. 16.]

29. *If I have rejoiced in the oppreſſion of my haters* : [i. e. in or becauſe of their adverſity, damage, ruin, deſtruction. So above chap. 30. 24. and *Prov.* 24. 22.] *and have roured up my ſelf*, [*viz.* unto joy and merriment.] *When the evil* [*viz.* of puniſhment, i. e. miſery and adverſity. See *Genefis* 19. on v. 19.] *found him* [i. e. came or fell upon him. See *Genefis* 44. on v. 34.]

30. *Alſo I have not ſuffered my palate* [i. e. my tongue or mouth] *to ſiſt* : *ſo as by a curſe to deſire his ſoul*. [i. e. by wiſhing him dead with a curſe. Oth. by wiſhing a curſe upon his ſoul.]

31. *If the people of my tent* [i. e. houſe or habitation. See *2 Kings* 13. on verſe 5.] *underſtand his family, men ſervants, and maid ſervants* have not ſaid, *O that we had of his ſiſht* ; *we ſhould not be ſatisfied*. [It ſhould ſeem by this, that Job was not only given much to hoſpitality ; but likewiſe entertained his gueſts ſo liberally, that he fed them with the choicest and daintieſt of his fleſh and meat ; ſomuch, that his houſhold, wiſhing they might have the like daily entertainment, might come to lay, O that we had, &c. Others are of opinion, that Job's houſhold and family feared, ſeeing Job to profeſs in hoſpitality, they might in time want meat to ſatisfy themſelves. Others hold it to be a revengful expreſſion of theirs againſt his enemies ; whom they were ready to have torn in pieces, if Job would have yielded to their violent paſſions.]

32. *The ſtranger lodged not upon the ſtreet* : *I opened my doors toward the way* [i. e. right againſt the highway ; that lo I might receive and harbour the paſſing traveller in my houſe : or, before the traveller. See above 6. on verſe 16.]

33. *If like Adam* [Compare *Hoſe.* 6. on verſe 7.] *ought a man, i. e. as men uſe to do*] *I have covered my tranſgreſſions* ; *through ſelf-torſhiding my miſdeed* ! [*Heb.* in, or with loving me, otherwiſe in my behalf, i. e. by my ſelf covertly or in ſecrecy.]

34. *Surely I could well have ſtolently oppreſſed a great man*, [*viz.* by my power and authority, that they ſhould not have dared to reveal or diſcover my failings : ſo that I needed not to ſtand in fear of them, for any blame or diſcredit, which they might have brought upon me.] *but the moſt deſpised of the houſholds* [*Heb.* the contempt, &c. i. e. thoſe that were, leaſt of all regarded in any family.] *ſhould have deteſted me*. [*viz.* if having treſpaſſed, or forgot my ſelf, I had been admoniſhed or

warned by any of them.] so that I should have been silent, and not gone forth the door. [viz. for my sinners shame and fear-fake. Oth. yet I have kept my self quiet, and wear not forth the door?]

35. O that I had one that heard me; [i. e. if I may not be believed in what I said, let my cause come to trial, and be judged righteously; but O that I had a Judge now! who being informed of all, would judge aright. Compare Job 9. 32. and 19. 23.] behold my sin is, [Heb. my token, Oth. my desire,] that the Almighty, [whom I wish above all others to be the Judge in this controversy with my friends,] would answer me; [viz. wherefore he afflicts me thus; knowing that I am not such a one as my friends characterize me. Compare above 10. 2. and 13. 22, 23.] and that my adversary [i. Heb. the man of my contention] write a Book [containing the charges and accusations made against me.]

36. Should I not carry it upon my shoulder? [rejoicing thereat and shewing, that having a good conscience I am sure enough, that it could contain no foolish proof to convince me of hypocrisy.] I would bind it upon me [as a crown.] [Heb. as crowns, i. e. as an extraordinary ornament. Compare Proverbs 12. on verse 4.]

37. I would show him [Understand his accuser, as to whom Job would be ready to discover all his counsels and actions, relying to firmly upon the goodness of his cause, that the adverse party should not be able to make any part of their charge good against him.] the number of my sins [i. e. of my words and actions.] like a Prince would I draw near him. [i. e. with a very courageous and undaunted heart. Oth. as to a Prince should I draw near him. i. e. although he were mine Enemy, nevertheless I should look upon him as a Prince, with cheerfulness, because of the assurance I have to gain the cause.]

38. If my land do cry against me, [viz. for revenge against one that had wrongfully gotten and possessed it. See the like phrase Genesis 4. 10. and Hab. 2. 11. item fee above 8. on verse 18.] and my furrows [The Hebrew word doth properly signify the raised ground or ridge between two furrows. So likewise below chap. 29. 3. Psalms 67. 11. Hosea 10. 14.] weep together.

39. If I have eaten its substance, [i. e. fruit. So Gen. 4. 12.] without money, and made the soul of his Husinablen [Heb. Masters, or Lords, i. e. possessors or enjoyers.] to pine [i. e. oppressed, and overcharged them, either by fraud and deceit, or else by violence and tyranny. Or, and made (them) to blow or break out the soul, i. e. if I was the cause of their death. Compare above 11. 20.]

40. Let there come forth thistles for wheat, and sinking weed for barley [viz. by a most exemplary punishment.] The words of Job are at an end. [viz. those which he had spoken to his friends.]

CHAP. XXXII.

Job and his three friends giving over to speak, v. 1. Elihu is moved thereat, 2. who becometh to speak by declaring the reasons moved him, 6. he sheweth what zeal he had unto it, 17. wishing he might discharge himself worthily of it, 21.

Then the three men cast I [viz. Eliphaz, Bildad, and Zophar] upon answering Job: because he was righteous in his eyes. [i. e. in his own judgement. See above 12. on v. 3. So the three men conceived of Job, viz. that he held himself a righteous man; being not able neither to find out matter for proving the contrary, viz. that Job was unrighteous, i. e. a wicked wretch

and hypocrite, for that he was a sinner, together with others, himself had freely yielded and confessed, above 14. 4.]

2. Then was kindled the anger of Elihu [viz. against Job and his three friends. Compare the phrase with Gen. 45. and 39. 19.] the son of Baruch the Buzite, [i. e. one of the posterity of Buz, the son of Nabor the brother of Abraham, see Genesis 22. 21. Some hold him for Bileam, of whom see Numbers 22. 5.] of the family of Ram. [about this name opinions vary, many conceive that Ram is pur by abbreviation for Aran, the name of a Syrian of whom a certain family or generation of the Syrians, of which Elihu was, bore the surname. Others understand by Ram the father of Amniah, 1 Chron. 2. 9, 10. who is likewise called Aram, Matthew 1. 4. Some Abr. on himself, so called first, Gen. 11. 27. and after Abraham, Genesis 17. 5.] against Job his anger was kindled, because he justified his soul [i. e. himself. See 1 Kings 19. on v. 4.] more than God. [Job never laid in any express terms, but Elihu inferred thence, that Job would fare enter the bars of Judgement with God, and was more bent to maintain his uprightness, than to give glory to Gods wisdom and righteousness.]

3. His anger kindled also against his three friends, because finding no answer, [viz. for to argue further against, and to convince Job.] they nevertheless condemned Job. [viz. of hypocritical and wickedness.]

4. Yet Elihu had waited on Job [And his friends] in speaking; [i. Heb. in the words, viz. to see whether they would go on in their discourse, or debate; or when they would make an end of their words. The friends had ended theirs above chap. 26. and Job his with the end of the former chapter. Oth. Elihu had waited with Job upon (their) words, i. e. upon the prosecution of his friends reply.] because they [viz. Job and his three friends] were elder of dates than he.

5. When Elihu saw then, that there was no answer in the mouth of those three men his anger was kindled.

6. Therefore answered Elihu the son of Baruch the Buzite, and said, I am less of days, [i. e. a man of younger years. See ab. 30. 1. and the annot.] but ye are every aged, therefore I stood in awe, and was afraid to show you my opinion.

7. I said, [viz. by my self, i. e. I thought; See Gen. 20. on v. 11.] let the dates speak, [i. e. those that are well stricken in dates or years; and so in the words following, multi-tude of years, for those that have lived many years.] and the multitude of years make wisdom known.

8. Surely the spirit that is in man [Understand the spirit of God, as may be gathered by the words following. The meaning is, that wisdom properly and solely had its original from God, and not from age, or the multitude of years, which often fail. Oth. Surely is the spirit, i. e. the reasonable and understanding soul, in man, but the breath, &c. i. e. the true wisdom proceedeth only from Gods illumination.] and the inspiration of the Almighty maketh them understanding. [them, viz. men, a permutation of the number, for he had spoken just now in the singular. See above 24. on ver. 18.]

9. The great (ones) are not wise, [great, i. e. great in years. See above 30. on v. 1. The meaning is, that such are not always wise, and not properly nor principally because of age and many years.] and the aged do (not) understand the right.

10. Therefore (I) I, hearken thou to me: [He speaketh in the singular to Job.] I shall show mine opinion likewise, [viz. though I am of younger years.]

11. Behold, I have waited on your words, [Here he speaketh to Job his friends.] I have turned the year 19

your observations, [i. e. listened so accurately and attentively, that I have fully comprehended all your pro-provided considerations] until you had sought out speeches, [whereby you might convince Job.]

12. Now having heard to you, behold there is none of you that convinceth Job, that doth answer his speeches.

13. That ye (my) not say, [Some do fill up the sense of these words with, I say this that ye may not say.] We have found the wisdom; [viz. whereby Job is convinced and confuted by us. Now this wisdom; they conceived was, that God had sent this misery upon him, and no man; and that God being righteous, and doing wrong to none especially, when his punishments are so dreadful and terrible, Job must needs be a very wicked man.] God hath thrust him down, no man. [Heb. not a man.]

14. Now he [Job namely] hath directed no words against me, and I shall not answer him with your words. [viz. ye Eliphaz, Bildad and Zophar.]

15. They are amazed, [viz. the three friends of Job. If seemeth that saying this, he turned himself about to the standers by and auditors,] they answer no more, [viz. to Jobs replies.] they have set by the words from them. [i. e. given them over, and left the prosecution to others.]

16. I have waited then [viz. for the answer of Job his friends] but they speak not: for they stand still: they answer no more.

17. I shall likewise answer my share: it shall show my opinion also. [as above v. 10.]

18. For I am full of words, the spirit of my belly [Understand the zeal and bent of inclination, which Elihu had to utter his mind about this matter. See 2 Kings 19. on verse 7. of my belly, i. e. of my inmost disposition and readiness. See ab. 15. on v. 2. and so in the sequel.] displeaseth me.

19. Behold my belly is as the wine, that is not opened; [or, hath no vent. Understand that his inward disposition, should not be without danger if he concealed that which he had apprehended and considered about this matter, even as we see the vessel, rend and burst, which being filled with new and strong wine, have no vent left them.] it would burst like new leather sacks [or bottles;] The Hebrew word doth here signify, leather bottles, or sacks, such as they used of old, to put their wine in. Compare Math. 9. 17.]

20. I shall speak, that I may get air for my self; [that I may vent and ease my self, of the thoughts and trouble, which were caused in me by hearing and holding my peace all this while.] I shall open my lips, and shall answer.

21. O that I may accept no mans face! [See Lev. 19. on v. 15.] and use no by-name to man. [viz. neither in good terms, to tooth and flatter him; nor in evil, to revile or abuse him, with bitter and reproachfull checkings.]

22. For I know not (how) to use by-names: My maker [i. e. God that made and created me. See above 4. on v. 17.] might soon take me away [i. e. kill and destroy me, viz. if I should do, or commit any such thing.]

CHAP. XXXIII.

Elihu exhortheth Job to attention, 1. &c. using reasons for that purpose, 3. reprehendeth Job, that he had stood too much upon his own righteousness, 8. sheweth that God bringeth men to understanding and conversion, by dreams and visions, 14. by disciplines, 19. by the speech of his ministers, 23. exhortheth Job to hearken or also to answer unto him, 31.

AND verily, O Job, hearken but to my speeches, and take all my words to cars.

2. Behold now, I have opened my mouth: [to open the mouth, is sometimes, to speak with great earnestness or seriousness of weighty matters, or to begin a solemn and important speech or discourse, as here, and Judges 11. 35. Psal. 78. 2. Prov. 24. 7. and 31. 8, 9, 26.] My tongue speaketh under my palate. [or, with my palate, or, roof (of the mouth).] i. e. with my mouth. The palate doth help the speech, above 29. 10. and therefore also is the speech ascribed to the fame. See above 31. 30. Prov. 8. 7.]

3. My speeches shall utter the uprightness of my heart [i. e. the genuine, native, true and unfeigned thoughts of my heart: Compare above 6. 25. and the annot.] and the knowledge of my lips [i. e. the knowledge or instruction which my lips shall and must bring forth, which are likewise called lips of knowledge, Proverbs 14. 7.] which is pure [i. e. unfeigned, undisguised, and proceeding from an upright heart.]

4. The spirit of God hath made me: [Elihu giveth to understand, that he was a man, and creature of God like others; consequently that Job might fairly and freely commune with him, as with one of his equals, and should not need to excuse himself with the dreadful Majesty of God, before which he had declared that he was not able to stand. See above 9. 32. and 13. 21. and 16. 22.] and the breath of the Almighty hath quickned me. [He reflecteth it seems, to the creation of the first man, Gen. 2. 7.]

5. If thou canst, answer me: dispose thy self before my face, [or, dispose, direct (thy words) as ch. 32. 14.] place thee for lettle thee.]

6. Behold, I am Gods, like thy self; [i. e. I do belong to God, being created, and hitherto sustained by him at this life. Oth. I am for God, according to thy mouth, viz. for to maintain his cause, according to thine own desire.] I am likewise cut off one of the clay. [viz. in our first fore-father Adams; so that for matter and essence, I am of thy own kind, and equal with thee, wherefore thou needst not be afraid. See Genesis 2. 7.]

7. Behold my travail [viz. whereby I might terrify thee] shall not trouble thee: and my hand shall not be heavy upon thee. [See above 13. 21. and the annotation.]

8. Sure, thou hast said before mine ears, and I have heard the voice of the words:

9. I am pure without transgression, I am clean, and have no mischief: I have said speeches, which Elihu had observed out of Jobs discourses, judging them to be reprovable. The same, or to like purpose, are to be seen above 10. 7. and 16. 17. and 23. 10. and 27. 5. Nevertheless Job had confessed his sins at sundry times, as may be seen, above chap. 9. 2. and 14. 4. but where he spake of his innocency, he thereby only understood the righteousness of his cause against his friends, and not the righteousness of his person before God.]

10. Behold he, [viz. God. Job indeed had not used the self-fame words here alleged, but others of like sense and purpose] above 14. 16, 17.] findeth causes against me [i. e. matter, to lay unto my charge, or he findeth fault with me, to punish me. Oth. breakings off, i. e. means and ways to separate himself from me, or me from him, and to break off all friendship and intercourse between us: or, to frustrate and annihilate all my purposes and endeavours. Compare Numbers 14. 34.] he holdeth me for his enemy. [See above 13. 24. and the annotation, item Compare above 16. 9. and 19. 12.]

11. He layeth my feet into the stocks, [See above 13. 27. and the annotation] he observeth all my paths. Gggg 2 [Comp.

[Compare above 14. 16. and 31. 4. with the annotation.]

12. Behold, herein [viz. in these assertions of thine, which I have now related] thou art not righteous, I answer thee ; for God is more than a man. [Hence Elibu concludes, that Job ought to have carried and demeaned himself with more humility and awfulness towards God : consequently having transgressed in his carriage, he was unrighteous in that particular, though otherwise he acknowledged him pious. Now God is more than man, in regard, not only of his Being, and Power, but likewise of his wisdom, righteousness, &c.]

13. If by hast thou contended against him ? For he answereth thee for all his deeds. [The fence is, that God giveth us no account of all his actions, as not bound to it. Or thus, because he hath not spoken all his words. Oth. For he answereth none of his deeds, or works, i. e. the standeth not bound, is not obliged, to answer for them.]

14. But God speaketh once or twice, [A certain number for an uncertain. So below v. 29. See Lev. 20. on v. 8. The meaning is, that though God be not bound to give us an account of his doings, yet he doth often, of his own free goodness, viz. when it pleaseth him ; which nevertheless is seldom taken notice of. Compare Gen. 6. 3. Num. 14. 21. 1 Kings 21. 28. 2 Kings 17. 23. Dan. 4. 5. 22. 28. Matt. 27. 19.] yet men heed [Heb. see] it not.

15. In the dream, (by) the vision of the night, when a deep sleep falleth on men, in the slumbering on the Couchs [See Gen. 20. 3. and 28. 2. and the annot.]

16. Then he revealeth it before the ear of men ; [i. e. he openeth and enlighteneth the Understanding, and converteth the Will of man, through his inward speaking and stirring up. See of the like expressions Ruth 4. on verse 4.] and he speaketh up their obsequium ; [i. e. he stampeth the assurance of his judgments upon their hearts, that is to say, he doth inwardly testify unto them, that he will assuredly execute his purpose of punishing them for their wickedness. See the like phrase Deut. 32. 34.]

17. That he may turn man away (from his) works : [the particle from is to be inserted here out of the following member of this verse, by which works is meant the evil sinful work men are about, or intend to commit. See Gen. 20. 3. and 31. 24.] and hide [Heb. cover i. e. take away. Compare the phrase with that above 3. 10.] the pride from man : [i. e. the haughtiness and presumption of the heart of man, which maketh him stout and daring, to venture upon the practice of evil.]

18. That he may keep off his soul from destruction, and his life, that is pass not through the sword. [The Hebrew word doth signifie a weapon, which is used by casting or throwing. Understand hereby all manner of danger and mischief, that may befall either soul or body, temporally or eternally. Compare below 36. 12.]

19. Also he is punished with pain upon his couch : [The fence is, That God was wont in former times to warn men not only by dreams and visions, but likewise, as he doth yet to this day, by diseases and sicknesses, to the end that they might take heed how they lived and feared God,] and the strong multitude of his bones : [i. e. all his bones, which are many in number, and strong for substance ; understand, that they are punished, out of the sequel, Oth. and the contention of his bones is violent, i. e. the pain of his bones, whereby God doth contend and wrestle with him as it were.]

20. So that his life abhorreth the bread it self. [Oth. so that his life maketh him to abhor the bread.] and his soul the desirable food : [Heb. the food of desire, i. e. that which is desired, or longed for, by those which are in health. Thus Psalms, or furniture of desire, 2. Chronicles 31. 37. the land of desire. Psalm 26. 24.]

Vineyards of desire, Amos 5. verse 11.]

21. That his flesh faded away out of the face ; [i. e. So that it is less no more, by reason of his leanness and meagreness] and his bones (which) were not seen [because of the former fatness of his body] but out : [because of the forehead leanness. Others, are broken, or bruised.]

22. And his soul draweth near to destruction [i. e. meaning his life, as is declared in the sequel. See Gen. 19. on v. 17.] and his life to the things which put to death. [i. e. which do becom a man of his life.]

23. If there be then an Ambassador with him, [i. e. a Prophet, or Teacher sent from God to instruct men, that are in trouble or distress, both of his will, and of their duty. Others understand by this Ambassador, an holy Angel.] an interpreter, one of a thousand : [viz. a pious and faithful Teacher, of whom there are not many to be found : therefore it is said, one of a thousand] to declare unto man his right duty. [i. e. what he ought to do, and what to leave undone, to please God.]

24. Then shall he visit God [i. e. gracious God] by forgiving him his sinnes, and restoring him to his health, namely, when the same sick man shall have received the admonition of that Teacher, with a believing and obedient heart.] and say, [viz. upon the said Ambassador or Messenger] I saw him, [i. e. declare and make known salvation unto him, John 20. 23. 2 Cor. 5. 19, 20.] that he descend not into destruction, I have found propitiation [viz. that of the Messia.]

25. His flesh shall be fresher than it was in youth : [Understand this of the new health after his recovery, and the strength and vigour of his body, being taken as it were of the renewing of the spirit.] he shall return again to the dates of his youth.

26. He shall pray earnestly to God ; who shall take pleasure in him, and behold his face with shouting : [The fence is ; that God, who before was highly offended with man for his sinnes, shall now, after his conversion, looke tenderly, and with much wellpleasing upon him. It may also be understood, that man shall see Gods countenance with joy and comfort, that is to say, talk and feel his graciousness and Fatherly compassion ; the meaning is one and the same.] for he shall render unto man his righteousness. [viz. by his spirit, assisting him in his justification and Renovations, which were much obscured and impaired by his sinnes.]

27. He [viz. that sick man, now through Gods goodness thus recovered,] shall look upon men, and [say] I have sinned and perverted the right, [i. e. he shall come among and associate himself with such, who may be edified by the confession of his sins, and the publishing of the grace and favour of God exhibited unto him. Others understand this of God ; because some do read in the next verse, which coheres with this, instead of my soul, my life ; his soul, his life ; and translate the words in this verse thus, He [viz. God] looketh upon men, and (if any) say, I have sinned, &c. then shall he save and [viz.] his soul that he go not into destruction, and his life shall see the light.] which hath not profited me : [as having been punished for it with a heavy kicknet. The Hebrew word is taken in this sense, Esther 3. 8. & 5. 13.]

28. (But God) hath saved my soul, that I pass not into destruction ; [i. e. into the grave, or, that I dyed not.] so that my life beholdeth the light. [i. e. enjoyed a happy and prosperous condition ; light is as much here, as prosperity. See above 18. on v. 15. and so see, as much as to enjoy. See above 7. on v. 7.]

29. Behold all this God worketh twice (or) thrice upon a man. [i. e. oft times ; a certain number for an uncertain.]

30. That he may turn away his soul from destruction, and be enlightened with the light of the living. [i. e. that he may not only be preserved alive, but also live to prosper.]

properly, that all men take notice of, respect and honor him.]

31. Attend, O Job, hearken unto me : hold thy peace, and I shall speak.

32. If there be speeches [i. e. if thou have any thing to say in thy defence, or to oppose my saying.] I will speak, for I have a cause to justify thee. [i. e. to intercede for, or speak in thy behalf, defend thee, as far as is possible for me to do, so that thou maist be sure, I do not undertake this work out of any contentions.]

CHAP. XXXIV.

Elibu desiring to be heard, 1. &c. chargeth Job, that he justified himself too much, & kill the fear of God unprofitable, 9. he sheweth that God Almighty cannot be unrighteous, 10. but that his righteousness appeareth in all his works, 19. exhorteth Job, to humble himself in all his works, 19. exhorteth Job, to humble himself before the LORD, 31. exhorteth God to sit him for 36.

Further answered Elibu, [i. e. he began to speak again, or to make a new speech. See Judges 18. on verse 14. Or, Went on in answering] and said :

2. Hear ye wife, my words ; and ye understanding ones, incline the ears to me.

3. For the ear trieth the words ; [i. e. doth hear them, and convey them to the understanding, there to be judged, of what condition they are] like as the palate doth taste the meat. [Heb. and the palate, &c. See above chap. 5, on verse 7. The taste is ascribed to the palate or roof of the mouth. So above 12. 11. Prov. 24. 13.]

4. Let us chuse for us that which is right : [Heb. The judgement, or right, i. e. the truth and equity, which we ought to follow, in all this controversy, rejecting all that is false and wrongful ; Thus the Hebrew word is of times taken, See Deut. 32. 4. Job 32. 9. Psalm 37. 30. Prov. 28. 18. 19. 8. Mich. 3. 8. &c.] let us know among us, what is good :

5. For Job hath said, I am righteous : [See above 23. 18. and 22. 10. and 27. 2, 6. and 31. 1. &c. where Job saith not, that he was altogether without sin, for he confesseth the contrary, above 14. 4. but only, that he was no wicked wretch, nor hypocrite, as his friends took him to be, and that he had not only a civil righteousness, but likewise that of a good conscience.] and God hath taken away my right : [This charge is alleged against Job by his own words, as we find them above chap. 27. 2. Yet Job understood them to only ; that God took no notice of his cause ; but Elibu, that God dealt unjustly with him. Nevertheless Elibu had reason to find fault with Job, for standing so much upon his innocence, that he seemed to blame or lay aspersions to the righteousness of God.]

6. I must lie in my right : [i. e. maintaining my cause, I am accounted a liar, this Elibu likewise alleged as spoken by Job, Compare above 19. 7. Or, where should I lie in my right ?] mine arrow is painful [viz. the arrow of my suffering, and of this my visitation, whereby God hath hit and pierced me. See above 6. 4. Compare Deut. 32. 23.] without transgression, [i. e. without any deserving guilt of mine.]

7. What man is there like Job ? [viz. that will be so wise and able as Job, and yet brings forth such absurd reasoning, as Elibu counted Jobs to be.] he drinketh scoffing as water : [See the same comparison, above 16. 8. and the annot.]

8. And passeth along in company with the workers of unrighteousness : [He would say, that Job by such exorbitant speeches made himself like unto evil and wicked

men, and had communion with them by his evil speaking,] and walketh with wicked men. [Heb. men of wickedness. See above 11. on v. 11.]

9. For he [Job namely] hath said ; It doth not profit a man [though Job had not said so in express terms, yet Elibu inferred it out of his speeches. chap. 9. 22. and 21. 8. and 30. 26. &c. but Jobs meaning was not such, although the extremity of his pains and sufferings made him sometimes to persecute his matter with too much eagerness and unadvancements.] when he taketh pleasure in God, [i. e. when he taketh delight to serve and obey God. Oth. when he taketh pleasure (to walk) with God, 5. the inference (to walk) being inferred out of Gen. 5. 22.]

10. Therefore ye men of understanding, [Heb. men of the heart, i. e. of understanding. So below v. 34. See above 9. on v. 4.] hearken to me ; for I am God from wickedness : [Heb. he is far to God from, &c.] and the Almighty from wrong.

11. For (according) to the work of man, he doth requite him : [viz. Either with reward by grace, if the work be good ; or with punishment according to desert, if the work be evil.] and according to every ones ways, [i. e. according to his thoughts, endeavours, words and actions, thus Ezechiel likewise speaketh, chap. 7. 27. and 33. 10.] he doth find it him, [viz. that it mult go with or happen unto him according to Gods judgement, according and because of his works.]

12. Also indeed, God doth not wickedly : [Othi doth not condemn (the innocent).] The like inference is likewise, Exod. 34. 7.] and the Almighty doth not pervert the right.

13. Who hath appointed him over the earth ? [Heb. appointed, or commanled upon him, i. e. given him in charge, viz. for to uphold and govern the same.] The meaning is, that none hath appointed him, but he hath all the power, by and of himself. Elibu proveth that God can wrong none, because he is the sole Creator, Upholder and Governour of all things ; being so righteous and holy by nature, that he can do no evil, and so transcendent in Glory and Majesty, that he is not bound to give account to any, of his doings.] who hath disposed the whole world

14. If he should set his heart against him, [viz. against man. See above v. 12. i. e. if he should very accurately mark him, and proceed with him according to the rigour of justice.] he should gather unto himself his spirit and his breath : [i. e. he might well then take his soul away from him by death, and to make an utter end with him in this life. Compare Psalm 26. 9. and the annot.]

15. All flesh, [i. e. all men. See Gen. 6. on v. 12.] should give (up) the spirit together : and man, [i. e. the body of man. Compare Gen. 3. 10. Eccles. 12. 7.] should return again to dust.

16. If then there be understanding (with thee) [viz. O Job] hear this : incline the ears to the voice of my words.

17. Would he also, that hateth the right, bind (the wounded) ? [His meaning is, that such a one would not do so ; or, that it could not be. To bind the wounded, is or implyeth to be gracious again and to do good to him that being punished for his sins, is brought to repentance and conversion ; which course is not practised by one that hateth the right. Compare above 5. 18. Others render the Hebrew word Chabash, to cure, or govern, and so it is taken by some, Isa. 3. 7. For the Governours have power to coerce and force men, and to put them in bonds ; and then the fence is, that he that governeth the whole world, can not be unjust.] And shouldst thou condemn the most righteous ? [Heb. righteous might, or powerfull, i. e. that is most, or most exactly righteous.]

18. *Should one fly to a King, thou Belial;* [i.e. If one may not lay to a King or Prince, how much less ought one to speak to God? [Oth. *shouldst thou condemn* (God), namely] if he *said to a King, thou wilt kill, etc.* the word *condemne* being inferred here again out of v. 17. Of the word *Belial*. See *Deut.* 13. on v. 13.] *To be Princes wicked ones?*

19. *(How thou to him)* [God namely] *that doth not accept the face of Princes.* [Use of this kind of speaking, *Lev.* 19. on v. 15.] *and knoweth not the rich before we poor?* *For they are all the work of his hands.*

20. *In a man that they,* [i.e. Both rich and poor, noble and mean, strong and feeble, and that whenever God is pleased, by his power, which none is able to withstand, and according to his righteous will, which none can speak against or controul.] *even at midnight,* [i.e. most unexpectedly, when they think themselves most free and safe. See *Exod.* 12. 29. 2 *King.* 19. 35.] *A Nation is shuted,* [i.e. whole Nations together, as, by Gods power, and justly also carried and hurried away out of their own countries and welfare.] *that is passeth by,* [i.e. perisheth] *and the mighty is taken away;* [H.b. *they take away the strong;* they, *viz.*, the Angels or Ministers and Instruments of God. See above chap. 9. on v. 18.] *without hand* [without any humane hands, and consequently by the power of God.]

21. *For his eyes are upon every ones ways,* [i.e. works. See *Gen.* 6. on v. 12.] *and he seeth all his steps.*

22. *There is no darkness,* [Compare above 26. 6.] *and there is no shadow of death;* [See above chap. 12. on v. 22.] *what the works of iniquity might hide themselves there.*

23. *Certainly he* [God namely] *doth not lay too much upon man;* [i.e. too much punishment; above the desert of his sins.] *that he should be able to enter into judgement against God,* [i.e. that man should have cause or reason to complain of God injuring of him, and to appeal to judgement from him, or go to law with him, as Job had done. See above 13. 3. and 16. 21. and 23. 3. 4.]

24. *He bruiseeth the mighty ones,* *that one can not search it out;* [H.b. *without searching,* i.e. so as none is able to find out and reckon up, how many of these mighty ones he hath brought to nothing, or to drive unto the bottom or ground, and reasons of his judgements against them. Compare above 9. 9. and 10. 10. and below 36. 26.] *and putteth others in their place.*

25. *Therefore* [that] *he knoweth their works;* *he subverteth them by night,* [i.e. he destroyeth them unawares, and when they think themselves at rest. See above v. 20. Oth. *he change the night,* whereby they thought to hide their sins, into day-light, thereby to discover the lambe before all the world. Oth. *he doth turn the night upon* (him) i.e. bringeth, or causeth all manner of misery, mischief and disaster upon him.] *and they are bruised.*

26. *He knocketh them together,* [i.e. he straighteneth, distresseth, bangeth and beatech them, viz. by his righteous punishments.] *as wicked ones,* [or for wicked. H.b. *instead of wicked,* such as they are likewise.] *in a place where are spectators;* [i.e. in the place of the seeing, i.e. in an open and publick place (as it were on a scaffold) when their punishment may be seen and taken notice of by many, to the end that the beholders may take warning by their example, to amend their lives.]

27. *Therefore that they are turned away from behind him* [from God namely] *and have understood none of his voice;* [See *Gen.* 18. on v. 19.]

28. *That he may bring upon him the cry of the poor,* [i.e. upon every one of them, the punishment they deserve,] *by oppressing the poor in such sort, that he was forced to cry unto God,* *and hear the cry of the afflicted.*

29. *When he calmeth,* [He sheweth Gods power, as god panteth with his grace and righteousness, in regard that none can cause troubles, where God of his goodness granteth calmes; and none can help or save, when Gods wrath is gone out against any.] *who shall trouble?* [i.e. cause or stir up trouble] *when he doth hide the face,* [i.e. from man, i.e. when he withdraweth his grace, his help and blessing from him. See *Lev.* 21. on v. 17.] *and who shall be against whom Gods wrath is kindled,* [of whom was spoken in the former verse.] *shall thou then upon him,* [i.e. upon God, i.e. who of them shall dare to appear before God, viz. by prayer, to use for help, or comfort. Compare the manner of speaking with *Psa.* 34. 6.] *as well for* [thus the Hebrew particle is used, *Gen.* 37. 8. below v. 15. *Heb.* 11. 7.] *A Nation as for one man alone?* [So the Hebrew for this last word is taken likewise, *Exr.* 4. 3. *Psa.* 33. 15. *Hos.* 11. 7. By this latter part of the verse *Elihu* saith, that what herelated of God, was true, not only in regard of this or that particular man, but also for whole Nations in general, whom he is able to bring out unto, or hide his face from, at pleasure.]

30. *That the hypocritical man may rave no more;* [Of the hypocrite. See above chap. 8. on v. 13. he sheweth that God doth hide his face not only before the common sort, but also before the great ones, the Commanders and Governours of the rell.] *and there be no sinners of the people* [i.e. no burden, violence and tyranny whereby to aggrive the same. Oth. *because of the sinners of the people,* viz. whereby he should oppress them.]

31. *Surely, hath he said to God?* [He, viz. Job, for *Elihu* doth turn to him again, to exhort him to his duty, how to speak of and unto God, instead of complaining of, or finding fault with his judgements, as he had laid to his charge, above v. 5. to have done.] *I have born* [thy punishment], *I shall not corrupt it,* [i.e. in this my cause, and my whole life, shall I do nothing, neither in words nor in deeds, but what is right and fit to be done. Oth. *I shall not* (it) *the matter,* i.e. this case of mine with God, viz. with too much pleading of mine innocency, as I have done. Oth. *I shall not corrupt thy laws,* viz. by transgressing them. Oth. *he taken away,* *I shall take no pawns* as if he said, if I have taken pawn, I shall do it no more. Compare above 22. 6.]

32. *Reveler* [what] *I see,* [viz. concerning my sins.] *teach thou me;* [viz. what sins of mine are yet unknown to me, i.e. discover and make known unto me my secret failings. Compare *Psa.* 19. 13.] *if I have wrought iniquity,* *I shall do it no more.* [viz. to trespass thus.]

33. *Shall it be of thee,* [i.e. Shall it be thy disposing, according as thou conceivest and thinkest good, that God shall punish the evil, or reward the good. Shall he be bound to ask thy council, and to learn of thee how to administer his punishments or benefits? *Elihu* directeth his speech to Job.] *how he* [God namely] *shall require ought,* *because thou desistest him?* [viz. God in matter of his Government, whereby he doth recompence good and evil works.] *Shouldst thou then chuse, and not I?* [these are the words of God, which *Elihu* produceth here in his behalf. The meaning is, shouldst thou then, O Job, and not my self prescribe the way and manner unto me, how to punish, and how to bless such and such?] *when knowest thou, when,* [Here *Elihu* sp. altho again in his own person to Job, as if he said, what hast thou to lay or allege against this, speak unto answer. Yet I none continue and read this verse thus, shall he require that which is from thee, because thou desistest (the chastisement) if thou shouldst chuse it, yet should not I do it.]

34. *The men of understanding* [H.b. *the men of the heart,*

beats, beats for understanding. So above v. 10.] *shall say with me,* [the Hebrew letter *lamed*, doth signify sometimes, with, as *Gen.* 46. 26. *Exod.* 34. 12. *Num.* 18. 11.] *and a wife man shall bearken to me;* [i.e. approve of this, or justify me in this behalf.]

35. *(That)* *Job hath not spoken with knowledge,* *and his words have not been with prudent understanding.*

36. *My father,* [viz. that art in heaven, i.e. O my God. Oth. *My desire is that Job be tried.*] *let Job be tried,* [viz. by crosses and adversity. See *Gen.* 22. on v. 1.] *unto the end,* [i.e. to the finishing of the work of his visitation, viz. when his piety shall fully appear by an upright confession of his sins. Oth. *until the over-coming,* i.e. until he shall give God the glory of overcoming him, and shall ever to speak to evil of him. Oth. thus shall Job be tried till to the end? as if he feared, that Job would multiply his sins too much, by his too long and lasting trial.] *because of his answers;* [i.e. the difficulties which he held by way of answers.] *among unrighteous men.* [H.b. *men of unrighteousness,* i.e. as being one of those unrighteous men, which cavill and speak against the judgements of God. Oth. *with the unrighteous men,* i.e. being their companions in his practise. Oth. for the unrighteous, viz. being their advocate and pleader.]

37. *For unto his sin,* [i.e. his faults committed hitherto, through error and mistake.] *he should yet add transgressions,* [i.e. multiply his sins] *he should clasp in his hands amongst us;* [viz. as if he had overcome us with his disputes. See above 27. on v. 23. and Compare 1 *King.* 9. on v. 8. Some understand it thus; that he should challenge them to dispute, and strike covenant, or surety-ship, for entering in and standing to it. Compare above 17. 8.] *and he should multiply his speeches against God.*

CHAP. XXXV.

Job is vexed again, that he justified himself too much, v. 13, etc. and is wished to consider the greatness of that Divine Majesty, 4. also he is taught, wherefore God doth let loose persons remain in great misery, 9. and then exhorteth to hope in God, 14. who punished him beneath his desert, 15. and to humble himself, 16.

Elihu answered further, [See above 34. on verse 1.] *and said:*

1. *Doth thou hold that for right,* [i.e. for a good and righteous cause, such as may abide the trial of the judgement: see above 34. the Annotations on verse 4.] *(that) thou hast said;* *My righteousness is more than Gods;* [Job hath not laid this in terms, but *Elihu* meant to infer it from his words, which therefore he rehearseth in the next verse.]

2. *For thou hast said,* [Compare 9. 20. and 10. 15.] *What should it profit thee?* [thy righteousness, namely, O Job.] *What more profit shall I make by it, then by my godliness;* [by it, viz. by, or with my righteousness and godliness. Job had made this complaint, out of impatience, because that notwithstanding he was godly, he was so faultily punished, and so unmercifully condemned.]

3. *I shall give thee answer,* [viz. whereby to confute thee] *and to thy friends with thee,* [viz. that have opposed thee, and yet not answered thee to the full. And yet *Eliphaz* had said almost the very same before, chap. 22. 7. 3. which *Elihu* here insitteth upon, verse 6, 7. Some would have this concern thee, that held it with Job. Compare chap. 18. 2.]

4. *Observe the Heaven, and behold;* *and look upon the uppermost clouds,* [See *Deut.* 35. on verse 26.] *they are*

higher then thou. [The sense is, if the clouds be higher, how much more God? Is God higher, what advantage then canst thou bring to him by thy goodnets, or damaged by thy sins?]

6. *If thou sin, what dost thou commit against him?* [viz. whereby thou mightest be able to harm or damage God.] *if thy transgressions be manifold,* *what dost thou do to him?* [i.e. what hurt, reproach or prejudice.]

7. *If thou be righteous, what dost thou give him?* [Undertand nothing at all; i.e. he hath no benefit nor advantage by thy righteousness. Compare *Psal.* 16. on verse 2. and 50. 10, 11, 12.] *or what dost he receive out of thy hand?*

8. *Thy wickedness would be against a man as thou art;* [viz. by doing hurt or harm unto him] *and thy righteousness for a child of man,* [viz. by proving advantageous, and somewhat beneficial to him, child of man. See 1 *King.* 8. on verse 39.]

9. *Because of* [their] *greatness,* [i.e. great power] *they* [viz. the wicked] *make the oppressed to cry;* [Elihu seemeth here to have an eye to what Job had said, above 14. verse 12. wrongfully interpreting the same, as if thereby Job had charged God with unrighteousness. For Job had given God his honour, verse 13. and laid the fault upon the oppressed themselves, verse 13.] *they cry out* [viz. the oppressed] *because of the arm* [i.e. the violence, oppression, tyranny, Comp. and fee ab. 22. on v. 8.] *of the great ones* [i.e. of the great and mighty men of the world.]

10. *But* [Elihu] *giveth the reason, why it is that the oppressed are not relieved in their distress.* [none saith, viz. of those, which are oppressed, H.b. *but he saith not.*] *Where is God, my Maker?* [H.b. *my Makers,* i.e. in the plural number, compare *Gen.* 20. on verse 13. and see likewise above 33. on verse 23.] *that giveth the Psalm in the night;* [i.e. who in the very night, when men lay down and rest, doth give them cause by his mercies and favours to sing and rejoice. Comp. *Psal.* 42. 9.]

11. *That maketh us more learned then the Beasts of the Earth,* [i.e. That endueth us with reason, understanding and wisdom, above the brute beasts, so that we ought to know him aright, and to repair unto him in our distresses.] *and maketh us wiser than the fowls of heaven.*

12. *There they call,* [viz. to God in their distress, when they are oppressed] *but he answereth not,* *because of the haughtiness of the wicked.* [i.e. the insolent violence of those by whom they are oppressed; although their crying was not accompanied with piety: as the next verse sheweth. See likewise above verse 9. and 10.]

13. *Certainly God shall not hear vanity,* [i.e. Vain men, void and destitute of true faith, and untaught godliness. So willness, for vile men, *Psal.* 12. 9. detest, for deceivers, *Proverbs* 12. 24. *folhood, for false men, Proverbs* 17. 4. *desire, for desirous, or covetous, Prov.* 21. 26. See likewise above 24. 20. and the annot. on the word *iniquity*] *and the Almighty shall not look upon the same.*

14. *That thou shalt find likewise, thou shalt not see him;* [i.e. *Elihu* turneth himself to Job, reheating what he had said, above 23. v. 8. 9. The meaning is, if God do not hear the prayers of vain men. He shall not regard them neither, that pretend, they do not see God, and are not able to find him, when they would address themselves unto him in their troubles.] *there is judgement* [recompence] *before his face:* [i.e. although thou do conceive, that thou art not equally dealt withall, yet there is judgement and Justice with God, to deal with every one, as is fitting and right. Therefore put thy confidence in the L O R D, and wait for a happy issue. *Psal.*

[Psal. 37, 5, 6, 7. and 55, 23.] Wait then upon him.

15. But now, because it is nothing, [i. e. but a light and small punishment, in regard what Job had deserved. *Elihu* speaking this, turned about to the rest of the Auditors,] that his wrath had justified (Job) [Gods wrath namely; of the word justified, see Gen. 21. on v. 1.] and he not very abundantly known him, [viz. God;] Some read this verse thus; But now that his wrath had not justified (Job) and he not acknowledged him in great abundance. Understand this of Jobs former prosperous condition, and that therefore, not being used to adversity he had spoken thus impatiently.]

16. Therefore Job had opened his mouth in vanity, [i. e. unadvisedly, undirectly, compare above 27. on v. 12.] and multiplied words without knowledge.

CHAP. XXXVI.

Elihu goeth on, demonstrating Gods righteousness, v. 1. etc. which he doth by the rehearsal of other properties, and operations of God, 5. from the end of the same, he reproves this relation of Jobs case, 16. whom he reproves and threateneth with the wrath of God, 17. exhorted him to repentance, 20. and to the magnifying of Gods works, 24. wherof he produceth some, 27.

Elihu went on yet, and said;

2. Wait a little on me, and I shall show thee, that there are yet reasons for God. [Or, words, containing strong reasons, to maintain Gods righteousness.]

3. I shall fetch up my sense from far: [i. e. from high or great matters, viz. from the nature, properties and works of God.] and assign [Heb. give] righteousness to my Creator. [Heb. Worker, i. e. Creator or Maker, Comp. ab. 4. on 17.]

4. For in truth my words shall be no falsehood: and he that is upright of opinion, is with thee. [*Elihu* understood hereby himself, speaking of himself in the third person, out of Civility, not to be suspected of arrogance or presumption.]

5. Behold, God is powerful, yet he despiseth not: [viz. Although just cause, fee the sequel. As if he had said, Although God be Almighty, that he can do what ever he will, Gen. 17. 1. and 18. 14. Psalm 115. 3. yet he is righteous withal, so that he will punish none wrongfully [as Jobs words seemed to infer; above 19. 7. and 23. 13. and 30. 21.] and that because he is mighty not only in his deeds, but likewise in his heart as followeth.] he is mighty in power of the heart. [Understand by Gods heart, his will and wisdom, which are of greatest perfection, or perfect in the highest degree.]

6. He suffereth not the wicked to live, [viz. alwaies, or forever, but putteth him at length to death, and destroyeth him either here or hereafter. Or, he doth not keep (or preserve) the life of the wicked.] and he redresseth [Hebrew, giveth] the rights of the afflicted.

7. He doth not withdraw his eyes from the righteous, but they are with Kings in the Throne: [The righteous namely; The meaning is, That at last they shall be highly exalted; which is principally fulfilled in the life to come, Compare a 54. uel 2. 8. Psalm 113. 7. Or, With the King, i. e. (God namely) is with the Throne, that he may see them there, &c.] there he seeth them for ever, and they are exalted.

8. And if, being bound in fetters, [Thus the chastisements are called, which God doth send upon the godly, by reason of their sins, to bring them to repen-

tance and amendment. See above 13, 27. and below here verse 13. & chap. 42. 10. [Pal. 107. 10.] they are held fast with bonds of misery;] [i. e. which bring miseries upon them.]

9. Then he giveth them their work, [i. e. their bad life, whereby they have brought the judgments of God upon them, as the next word declareth] to know [viz. by the same misery and chastisement, that is upon them.] and their transgressions because they have prevailed; [i. e. because they were grown great and manifold.]

10. And he revealeth it (before) their ear unto correction, [i. e. He openeth their understanding, instructeth and converteth them. So also below v. 15. see above 33. on v. 16.] and saith, [i. e. a charge and exhorteth them. So above 9. 7. See likewise 2 Chr. 29. on v. 24.] that they should convert themselves from unrighteousness.

11. If they hear and serve (him) then they shall end their days in the good, [Compare ab. 21. and the annotation on v. 25.] and their years in pleasantness. [i. e. in all prosperity of soul and body. See Psa. 86. 8, 9.]

12. But if they do not hear, when they pass through the sword, [See above 33. on verse 18.] and they give (up) the ghost without knowledge, [i. e. without faith and repentance.]

13. And those that are hypocritical with the heart, [i. e. Those that are unclean, unholy, and false in the spirit, and are not, what they make shew of. Math. 23. 27, 28. Luke 16. 15.] lay up wrath: [i. e. gather unto themselves a Treasure of Gods vengeance, Romans 2. 5. the word wrath, by it self doth often signify the wrath of God. See 2 Chron. 28. on verse 13.] they cry not [i. e. they do not call upon God, for his grace and deliverance: to cry; for earnestly and fervently to pray, Exodus 14. 10, 15. Nehemiah 9. 9. Psalm 22. 3, &c.] when he hath bound them. [i. e. when God hath punished them. Compare above the annotation on verse 8.]

14. Their soul shall dy in youth; [i. e. their life shall end in the flower of their years.] and their life among the unclean (or buggening) youth. [Understand by this sort of abominable finners, all the rest. See of these sinners, Deuteron. 23. 17. and the annotation.]

15. He [God namely] shall deliver the afflicted in his afflictions, and in the oppression shall he redress (before) their ear. [i. e. he shall instruct them of, and exhort them unto their duty, as ab. v. 10.]

16. So should likewise have turned thee away from the mouth of distress, [i. e. from the violence and extremity of it. For even as wild beasts devour and swallow the prey with their mouths; so doth the violence of oppression a helpless man.] unto enlargement; [i. e. unto a fair and open place, where he might have been, without any strait, and enjoyed himself according to his own will. So Psalm 18. 20.] under which there should have been no straitning; [i. e. no perplexity, nor distress, whereby men are frightened.] and the mass of thy table should have been full of fatness, [and the full of varieties and dainties, Or, Thy table should have been quite full of fatness.]

17. But thou hast silted the judgement of the wicked; [i. e. the measure of thy sin] by thine evil and unadvised speaking; which hath merited punishment; Compare above 34. v. 8. Judgement is taken here, for righteous punishment; and that for sin, which must be righteously punished.] The figment, and the Right hold thee fast [viz. as guilty of the punishment. Or, should the Judgement, and the right support (that) i. e. maintain it, approve of it.]

18. Because there is indignation; [viz. with God; he being righteous.] (because) that perhaps he should

thee not away with a knock: [i. e. with some heavy punishment, to strike thee down altogether. Other, with clapping together of the hands;] so that a great ransom should not be able to bring thee off. [viz. from under the lash and weight of Gods righteous Judgement.]

19. Should he regard thy Riches, (that then) shouldst not be in distress? [Or, not the gold (it self) nor any strengthening of power, viz. shall he regard it] or any strengthening of power? [Understand what whatsoever might be able to gather or multiply up, for to arm and fence themselves against Gods fierce wrath, and to escape the deserved punishment.]

20. Long not after that night, [Of which *Elihu* had spoken, above 34. 20. i. e. be not desirous, so thoughtfully to enquire and search for the causes of Gods judgments, whereby he rooteth up whole nations sometimes in one night, the good and bad together. Understand, thereby, that Job should not be over-curious, neither to goy into Gods Council, why he had cast him, for a prey into Gods captivity. Some do understand all time, out of his prosperity. Some do understand the night the temporal death, and that Job is exhorted by the night the wicked thereby pass over into the eternal.] (when) the nations are cast up from their place. [i. e. are destroyed, rooted out, perished and vanish away. Psalm 102. 25.]

21. Beware and turn not thy self to unrighteousness; [Or, vanity, iniquity;] whereby to find fault with God about his Judgements;] forasmuch as thou hast chosen it, [i. e. seeing thou hast already embraced this iniquity, as appears by this thy debate, and all the discourses that came from thee.] by reason of the misery. [viz. which God at this present hath sent thee. Or, hast chosen more than misery; i. e. more than the patience, which thou oughtest to have shewed in thy misery.]

22. Behold, God exalteth through his power: [viz. the afflicted, i. e. he delivereth them out of their straits, exalts for deliver, Psalm 9. 14. & 18. 49. Or, God exalteth himself, viz. in the whole Government of the World, shewing and magnifying every where and in all kinds, his wonderful wisdom, almighty power, and dreadful Judgments therein] who is a teacher like him; [understand none; and therefore also none is able to teach him, how he should govern the world; which thou, O Job, dost seem to do, or go about by thy complaining against his Government.]

23. Who hath set him over his way? [i. e. prescribed him, or set him rules, what he ought to do, the manner and way how he is to work and govern.] or who hath said, thou hast done wrong?

24. Remember that thou magnify his work, [viz. by praising the same, instead of carping or cavilling at any part thereof] which men do look upon. [viz. with admiration.]

25. All men look upon it, [viz. Which have any understanding, and make good use thereof.] man beholdeth (it) afar off. [i. e. not perfectly, so that he is able to comprehend but a part of the work, and of the reasons thereof.]

26. Behold, God is great [viz. in his Being, Properties and Works; yet here his works are chiefly applied.] and we comprehend it not; [especially in this life, where we know but in part, a Corinth. 13. 10. 12. Heb. We know it not] also there is no searching of the number of his years. [viz. whereby his eternity and infiniteness, might be found out and comprehended by us.]

27. For he drane up the drops of the water: [Here he produceth some instances of Gods works, whereby to prove his great wisdom and power. By the drops of water, he meaneth those here below, and especially in the Sea. Those God draweth upwards by the damps and vapours that ascend from it into the air, where they gather together, and are turned into clouds: see Gen. 2.

on v. 6.] which poure out the rain after his damp: [i. e. after Gods damps, viz. after that God hath made clouds of those vapours, which he had drawn up out of the waters into the air; or according therewith the damps is, which God drew up out of the waters to be turned into clouds.]

28. Which the clouds poure out, [i. e. which rain,] (and) drop down over man abundantly.

29. Can one likewise understand the spreadings of the clouds, [i. e. How far in length and breadth, and over what places they extend themselves, when they are pouring out the rain.] (and) the crackings of his Tent? [viz. of the Tent of God. Understand thereby the Clouds again, which are called Gods Tent or Pavillion. Psalm 18. 12. because he seemeth to inhabit there, when he worketh in and by them, through mighty noises, sounds and roarings, that is to say, winds, thundrings, tempests. The clouds are likewise; that reason, called Gods chariots, Psalm 104. 3.]

30. Behold he, [God namely] strealeth forth his light. [Understand the lightning, which God causeth to break forth thorough, and to shoot forth out of the clouds;] So below 37. 3. 15. Some render the light here rain; and so below 37. 11.] over him [viz. man. Or, over that, viz. cloud.] and he covereth the roots of the sea. [i. e. the bottom of the Seas, which God maketh the lightning to shine thorough, that they seem covered over with it in a manner.]

31. For thereby doth he judge the Nations; [i. e. by the clouds, the rain, thundring, lightning, and the like operations in the air, doth he both execute his punishments, and also dispense benefits,] he giveth food in abundance.

32. He [viz. God] covereth the light, [viz. the Sun compare above 17. on v. 12. Others understand the lightning with hands;] Understand the clouds, which are compared to hat and open hands or palms, in regard that when first they get up into the clear skie, they do somewhat resemble hands spread abroad. Compare 1 Kings 18. 22.] and maketh inhibition to the same, [i. e. forbiddeth the same light of the Sun to shine, i. e. God ordereth and maketh, that the Sun mult with-hold her light for a time.] The Hebrew word in the conclusion is taken for, forbidding, i. e. commanding, that a thing be not done, Gen. 2. 16. and 28. 6. Mat. 5. 6.] through that which passeth between. I understand the cloud, which getting between the body of the Sun, and our sight taketh away from us the light or splendour of the Sun. Others read this verse thus. He hideth the flame (of the lightning) in the palms of his hands, and commandeth the same, what it is to meet with, viz. for to smite, or otherwise to annoy the same.]

33. Thereof, [viz. of the rain, spoken of above, verse 27. and which is chiefly likewise treated of in this place] his clashing (or rattling) [i. e. Gods thunder, which he causeth many times to be heard, when there is some extraordinary rain at hand.] decliveth; [i. e. gives token or warning] (and) the Cattel; [as in whom there are some fore-tokens to be observed against stormy or flowing weather.] also of the rising damp, [viz. doth the Cattel declare, or giveth tokens of it.]

CHAP. XXXVII.

Elihu speaketh yet of other works of God, as of the thunder, lightning, snow, rain, wind, frost, clouds, v. 1. etc. by these and other things he exhorted Job to reverence the high and dreadful Majesty of God, and to confess and acknowledge the ignorance, weakness and vanity of man, 24.

wherewith the face of the Earth was covered at the beginning, Gen. 1. 2.]

9. *When I spinned the cloud for its garment, and the obscurity for its swathing-cloth.* [God to shew his mighty power, compared the vast sea to a young child, which must be clothed and swathed. The garment of the Sea are the clouds which cover it, the swathing-cloth are the obscurities, vapours, mists and shadows, which they seem involved with.]

10. *When for it, [viz.] for the Sea, to make it run into the depths of the Earth [with] my decree I brake the curb thereof,* [i.e. made hollows, concavities within it, whereby part of those Sea-waters did enter the Earth, from whence so many Rivers inland-waters have their sources. Oth. when I decreed my Ordinance over it, viz. which is related in the sequel. Or thus, should I break my decree then over it? I have let bolts and doors; and said, &c.] and did set a bolt and doors; [understand the downs and shores of the Sea, which keep the waters in, that they cannot transgress the bounds to overflow the Earth any more, Jer. 5. 22.]

11. *And said [Of Gods saying, See Gen. 1. on v. 10.] Hitherto thou shalt come, and no further: and here shall be,* [viz. the bolt, spoken of in the former verse, i.e. the fane, cliffs and shores of the Seas] *set himself against the haughtiness of thy waters.* [So the Hebrew word is likewise taken. Psal. 89. 10. Isa. 48. 18. Zac. 10. 11.]

12. *Hast thou from thy days [i.e. from or since the beginning of thy life. Compare above 26. 6.] commanded the morning?* [viz. that he should break forth before the rising of the Sun, according to that Order, now to be seen established in nature.] *Hast thou shewed the dawning his place,* [i.e. the place of heaven where he is to arise every day of the year, according to the rising and going down of the Sun.]

13. *Thou be [The dawning namely] should lay hold on the ends of the Earth;* [Heb. wings, and so above chap. 37. 3. see the annot. Understand the uttermost parts or corners of the Earth, which the Sun-beams reach unto.] *and the wicked should be shaken out off her?* [i.e. destroyed, routed out of] *like dust shaken out and scattered abroad,* Neh. 5. 13. or like something else that is shaken and cast forth out of its place, Exod. 14. 27. Or are shaken out, viz. because they shun the daylight, committing their wickedness for the most part by night, and therewith covering the same, above chap. 24. 13, 14. Jobn 3. 20. Or also, because in the clear day-time, they use to be punished with death by the Magistrate, and so rid away out of the world.]

14. *That thou should be changed like scaling-cly;* [Heb. the cly of the seal, i.e. where the seal is imprinted. The meaning is, that even as the clay hath no peculiar form or shape of it self; but may willy, and doth receive them, by printing of a seal into it, so the Earth is without any apparent form and shape by night, because of the darkness; but by day, the light of the Sun doth alter her condition, shewing forth variety of shapes and features in the things that are upon her.] *and they set as a garment?* [they, viz. the several creatures that are upon the Earth, covering and decking the same like a sumptuous garment. Oth. and they are set, as covered] *with a garment.* Understanding this of the wicked, spoken of in the former verse, who are brought and set before the judgement, where they must expect their sentence and execution. The criminal persons were wont at such places to be covered over with a certain garment, Esch. 7. 8. Oth. and they are set, &c. i.e. let and hindered to proceed in their evil practices, as if their hands and feet were bound or wounded up with some garment.]

15. *And that from the wicked their light [i.e. wealth, wealth and honour. see above 18. on v. 5.] be*

withheld; and the high arm [i.e. their power, insolence and tyranny, whereby they are exalted in state and high places, and commit all manner of oppression without control. So a man of the arms, for one that practiseth violence, above chap. 22. 8. see the annot. there.] be broken? [i.e. bruised, consumed, brought to nothing. So Psal. 10. 15. Ezek. 30. 22.]

16. *Art thou come unto the Sources of the Sea?* [Heb. tears, or weepings. Understand the deeps bottomes, spring-veines, and well-springs, from whence the most and mightiest floods and streams break forth and issue.] *and hast thou walked in the nethermost of the abyss?* [Heb. in the search, or inquisition of, &c. i.e. in the place of the sea where she is deepest, and where you may cast a plummet indeed, but never find a bottom. See of the word abyss, Gen. 1. on v. 2. and above chap. 18. on v. 14.]

17. *Are the gates of death discovered unto thee?* [Understand the lowermost places of the Earth, and the paths leading thither; so called, because the dead lie hid under the Earth. The fame is to be understood, by the gates of the shadow of death. Compare above chap. 3. on v. 5. and chap. 10. on v. 21.] *and hast thou seen the gates of the shadow of death?*

18. *Art thou come with thine understanding unto the breadth of the earth?* [viz. so as to comprehend and observe, what there is acting and doing, all the world over in all the corners and places thereof: Or, why the Earth is no broader or narrower.] *make it known,* [compare above v. 4.] *if thou knowest all this?* [What I have asked and set before thee hitherto.]

19. *Which is the way where the light dwelleth?* [Understand the Sun, as above 25. 3. See the annot. The meaning is, which way shall one come to the place where the light dwelleth? viz. so as to set bounds unto, and confine that light and the darkness, and to sustain and govern them in that condition. For this and what followeth, is not to be understood barely of the knowledge, which man may have of these things, but of the ordering, managing and governing thereof, which only and wholly belongeth unto God.] *and the darkness,* [viz. which is caused through the absence and going down of the Sun] *where her place is?*

20. *That thou shouldst bring [Heb. take, i.e. take and bring, or taking bring. See Gen. 12. on v. 15.] the same,* [viz. the said light or the darkness, either or both together, spoken of in the former v.] *to his limite,* [wherewith, viz. the course of the Sun is circumscribed, viz. into one natural day, consisting of 24. hours, or into one year by both the solstices, when in winter it maketh the shortest, and in summer the longest day.] *and that thou shouldst mark [Understand this making and observing, as is accompanied with the managing and governing of the thing spoken of.] the path [Understand in the way or course, which the Sun maketh through in making a natural day and year] of his house?* [Understand the place where he riseth and setteth; as also where he beginneth and endeth the year and solstices.]

21. *Thou knowest it, for thou wast born then, and thy days are many in number [this is spoken ironically by God unto Job, as above v. 3. and 5. See the annot. on v. 3. Oth. knowest thou what thou shouldst be born then and thy days should be many in number.]*

22. *Art thou come to the Treasuries of the snow?* [and hast thou seen the Treasuries of the hail?] [God speaketh thus by comparison, to shew his great power, whereby he is able, whensoever it pleaseth him, to bring forth a great abundance of snow and hail, as if he had great Treasuries of them laid up in store and locked up against such times, as he thinketh good to use and spend them.]

23. *Which I withhold until a time of distress: for the lay of the battle and of War.* [viz. for to execute then

then my just judgements by them. See examples hereof, Exodus 9. 18. Joshua 10. 11. 1 Samuel 7. 10.]

24. *Which is the way, [Understand by the way, all the reasons, means, accidents, courses, conditions, operations and final causes, of what doth happen in the air, and that not only in a general regard, but especially also and in particular] (where) the light is divided,* [i.e. that lightning, fire-bolles, shooting meteors, or kindled vapours, &c. in the air do begin and cease, and vary in such places, hours, seasons, events, &c.] (and) *the Eastwind [scattereth its self upon the Earth?]* [Under one foot of wind all the rest are understood: for how it, cometh to pass, that all of them do blow so differently, now this, now that, is fully known to none but God. Of the East-wind in particular. See Gen. 41. on v. 6 and Exod. 10. on v. 13. Compare Job 37. v. 8.]

25. *Who scattereth out a water-course [viz. whereby the waters, falling down out of the air have their course upon the Earth, to moisten such or such a land or country] for the sowing rain,* [or shower of rain. Heb. curdling,] *and a way [Compare above 28. 26.] for the lightning of the thunders.* [Oth. for the righting-fish. Heb. lightning, or flash of voices.]

26. *For to rain upon the Land, (where) no body is,* [viz. to moisten the land, by any handy labour of workmen.] *(upon) the desert, wherein there is no man.*

27. *For to satisfy the wast and the desolate, [Understand the Land that lyeth exceeding wast, being dry and barren of it self, and besides made desolate and uninhabited, by wars and robberies. Compare above 30. 3. and the annot.] and to make the sproutings of the grass-buds to grow.*

28. *Hath the rain a Father?* [implying; not he; but only I do bring him forth; and so in the sequel.] *or who begetteth the drops of the dew.*

29. *Out of whose belly cometh forth the ice?* [or who begetteth the hoary frost of heaven?] [The Hebrew word given, hoary frost, here, is likewise taken in this signification, Exod. 16. 14. Psal. 147. 16.]

30. *As with a yone do the waters hide themselves,* [viz. by means of the frost, which maketh that there seemeth to be no water, but meer stone, under which the unfrozen water lyeth hid as it were] *and the flat, [or plain] of the abyss, [i.e. the superfecies, or surface of the Sea, or other deep waters] is encompassed, [i.e. environed and held fast by the frost, as it were impregnated, or in arrest; being so hemmed by the cold, that it cannot flow away.]*

31. *Canst thou bind the pleasantness of the season stars, [what stars or constellation this may be, opinions vary much. Some understand thereby the stars about the South-pole, above chap. 9. 9. called inner Chambers, but here Mazzaroth, from Mazzar, to sever or separate, as being very remote from Europe, and the place also where Job dwelled. Some on the contrary take them to be Northern stars, drawn into that opinion by the likeness of the word Mazzarim above chap. 37. 9. which signifieth, scattering, dissipating winds namely, which come out of the North. Others take them to be the Mazzaraleth, i.e. the Planets, or the twelve Zodiacal-signs, whereof see 2 Kings 23. 5. There are some also which hold them to be the celestial sign, called the Cowens;]*

32. *Canst thou bring forth the Mazzaroth in their time, [what stars or constellation this may be, opinions vary much. Some understand thereby the stars about the South-pole, above chap. 9. 9. called inner Chambers, but here Mazzaroth, from Mazzar, to sever or separate, as being very remote from Europe, and the place also where Job dwelled. Some on the contrary take them to be Northern stars, drawn into that opinion by the likeness of the word Mazzarim above chap. 37. 9. which signifieth, scattering, dissipating winds namely, which come out of the North. Others take them to be the Mazzaraleth, i.e. the Planets, or the twelve Zodiacal-signs, whereof see 2 Kings 23. 5. There are some also which hold them to be the celestial sign, called the Cowens;]*

and lead the wayne. [See of this sign above 9. on v. 9.] *with his children?* [Understand some lesser stars, placed round about the wayne, as the Children about the Mother.]

33. *Doest thou know the Ordinances of heaven;* [i.e. the order which God keepeth with these heavenly lights and signes, and their courses, for to execute his pleasure by them,] *or canst thou appoint the dominion [Heb. government] of it upon Earth?*

34. *Canst thou raise up thy voice to the cloudes, [viz. for to command them, how much water they shall pour down, and when and where] that an abundance of water may cover thee?*

35. *Canst thou let forth the lightnings, that they pass away, and say unto thee, behold here are we,* [i.e. ready to execute thy commands. See Gen. 32. on v. 1.]

36. *Who hath hid the wisdom in the innos [parts?] [The Hebrew word is taken for the Keines, and the Keines is understood the innos, or moist inward of mans spirit. Compare above chap. 19. on v. 27. You have the Hebrew word likewise, Psa. 51. 8. and the annot. there.] or who hath given the understanding to the mind? [Oth. to the heart.]*

37. *Who can number the cloudes with wisdom?* [i.e. fully declare their motions, power, operations, and whole nature or constitution. The Hebrew Verb, is used for numbering, Psa. 22. 18. Otherwise, who can make the heaven like a Saphyre, i.e. most clear and bright all over] *and who can lay down the bottles of heaven, [i.e. the cloudes; forasmuch as the water is kept in them, as it were in bottles, which afterwards they pour out, as the L O R D is pleased.] By lying down, is meant the making of them cease to pour out more; as if he said, who can make the rain to cease but God alone? it is a comparison taken of such vessels, as must be lifted up in pouring out the liquor contained in them, and let down again when one giveth over pouring out. Oth. make to sleep.]*

38. *When the dust is thorough moistned, [the dust, i.e. the Earth, by long continued drowth turned into dust] into firmness, and the clods cleave together?* [i.e. when by abundance of rain that fell, the dust is made to close together again, and turn into clods, which hang and stick close one to another.]

CHAP. XXXIX.

God goeth on in the relating of his works, and maketh mention of his providence about the Lions, v. 1. Or: the Ravens, 3. the rock-goats 4. the wild asses 8. the unicorn 12. the peacock, Hawk, and ostrich 16. the horse 22. the hawk, 29. the eagle, 30. God reproveheth Job for his presumption 34. Job confesseth his faults 36.

W *It shou hunt the prey for the old Lion?* [viz. for him that hath but little strength left, to recover some prey for his sustenance. The meaning is, that the same is prepared for him by Gods providence, and not by the care or labour of man, Psa. 104. 21. for otherwise he might starve and perish, above 4. 11.] *or fill the greatiness of the young Lion?* [viz. when they are forsaken or forgotten by the old ones, Compare Psa. 147. 9. Heb. fill the life, &c. whereby is to be understood the greedy desire and fiery appetit, which the young Lions have to their prey and food. The Hebrew word Chajih, is sometimes of the same signification with the word Nepheh, soul, as may be seen, above chap. 33. v. 18. 20. 22. and Nepheh is sometimes as much as, and standeth for a desire or longing appetit for somewhat, as Psa. 27. 12. and 107. 9. Prov. 23. 1. Isa. 46. 12.] *Oth. fully supply the young Lions their food or sustenance.*

2. *When they bow down in the holes, (and sit in the den,* [Heb. *hutz*, or *tent*, i.e. hiding-place, cave or den] *to harks,* [i.e. to spy out some beast or other, which they may take and devour. Oth. in the lurking-place: viz. out of which they do lulk. So above chap. 37. 8.]

3. *Who prepareth the Raven her meat.* [The Hebrew word doth properly signify such meat or food as is gotten by hunting. See Gen. 27. 3. and the annot.] *When her young ones* [Heb. *born*] *crie to God,* [i.e. when they cry in their needs for food; which is called *aching to God*, because God taketh care to provide food for the young Ravens. They write it *in*, having at first while down on them, they are forsaken by the old ones, till they grow black; and in the mean while wonderfully fed by Gods providence, by certain small worms, which grow in their own nests, out of their dung. Compare Psa. 147. 9.] *(when) they stray,* [viz. about the nests, forsaken by the dam] *because there is no meat.*

4. *Knowest thou the mine of the bringing forth of the Rock Goats?* [Understand hereby the whole work and disposition of the engendering, propagation, breeding and bringing up of the wild beasts in general, which must solely be ascribed to Gods providence, and not to any care of man. Of the sort of Goats here specified. See 1 Sam. 21. on v. 3.] *hast thou taken notice of the travel of the hindles,* [i.e. of the time when they are to be in labour, that thou mightest afford them some help and assistance, when they are in danger and pain.]

5. *Canst thou number the Months which they fill up, and dost thou know the time of their bringing forth?* [i.e. art thou able to calculate the minute of time wherein they conceive, and thereby know how long they are to go ere they bring forth their young ones. All these questions do strongly deny.]

6. *When they bow themselves* [to ease their travel in bringing forth their young] *bring forth their young ones with sitting.* *cast forth their paines,* [Understand the pains of travel, which are very great in these beasts, and in which they are only helped and assisted by Gods providence. See Pl. 29. 9.]

7. *Their young (ones)* [Heb. *sonnes*. see Lev. 1. on v. 14.] *grow lively* [i.e. recover strength, and vigour, though by reason of their difficult coming forth, they were at first very weak and tender] *became great by the corn,* [the word *Bar* in the Original tongue doth signify *corn* or *wheat*, which these kind of beasts love much to feed upon; But in the Syriack, it signifyeth ground or a field; as also doth the Chaldaeick word *Bara*, Dan. 2. 38. and 4. 12. which maketh some to render it likewise thus in this place] *they go forth, and return not again to the same,* [viz. to their dams that had cast, or brought them forth.]

8. *Who hath [cut] the wild Ass free away, and who hath loosed the bonds of the wild Ass?* [The meaning is, that the untractable and unbridled nature of the wild Ass proceedeth only from Gods providence and disposing; the reason whereof man being not able to comprehend, how much less can he teach and dive into other more deep and incomprehensible works of God.]

9. *To whom I have appointed the desert for his house place* [Oth. the plain field, *eye*, whereby must be understood such, as lieeth wild and waste indeed, but yet doth yield some fodder here and there growing out of the ground, though wild and rank, which relieth well unto those savage Creatures] *and the brackish (ground) for his habitations* [i.e. the dry: barren and uncultivated country. See Jud. 9. on v. 35. and Psa. 107. 34.]

10. *He laugheth at the stir of the City,* [i.e. he doth not care for multitudes of people, and the affairs and business of men, loving rather to live in the desert

or also, that he doth not fear, or is not frightened by the cities, which many men might be ready to distress and curb him withall. *Laughing* is attributed unto him by a borrowed speech from the manner of men, as him v. 21. 25. 28. and chap. 40. 23. 23. and 41. 18. 20.] *he doth not bear the various clamour of the drivers,* [i.e. all those calls, cries and noises, which are used by them, that do urge and incite, either men or beasts to their labour and working.]

11. *That (which) he speth out upon the hills, is his pasture:* [Heb. *the spying out, or the spied out (exploratum)* i.e. that which he is continually seeking for upon the hills as graals and other green things, that is he feedeth upon] *and he seeketh after all manner of green (bitings)* [i.e. green herbs or bowes such as grow in wild places.]

12. *Shall the Unicorn be willing to serve thee: shall he lodge at thy crib?* [Understand no, not at all; and that by reason of his undaunted and untractable strength and vigour. See Num. 23. on v. 22.]

13. *Shalt thou bind the Unicorn with a reap* [viz. whereby he might be tied fast to the Plough to draw the field] *unto the furrows,* [unto the raised ground, or ridges, that is upon the ploughed land, between two furrows. see above chap. 31. on v. 38. Yet here is to be understood the plough-work and drawing of it, whereby the furrows are made, in which regard the translation may run thus; *bind the Unicorn with his rope to ploughing,* i.e. for to plough] *shall he harrow thee, the low grounds?* [or depths, valleys, bottoms. Some do here understand again the furrows.]

14. *Shalt thou console in him,* [i.e. be sure, that he shall do thy work in the field, as well as those other tame beasts, which are employed by men in their field service] *because his force is great?* *and shalt thou leave thy labour,* [i.e. the fruits which thou hast gotten by thy labour. Compare above 20. v. 18.] *upon him?* [viz. to carry or draw them home unto thy barnes? See the next verse.]

15. *Shalt thou believe him, that he shall bring thy feed again, and gather (it to) thy threshing-floor,* [i.e. that he shall make thee enjoy thy wished for fruits? which must be brought to pass by ploughing and harrowing, or with carrying the fruits into the barn.]

16. *Are the delightful wings of the Peacock* [viz. wherewith they delight and lift up themselves, or which men also take pleasure and delight in?] *(from) the eye, or the feathers of the Stork?* [See Lev. 11. on v. 19. Oth. or the wings, and feathers of the Stork.] *or the wings of the Ostrich, and his feathers, or plumes?* and of the Ostrich? [The Hebrew word *of* doth signify indeed a plume; but the interpreters gathered out of the next following verses, that here is meant by this word the Ostrich: a fowl singularly well furnished with plumes; that which followeth can neither be applied to the Peacock, nor to the Stork.]

17. *That [the] Ostrich* [the Ostrich] *teareth her eggs in the Earth, and warmeth them in the dust,* [i.e. in the sand, viz. by letting the sun to shine upon them, that by the warmth thereof the eggs may be hatched. For they write, that this fowl is very unkind, without any natural affection to her eggs, abandoning the same, and leaving the care to the warmth of the Sun, without sitting over them.]

18. *And forgetteth that the foot can press them* [Heb. *that*, i.e. every one of those eggs, and so in the other members of the vase] *and the beasts of the field can trample them.*

19. *Shee bardneth her self against her young ones;* [or her eggs, out of which her young ones are hatched in manner as was said in the former v. the death very hard with them, against the nature of other birds, and that for the reason alleged before, of not hatching her own

own eggs.] *as if they were none of hers: her labour is in vain;* [viz. that of laying her eggs, if God took not without care of the same then the doth her self.] (because) *she is not more afraid.* [viz. of loosing her eggs, and of not getting young ones by them.]

20. *For God hath deprived her of wisdom,* [Heb. *hath made her forget the wisdom,* i.e. given her no wisdom, or deprived her of it. Understand by the same, the natural inclination or instinct, which God hath infused into the rest of the Beasts, whereby they are given and know how to provide, provide for and recover themselves out of dangers:] *and hath imparted to her nothing of understanding.*

21. *When it is time* [viz. When she is pursued by the hunter] *she listeth up her self on high;* [viz. somewhat above the ground, better to speed her running, and to escape the arrows and shootings; for by reason of the great bulk and weight of her body she is not able to lift up her self very high above the ground.] *she laugheth at the horse and his rider.* [i.e. the contemner then since she is able by the readiness and nimbleness of running to get out of their reach. This is said of them according to the manner of men. See ab. on v. 10.]

22. *Canst thou give strength to the horse? canst thou cloath his neck with thunder?* [Understand hereby the neighing of the horse, together with his stits and boisterousness] comp. Jer. 8. 6.]

23. *Canst thou trouble it, like a Grasshopper?* [i.e. as men are wont to fright and chase away the silly Grasshoppers:] *the pride of his running is a terrifying.* [i.e. a cause to make one afraid.]

24. *It diggeth into the ground,* [The Hebrew word indeed doth commonly signify a *Palley*, but it is taken for all manner of depths and bottoms; or low, hollow places, as above v. 13. for the *bottoms of grounds*, or the *furrows*, Prov. 9. 18. for the *depth of the grave*; and here for the hole, that is made into the ground, by the stamping of a stout horse.] *and it is joyful in its strength; and draweth forth to meet the armed (man).* [or armed, Heb. *arms*, or, *weapon*.]

25. *It laugheth at fear,* [i.e. It contemnerth those things, which ure to make men afraid; as all manner of arms, weapons, and other furniture of War. Fear, for that which is to be feared. So Prov. 1. 26. & 10. v. 24. Isaiah 66. 4.] *and is not dismayed, and returneth not because of the sword.* [Heb. *from the face of the sword*.]

26. *The quiver* [viz. Of the armed man that rideth it] *doth rattle against him;* *the flaming iron of the spear and of the lance* [Heb. *the flame;* but this word is likewise taken by way of comparison for the bright-shining iron of a Spear, Lance or Sword. See Gen. 3. 24. 1 Sam. 17. 7. Nab. 3. 3.]

27. *With shaking and commotion doth it swallow up the earth,* [i.e. doth run over it with that swiftnes, and nimbleness; that it seemeth to swallow up all the way, making him that sitteth upon it, to loose the ground before him out of his sight, no otherwise, than if it were swallowed and gulped up under him. Oth. *suffeth in;* the dust namely, which it raiseth with its feet; or *halloweth out.*] *and believeth not that it is the found of the trumpet.* [The meaning is; That the stout horse, do so run up and down in the battle, with that celerity, courage, and fiery eagerness to come to the battle or fight and muddle, that they heed nothing, no not the shrill found of the Trumpet; Or, they are so frolick, when they hear the found of the Trumpet, that in a manner, they can hardly believe it. Oth. *Doth not hold it self from, when the found of the Trumpet goeth,* Heb. the voice of the Trumpet.]

28. *In the full sounding of the trumpet,* [Heb. in the sufficiency of the trumpet, i.e. when the trumpet sounds most shrill, clear, and full. Or, under the Trum-

pet.] *it saith, Heaba:* [This is a word or interjection, signifying, or expressing a found of joyfulness or jollity; and sometime, of great courage and alacrity, in letting upon and daring the Enemy. Compare Psalm 35. ver. 21. 25. and 40. 16. Ezekiel 36. 2. and] *and smelleth the war afar off, the thunder of the Princes,* [understand the clamour, noise and stir of the Commandees, wherewith they seek to daunt their Enemy, at the joyning of battle, and commencing the fight.] *and the shouting.*

29. *Doth the Hawk fly* [Oth. *plumeth the Hawk,* i.e. doth the change her Feathers? Oth. *Doth the Hawk see Feathers?* i.e. doth the fly?] *by thine understanding?* [i.e. by thy disposing, care and government?] *(and) doth see spread forth her wings toward the south?* [viz. for to thun the cold of winter, and by means of the warm sun, (as some conceive) to change her Feathers.]

30. *Is it at thy command* [Heb. *mouth,* i.e. command, charge, see Gen. 41. on verse 40.] *that the Eagle doth move aloft, and that he maketh his nest in the height?*

31. *He dwelleth and lodgeth in the stony rock, on the sharpness of the stony rock,* [Heb. upon the tooth. So the Hebrews call the most eminent heights of the rocks, being unapproachable. See 1 Sam. 14. 4.] *and of the strong place.*

32. *From thence he speth out the meat: his eye see afar off.* [The Naturalists ascribe unto the Eagle a most sharp, strong, and quick sight among the brutes; whereby he is able to spy his prey at a great distance, or at off; and unto far distant places, as the Hebrew word implieth.]

33. *His young ones also sit up blind,* [viz. out of the dead bodies of men, and of beasts, which the old ones prey for them, and bring unto the nest, either piecemeal, or entire, as they are able to carry it along] *and where flain (one) are, there he is.* [Our Saviour Christ retheth upon this place, Matth. 24. 28. Luke 17. 37. to shew, that the children of God, through the enlightning and moving of his spirit, are gathering unto him, (who by his death and being flain, is become the true and only fool of their fool.) from all parts and places, even as the Eagles by the directive help of their clear sight and exquisite seeing, do fly unto, and gather about the dead carcases, for their food and nourishment.]

34. *And the LORD answered Job,* [viz. After he had paused a while, and given Job space to speak between and lay, what he could for his own defence] *But seeing Job was mute, God went on.* So the word *answer* is taken here for a renewing of the speech, or the proceeding in the former discourse. See Jud. 18. on verse 14.] *and said:*

Is the contending with the Almighty instructing? [i.e. Teaching him wisdom, and convincing him of unrighteous dealing?] *he that reproveth God,* [i.e. he that will speak against, or controul his Judgment.] *let him answer it.*

35. *Then answered Job unto the LORD, and said:*

37. *Behold, I am too mean,* [Compare Genesis 32. verse 10. and the annotation] *what should I answer thee? I lay my hand upon my mouth.* [i.e. I am silent, can say nothing. See above, the 21. chapter, and the fifth verse.]

38. *Once have I spoken,* [Heb. *One, viz. time, i.e. once.* See 2 Chr. 9. on verse 21.] *but will not answer: or twice, [a certain number for an uncertain] but shall not proceed.* [Oth. read the verse thus, *Once have I spoken, and shall not answer, yet the second time shall I not go on.*]

CHAP. XL.

Job is again reproved by the L O R D, because he had not yet fully acknowledged the righteousness and power of God...

AND the L O R D answered Job out of a tempest. [See above chap. 38. on v. 1.] and said:

2. Gird now thy loynes as a man. [See above chap. 38. on v. 3.] I will ask thee, and instruct thee...

3. If it thou also bring to naught my judgement? [Understand the right God had in punishing of Job...]

4. Hast thou an arm like God [i.e. the like strength and might as God hath. See Exod. 15. 16. Deut. 33. 27. Psa. 79. 11. and 89. 14. and 136. 12.] and canst thou thunder with the voice like he?

5. Adorn thyself now with excellency, and highness, and cloath thyself with Majesty and Glory, [viz. as I am adorned and cloathed with the same. See Psa. 29. 1. and 96. 6. and 104. 1. Isa. 51. v. 9. God is said to be decked and cloathed with them, forasmuch as they do appear and show forth themselves in all his works and judgements...]

6. Scatter forth the indignations of thy wrath; [Understand a fierce force and extreme anger which is ascribed unto God here, according to the manner of men, as also above chap. 21. 30. Psa. 78. 49. The meaning is, that Job had not the power, to quell and suppress his Enenies and Adversaries which God had, and that therefore he ought not to have let himself against God, with intent and purpose to maintain his cause against him, against his adverse party. See above chap. 13. 22. and 16. 21. and 23. 3. 4. 5. &c.] and look on every high minded and humble him [i.e. look scornfully and with contempt upon him, show him a grim and threatening countenance; and so in the verse following, and below chap. 41. 25.]

7. Look upon every high minded (and) bring him down, and crush the wicked in their place, [viz. where they are exalted and magnificent; where they have all their state and wealth and power, and exercise their influence.]

8. Break them together in the dust; [the wicked namely, in the dust, i.e. into the grave, where they are turned into dust, i.e. put them to death, destroy them. compare the manner of speaking with Psa. 22. 16.] bind up their faces in the covert, [i.e. make or cause them to be no more seen in this world, for they used to cover and bind up the faces of the dead with certain cloaths and kerchiefs. Compare Prov. 10. 6. and the annot. John 11. 44. and 20. 7.]

9. Then shall I also praise thee, because that thy right hand shall have delivered thee [i.e. that thou art self-sufficient, as I am, to compare thyself with me in judgement, Thy right hand, i.e. thy own power and strength. So also Psa. 89. 43. Isa. 41. 13.]

10. Behold now, Behemoths, [this word is by many rendered Eliphant. Others take it to be a general name,

comprehending all terrestrial brute Creatures, beaustant and savage, being vast and great of Body, among which the Eliphant is one of the principal. The word is used down in the plural number, thereby to set out the huge and highest wildness, thus misfames; for the child and highest wildness, Prov. 1. 20.] whom thou hast made flesh thee, [i.e. as well as thee: or together with thee, viz. on the same first day of the Creation, when I made the full man and woman, and thyself originally in them. Oth. that he should dwell with thee upon Earth.] he eateth thy like as Oxen [which is a token and testimony of Gods providence and power, whereby the great and strongest beausts are tamed and subjected to man.]

11. Rebell now his power is in his loines, and his might in the navell of his belly. [The meaning is, that he is very strong; not only in his loines, or the upper parts of his Body, but also in the lower parts (which were to be weak) as in the belly and navell, &c.]

12. When it pleaseth him, his tail is like a Cedar-tree: [Oth. he stretcheth, or stretcheth his tail up, as a Cedar tree. So bolt upright, and so immovable as a Cedar.] the sinews of his prey [Hib. flowers] are plighted [or complicated, into woven, wounded up down one through another.]

13. His bones are (like) firm [or massive] copper. [Hib. strengths of copper or steel] his bones are like iron hand-bars.

14. He is a chief-piece of the mazes of God, [i.e. the chief and principal piece of Gods works, among the four footed beasts; in regard of his great and strength] he that made him, hath joynted his sword unto him; [those which take Behemoth here to be the Elephant, do understand by his sword his long snout or huge tusks forth his mouth, whereby he maketh shift to help himself as with hands, whereby he maketh shift to perform mighty feats. Oth. canst thou his sword into him, viz. for to put him to death, i.e. is able to kill and destroy him.]

15. Because the hills do bring him forth fodder, therefore all the beasts of the field play there, [viz. in the same place where he feedeth: the fence is, in regard he liveth not on prey, but feeds on grass and herbs, that growth upon the hills; thence it is, that other beasts are not afraid of him, but freely feed and disport themselves in his presence, without any care or trouble. Oth. when the hills, &c. then play, &c.]

16. He lyeth down under shadowing trees, [i.e. such as yeld great and thick shadowes from them, and join the next verse] in a lurking-place of the reed and of the mire. [viz. where he seeketh to cool and refresh himself against the great and fierce heat of the Sun.]

17. The shadowing trees do cover him, every one with its shadow: [Or (for) his shadow, i.e. to make shadow for him] the brook-willows encompass him.

18. Behold he forceth the River, [viz. when he goeth into the River for to drink, then doth he hinder the stream or course of it. Or he forceth the River in his forces the meaning wherof is that he stretch up to flow of the water, one would think he might go near to swallow up all. These are poetical & hyperbolical expressions] and doth not overstep his limit [viz. in drinking being not afraid of the streames violence, or that any man or beast should disturb or let him, so as they write that other beasts drink of the River Nile with a great deal of fear and anxionsness, lest the Crocodile should snatch and swallow them up. Oth. that, viz. the River cannot bristlen before self, viz. to run on freely in her course] he stretcheth that he shall be able to draw in that Jordan into his mouth, [of this River see Gen. 14. 10.]

19. Should one be able to take him before his eyes? [So that he is aware of it, by mere force, and not by sight or stratagem] should one be able to bore his nose through with halters? 20. Canst

CHAP. XLII.

20. Canst thou draw the Leviathan with the angle? i.e. think to take him, and to draw him to the boat or shore, after that he hath taken the angle or fish-hook, even as other fish are taken. He will say; not thou fittest, for he is too strong and great thus to be taken. By the Leviathan is understood a great and terrible Sea-monster, which is called Leviathan, according to some opinions, from the Hebrew word Lavah, signifying to add or adjoin, in regard that his body is covered with abundance of scales, which are joynted and fastned together very close and strongly. Some do understand a Sea-dragon, Compare Isa. 27. 1. i. on his tongue with a cord (which) shall they sink down? [Oth. and that thou pull down his tongue with a cord, viz. after thou shall have laid hold thereof with the angle or fish-hook.]

21. Canst thou put him a snail into the nose? [Understand here an iron hook, having the shape of a bending ball-snail. The fence is that a man should not be able to keep or curb the Leviathan with such an instrument, although he had taken him, notwithstanding other creatures can be held and tamed thereby] or bore his jaws through with a thorn? [Or a hook of thornes, or made in the shape of a thorn.]

22. Will he make many supplications to thee? [viz. for to let loose again out of thine hand, after thou shalt take him, and to enjoy his former liberty. Spoken of brute Creatures, according to the manner of men. Compare above chap. 39. on v. 21.] will he speak softly to thee? [Hib. soft, or smooth things, or discourses, such as is used by them, that hope and endeavour to obtain something by humble and submissive language.]

23. Will he make a covenant with thee? canst thou take him for an everlasting slave? [Hib. for a slave, or servant of eternity, i.e. for a slave, to serve and be subjected to thee for ever.]

24. Canst thou play with him as (with) a little bird? [See of the Hebrew word, Gen. 7. on v. 14. and Lev. 10. on v. 4.] or canst thou bind him for thy young daughter? [viz. that they may disport themselves with him, and make him their pastime.]

25. Shall the company, [i.e. the fishers, such a society or company of them in common adventure, and having lighted on and caught such a fish once] prepare a feast over him? [for joy over their draught, whereby they may have, or hope to take him] shall they divide him among the merchants? [Hib. the Cantaniers, i.e. the merchants were called, by reason that the ancient inhabitants of the land of Canaan, did much negotiate, the Country being very commodiously situated for it, along the mediterranean-sea. The word is likewise to taken, Prov. 21. 24. Isa. 23. 8. Hof. 12. 7.]

26. Canst thou fill his skin with hooks? [i.e. lay hold on him of all sides, and pierce him all over, for to take him sure and hold him fast] or his head with a fishes hook? [which fishers use to strike, hold fast and take their fish with.]

27. Lay thine hand upon him; [viz. to stroke him, and sport with him, and so to make him familiar to thee. Oth. dost thou lay thy hand upon him? viz. to lay hold on him by force and so to take him] remember the covenant, [viz. which thou shalt be sure to undergo, if thou go any way about to seize on him, for to take him] do it no more. [i.e. go about it, or adventure no more, to come to near him, for fear of the hurt thou mayst have by him. Oth. do not remember (the covenant) more.]

28. Behold, his hope [in his name], that would take him, and for that end layeth hand on him. Oth. the hope of him, viz. of taking him] shall fall: [Hib. becoming lying, i.e. altogether vain and idle, inasmuch as he shall not be able to take him, for all his pains and hopes] shall be also [the Leviathan namely] be cast down: [dejected, dismayed, viz. for fear of him, that perchance would to take him] for his sight [i.e. because of his presence that would take him.]

God sheweth forth the end of the description of the Leviathan, v. 1. declares that he is obliged to none, but Lord of all, 2. goeth on in the description of the Leviathan, for the demonstration of his divine powers &c. to shew, since the same is incomprehensible, that therefore we must not speak against, nor carp or tax his works, &c.

One is (6) bold, [Hib. fierce, fell, terrible, daring] that shall raise him up? [viz. the Leviathan] See of him above chap. 40. v. 26.] who is he then that should stand [Or place himself] before my face? [i.e. if men are not able, or have not the heart to endure the sight of such a Creature; who shall they be able to endure the dreadfulness of my Majesty, for to contend or contend with me?]

2. Who hath prevented me [viz. by doing any thing for me, or being any way beneficial to me] that I should recompense him? [i.e. that I should be bound to testify his love acknowledgement for the benefits received] what (power) is under the whole heaven is mine.

3. I will not conceal his times, [viz. Leviathans; The LORD proceedeth in the description of him] nor the righteousness of (his) strengths, nor the pleasures [or acceptableness, goodliness] of his shape: [or preparation, disposition, structure, features, &c. whereby by all the members, are most artificially, fitly and completely framed and joynted together in great wildome.]

4. Who can discover the uppermost of his garment? [Hib. the face of, &c. Many do hereby understand the Sea, wherewith he is covered; and so the fence should be that no man was able to bring him out of the Sea, wherewith he was covered as with a garment for to draw and hale him a shore, there to do with him, what one listed. Others understand by the uppermost garments; his skin or scales which no man should dare or be able to pull off.] Who dare come on (him) with his double bridle, [i.e. with a very strong and tough one, viz. to put the same into his mouth, and so to bridle and force him. The fence is manifested by the next verse.]

5. Who dare open the door of his face? [i.e. of his mouth or jaws, viz. for to put in the bridle, and so to bridle him] round about his teeth are scorpions, [viz. which would seize on him, that should adventure to near him.]

6. His strong shields are very excellent; [Hib. an exaltation, or excellency, or haughtiness, are the strengths of the shields, understand the scales of this beast, which have the shape of, and serve for shields. This can not be applied to our Whales, which have a thick and smooth skin without scales] each one closed, as with a close printing skin [the meaning is, that his scales are a very close and compactly together. See above 40. on v. 20. on the word Leviathan.]

7. The one [viz. the shield, or scale of the Leviathan] is so close to the other, that the wind can not get between.

8. They cleave together. [Hib. the man to his brother, i.e. the one to the other.] they take hold one of another that they do not divide themselves.

9. Every one of his sneezings maketh a light to shine: [Hib. his sneezings maketh a light to shine, i.e. each or every one of them: understand thereby the breathing of the Leviathan, wherewith he forceth the Water to gush upward into the Air, which causeth a shining, or bright lustre or lightness upon the Sea.] and his eyes are like the Eye-lids of the Day-break [i.e. as the beams of the day-break, unto which the Eyes of the Leviathan are compared, by reason of their bigness, redness, and brightness.]

brightness. Compare above 7. on v. 9.]

10. *Out of his mouth go torches.* [i. e. the steam that cometh forth of his breathing and blowing, is so great and abundant, as if he had torches burning within his jaws, and sparks of fire brake out thence. This and what followeth, seem to be hyperbolical expressions, to shew forth the greatness and terribleness of the very breath and blowing of this beast, and the extraordinary mighty effects thereof.] *fiery sparks do issue forth (there.)* [Heb. sparks or sprinkling of fire, i. e. torch of fire.] Gen. 15. 17. for a fiery torch, *coals of fire*, Lev. 16. 12. item, *chariots of fire* and hoists of fire, 2 Kings 2. 11. 6c.]

11. *Out of his nostrills there comes forth smok, as out of a seething pot, and a large kettle [or water-pot, standing-water, viz. from which there are damps and vapours rising up.]*

12. *His breath* [Heb. *foet*. So Dan. 10. 17.] *would make coals to flame* [The Hebrew word doth sometimes signify kindled and hey coals, as Prov. 6. 28. Item. 14. 19. Sometimes dead and liveless ones, as here, item 2 Sam. 22. 9. Psal. 18. 9.] *and a flame cometh forth out of his nostrill.*

13. *In his neck habonoub strength* [i. e. there it hath its strong hold, or firm habitation as it were, meaning that in that part of the body he was exceeding strong] *before him [his] he will leap up for joy.* [A poetical expression, giving to understand, that in the Levitation there was no care, nor fear, nor grief, nor heaviness at all, but that he was always full of cheer, jollity, courage and undauntedness. Oth. *thou shalt leap up before him for heaviness*; i. e. for fear and terror.]

14. *The pieces of his flesh cleave together* [Understand that the fleshy pieces, which in other fishes, especially great ones, use to be flap, unfirm, hanging loose in a manner, are in this Sea-creature very firm close and compactly cleaving together.] *each one is firm in him, it is not moved.* [viz. of the forlaid pieces of his flesh.]

15. *His heart is firm like a stone, yea firm like a part of the nethermost (mill-stone).* [In the mills there were two mill-stones, the uppermost and the nethermost, and because the nethermost was made of the strongest and hardest stones, therefore the heart of this Beast is compared to that, to shew in some fort, by way of comparison the strength and vigour thereof.]

16. *The strong ones are afraid of his exalting* [viz. whereby he lifteth up, and sheweth himself above the water] *because of (his) irruptions,* [whereby he tosseth, tumbleth, and swimmeth through the Sea, breaking the waves and billows before him, and making the water rough and boisterous] *they expiate themselves,* [i. e. the strongest and stoutest of all the rest, are to seized with fear and terror, that they feek to make their peace and atonement with God, even as if he had death before their eyes ready to dispatch them. Compare Psa. 107. 23. &c. and 28. &c. Jon. 1. 5.]

17. *If any his him with the sword, that [sword, namely] shall not fulfill* [i. e. not effect or avail any thing, but it shall rather bend it self crooked, or break to pieces by the hardness or toughness of Leviathans skin, then wound or hurt him] *Spears, shafts, nor Make-coat.* [viz. shall not suffice or avail.]

18. *He accomteib* [Spoken of beasts according to the manner of men. See above chap. 39. on v. 21. and below here v. 20.] *the iron for straw,* [understand the iron weapons, and so in the sequel] *and the steel for rotten wood.* [Heb. *wood of corruption*.]

19. *The arrow shall not make him fly.* [Heb. *the son of the bow*, &c. i. e. which is shot forth by means of the bow: thus an arrow is likewise called, *son of the quiver*, Lam. 3. 13. because he is taken forth from thence. See above 5. on v. 7.] *the sling-stones* [compare 2. Chron. 26. 14. and the annot] *are turned to him into stubble.*

20. *The casting-stones* [The Hebrew word doth properly signify (according to some opinions) a certain engine of war, whereby stones were cast in a very violent manner] *are counted by him as stubble, and he laugheth at the shaking of the lance.*

21. *Under him are sharp spears* [Heb. *sharpness of the spear, or spears*. Understand the craggy Rocks which are here and there in the Sea, whereupon the Leviathan doth sometimes repose himself, they being no otherwise to him then pot-spears, which by reason of his hard and scaly skin, can do him no hurt] *he spreadeth himself upon the sharpst* [Heb. *he cur*, understand the craggs which do stand out in many places, with such sharp tops and points, as if they were cut or hewn out so by the art of man] *(as) upon mire,* [the fens is, that this beast lying upon those points and craggs, he had no more trouble or pain by them, than if he lay all upon mud and quag-mire.]

22. *He miskeith the deep,* [i. e. the Sea. So Psa. 107. 24. Jobn 2. 4. and so in the next verse the word *abyss* is taken for the Sea] *to scab* [i. e. be full of billows and surges, roaring and foaming, by reason of his tumbling and turning or weltring himself in the bottom of the Sea] *like a pot* [i. e. he putteth the Sea like an Apothecaries cookery] [The word in the Original doth properly signify a mixing of dry heabs, and other materials for to be made up into salves, conseres, perfumes, comlits, juleps, putties and the like. Here it is taken for the stir and commotion, which the Leviathan maketh in the bottom of the Sea, by the violence and strength of his body.]

23. *After him he lighteth the path* [viz. in regard that by his mighty and boisterous tossing, he maketh the water full of foam and froth, which because of its whiteness, produceth some lightness and brightness] *one should hold the abyss,* [for Sea-bottom] *for graysels* [i. e. that one might judge the Sea to be full of gray heirs, by reason of the whiteness of the froth.]

24. *Upon the Earth* [Heb. *upon the dust*, the Earth is called, *the dust of the world*, Prov. 8. 26.] *there is nothing* [viz. among the beasts] *to be compared with him* [viz. with the Leviathan.] *See the next verse,* understand in regard of his dreadful strength and greatness] *who is able to be without terror.*

25. *He looketh on all that is high.* [Heb. *he seeth all*, i. e. he contemneith, looketh stoutly, without any awe or dread. So above 40. 6. for the annot.] *he is a King over all young haughty beasts.* [Heb. *sons of the haughty beast*; understand the greatest, stoutest, haughtiest and strongest of the wild bealts. Compare above 28. 8.]

C H A P. XLII.

Job confesseth himself guilty, v. 1. &c. and manifesteth his sorrow in dust and ashes, 6. God reproveh the three friends of Job, 7. chargeth them to make offerings for themselves, and to get Job to intercede for them, 8. this being done accordingly, they are reconciled with God, 9. Job is delivered out of his affliction, and doubly blessed to that he was before, 10. is visited and comforted by his Brethren, Sisters, and good acquaintance, 11. is blessed not only in wealth and riches, 12. but likewise in children, 13. the length of his life, 16. his death, 17.

Then Job answered the LORD, and said: I know that thou canst (do) all things, and that none of thy thoughts [i. e. of whatsoever thou hast purposed and decreed in thine eternal and infinite Will-dome. See of the Hebrew word, above 21. on v. 27.] can be cut off; [i. e. hindered, kept back, or turned aside from being executed and performed; comp. Gen. 11. 6. and the annot.]

3. *Who is he [thyself thou]* [This God had spoken above 38. 2. wherewith Job findeth himself justly charged and convicted now] *that hidest* [i. e. obscurest as above 38. 2. See the annot. there] *the counsel [of God namely] I understood not; or then have I rehearsed that which I understood not; things that were too wonderful for me,* [Heb. *wonders above me*, i. e. which were greater, than I was able to comprehend. So Psalm 131. 1. See the like expressions, Deuteronomy 17. 8. and Job 40. 11. and compare the annotation.] *which I knew not.*

4. *Hear, [I pray] and I shall speak,* [i. e. entreat to be instructed by thee, in what is too high for me] *to speak, for to pray, or entreat.* Compare 1 Samuel 1. 13. [I shall ask thee, and do thou instruct me:] [Job looketh back, to that which God had spoken to him above 38. 3. & 40. 7. he will say, that God neither could nor needed to be instructed by him about his profound Judgments, and mighty works, but that he now humbly desired and expected to be instructed of God by his spirit.]

5. *With the hearing of the ear, I have heard thee:* [i. e. that knowledge which formerly I had of thy Majesty, by means of the hearing, that is to say, from outward relations and instructions, is but scant and small in respect of the enlightning, which now I have received by thy visible appearance, and present representation of thy divine wisdom, power, works and judgments.] *but now mine eye seeth thee.* [viz. not in thy divine being, but in the visible sign of thy revelation; wherof see chap. 38. 1. and 40. 1. compare Gen. 32. 30. Numb. 12. 8. and 14. 14. 1 Kings 22. 19. and see the annotations.]

6. *Therefore I abhor (me)* [viz. for what I have uttered unadvisedly heretofore through impatience and the sensibleness of my heavy affliction.] *and I repent in dust and ashes.* [see ab. ch. 2. on v. 8. and compare 2 Sam. 12. v. 16.]

7. *Now it came to pass after that the LORD had spoken these words unto Job,* [the LORD said to Eliphaz the Temanite; Mine anger is kindled against thee, and against thy two friends:] [viz. Bildad the Shuhite and Zophar the Naamathite, see above ch. 2. on v. 11.] *for ye have not spoken aright of me,* [The Hebrew particle *el*, is likewise taken to signify of, Genesis 20. 2. 2 Kings 19. 32. and below v. 8. Psalm 59. 16. &c.] *like as my servant Job.* [Job is not wholly cleared, but his transgression is judged less than that of his friends. For this sinned most by their unadvised and imprudent judging of Gods punishments and blessings, accompanyed with their unkindness, harshness and cruel dealing against Job, condemning him for an hypocrite, and saying lies against him, instead of administering comfort unto him; but Job transgressed most through humane frailty, and impatience, being drawn into it, by the perverse Judgements and reproachful aspersions and assaults of his friends.]

8. *Therefore take ye now for your selves seven bullocks and seven rams, and go (your wayes) to my servant Job, and offer burnt-offering for you,* [viz. by the hand of Job.] *and let my servant Job pray for you:* For surely [The Hebrew particles *Chim* are taken thus, Prov. 23. 18.] *I shall accept this face,* [i. e. be graciously favourable unto him, and hear his prayer. See Gen. 19. on v. 21. Thus this kinde of speech is taken in a good sense; but taken in a bad one, it doth signifie to have regard to a person, out of a blind and unrighteous favour.

See Lev. 39. 15. and the annotation.] *I left I do with you according to your folly:* [Some read it thus, *That I do no folly unto you*, i. e. punishment of folly, as elsewhere, *sin and iniquity*, care taken for the punishment of them.] *for ye have not spoken aright of me, like my servant Job.* [See above the beginning of this verse.]

9. *Then went Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, and did according as the LORD had spoken unto them: and the LORD accepted the see of Job.* [See before v. 8.]

10. *And the LORD turned the captivity of Job* [Understand hereby the might and power of Satan, whereby he held Job in prison and chained as it were, to plague him at pleasure, in his goods above chap. 1. v. 12. in his children v. 18. in his body above chap. 2. 6. and in the scorn and reproach, which he endured from his own wife, his friends and others, above 2. 9. item 19. 13. 14. &c. and 30. 1. &c. compare above ch. 36. 8. and the annotation.] *when he had prayed for his friends:* [Heb. *for his friend*, the singular, for the plural, as appears by comparing above v. 8.] *and the LORD multiplied all what Job had, to double as much.* [compare his former wealth, above chap. 1. 3. with his last below here v. 12.]

11. *Also all his Brethren* [i. e. kindred and allies, See Gen. 24. on v. 27.] *came to him, and all his Sisters, and all that had known him before* [i. e. his good friends and acquaintance, with whom he had conversed familiarly for entertaining of good friendship.] *and did eat bread with him* [see Genesis 31. on v. 54.] *in his house, and bemoaned him,* [see above chap. 2. on v. 11.] *and comforted him over all the evil* [understand the evil of punishment and correction. See Gen. 19. on ver. 19.] *that the LORD had brought upon him: and they gave him every one a piece of money,* [see Gen. 32. on v. 19.] *every one also a golden fore-head-ornament.* [Oth. a golden ear-ring. See Gen. 24. on v. 22.]

12. *And the LORD blessed Jobs last* [viz. the latter part of his life,] *more than his first:* [see above chap. 1. v. 2. &c.] *for he had fourteen thousand sheep, and five thousand Camels, and a thousand yokes of Oxen, and a thousand she-asses.*

13. *Besides he had seven sonnes and three daughters.*

14. *And he called the name of the first, Jemima;* [This full had her name from the clay, by reason (as some conceive) of the brightness or clearness of her beauty.] *and the name of the second Kezia;* [so named from the spice called Cassia, which hath a very pleasant and acceptable smell, see of that spice, Psa. 45. 9.] *and the name of the third Keren-happuch.* [This is as much as to say, a horn of painting varnish. It is conjectured, that she was to shining fair, as if she had been painted with abundance of varnish, or such matter as women use to paint their faces withall.]

15. *And there were no such fair women found in all the land, as the daughters of Job;* *and their father gave them their inheritance among their brethren.* [Heb. *gave them*, in the masculine gender, that being put for the feminine, as also in the sequel; and Exodus chap. 1. 21. &c.]

16. *And Job lived after this [Understand after this heavy visitation.] an hundred and forty years, and he saw his children, and his childrens children unto four generations.*

17. *And Job died old and full of daies.* [*four daies*,] Comp. Gen. 25. 8. and the annotation.]

(Compare Psalm 14. 1. and 35. 25. Matth. 24. 48. Rom. 10. 6. Rev. 18. 7.) weighing and sifting your practices; and judging your selves.] upon your Couch, and be still, [i. e. cease and give over to persecute me.] *Sela!* [See above Psalm 3. verse 3.]

6. Offer offerings of righteousness, [i. e. Lawfull ones and warrantable, accompanied with an upright faith and conversation of the heart, and to below Psal. 5. ver. 20.] and trust in the LORD.

7. Many [y; who shall make us see the good? [See for enjoy. See Job 7. on verse 7. Or, O, that any would make us see the good, or would show us the good, in a wishing expression. See Dent. 5. on verse 29. as if they should say: how shall we get once out of these troubles, and distractions? or; O that we might enjoy a plentiful and peaceable year!] do thou, O LORD, lift up our ears [as if the Prophet said; But I say; all shall be well, if but thou, O God, do lift, &c.] the light of thy countenance, [See Num. 6. on verse 25, 26.]

8. Thou [O LORD] hast given joy in my heart, more than at the time, when thine corn, and my harvest, [or new Wine] are multiplied. [i. e. thou hast by the light of thy countenance, filled me with spiritual Joy, which much exceedeth thine at best, which is, when they have a plentiful harvest and vintage. Compare Cant. 1. 2, 4. and Hosa. 9. 1. with the annotation.]

9. I shall lie down and sleep together, in peace; [i. e. in safety and quiet, notwithstanding all the plots and practices of mine Enemies and Persecutors. See Psalm 3. on v. 6.] For thou, O LORD, alone shalt make me dwell in safety. [Oth. for thou (art) LORD alone, thou shalt make me to dwell in safety.]

P S A L M V.

David prayeth and beseecheth God earnestly for the clearing of his devout and fervent prayers, and assuring himself of Gods Justice against his Enemies, and gratitude to him, he prayeth further with confidence for himself, against his wicked Enemies, and for the whole Church.

A Psalm of David, for the chief Song-master [See Psalm 4. v. 1.] upon the *Nebuloth*. [Hereby I mean understand such Instruments of Musick, as are made to sound by Wind, or by winding and blowing; like your Flutes, Cornets, Trumpets, Organs, &c. Others hold it to be a certain Tune, or Musicalia.]

2. O LORD, hearken unto my speeches, understand my meditation.

3. Attend unto the voice of my crying, O my King, and my God; for unto thee will I pray.

4. (M) the morning LORD, shalt thou hear my voices; [Compare Psalm 88. 14. and 92. 3. So God is said likewise to hear his mercy in the morning, i. e. early, timely, seasonably. Psalm 90. v. 14. and 142. 8. Lam. 3. 23.] in the morning will I dispense my self unto thee, [for see [my words, or my prayer] in order before thee. See Job 32. v. 5. and chap. 32. v. 14.] and keep watch [i. e. look abroad, or about me, whether thy help come nor, or wait and attend, what thou shalt answer me. Compare Psalm 130. 6. Mich. 7. 7. Hab. 2. 1.]

5. For thou art not a God that delightest in ungodliness; the evil [man, or thing] shall not sojourn with thee. [i. e. have no communion with thee, nor endure, (subsist), or abide before thee. Compare Job 34. 17. and 94. 20.]

6. The mad (ones) [Or, the stammering, bragging, boasting, which the Hebrew word fetched to imply peculiarly; although it be likewise taken in general, for foolish, mad, raging, such as have not the true wisdom, but like raging, senseless men do wallow, delight and

boast themselves in all manner of sin and vanity. See Psalm 73. 3. and 75. 5. and 102. 9. Eccle. 2. 2, 12. and 7. 9. and 10. 13. Isa. 44. 25, 26, 30. 38. &c.] shall not subsist before thine eyes; thou hast all workers of iniquity.

7. Thou shalt undo the speakers of lies, [Compare Psalm 4. on v. 3.] the LORD abhorreth the man of blood and of deceit. [Heb. (Anguninn) in the plural. See Genesis 4. on v. 10. i. e. the blood-thirsty, murderous, and deceitful. Comp. 2 Sam. 16. 7. & 22. 49. Psal. 18. 49. and 26. 9. and 43. 1. and 55. 24. and 59. 3. and 140. 2, 5. Prov. 3. 31.]

8. But I through the greatness of thy benignity shall enter into thine house; [Understand the Tabernacle; for the Temple was not builded yet in Davids time] I shall bow my self [viz. in the Court at the entry of the Tabernacle, directing my face toward the most holy part, where the Ark of the covenant standeth. See Lev. 1. 3. Plal. 116. 19. Into thy holy place only the Priests went into the most holy none but the High-Priest, Heb. 9. 6, 7.] towards the Palace [the Hebrew word is used for Royal Courts and Palaces. Plal. 45. 9. 16. Prov. 30. 28. and is likewise used for the place; where God is said to dwell: as of the Tabernacle, 1 Sam. 1. 9. & 3. 3. and here, 5. of the Temple, 1 Kings 6. 17. &c. yea of the heaven it self. Psalm 11. 4. Mich. 1. 2.] of thine holiness, in thy fear. [i. e. with due reverence and awfulness in regard of thy Majesty, and incomprehensible mercy.]

9. LORD, lead me in thy righteousness, [i. e. the obedience of thy commands, which presently is termed likewise the way: Oth. through thy righteousness, warned by thou dost maintain the innocent [for my justes sake;] that watch me, and have an eye upon me, for to entrap me, or to make me fall. So Psalm 27. 11.] direct thy way before my face. [See Gen. 18. on verse 39. the meaning is: Show and prepare for me by thy spirit, as by a Guide, the path wherein thou wilt have me to walk.]

10. For in their mouth there is nothing of right, [i. e. They speak nothing, but falsehood and deceit. (Heb. in his mouth, i. e. in the mouth of every one of them) see Job 15. on v. 5.] their innow is full of destruction, [Heb. destroying in the plural; or villanies, wiles, persecutions; tending to their neighbours vexation, mischief and destruction; He will say, their hearts are fraught with nothing, but bitter intents and purposes to spight & mischief and plague the godly man on all occasions.] their throat is an open sepulcher, [i. e. they gape and yawn, or greedily long and look for the ruin and destruction of the godly. This the Apostle applyeth to all men (Rom. 3. 13) in regard of their natural corruption and perversities. Comp. bel. Plal. 14. v. 2. &c.] with their tongues they flatter.

11. Declare them guilty, O God, [i. e. Judge and punish them, as such that have deserved it well. Otherwise, lay them waste, the Hebrew signifying both] let them fall away from their counsels; [So that none take effect, but all miscarry. Oth. let them fall because of their counsels, drive them away [Like chaff, Plal. 1. 4. or dispel, disperse them, cast them out.] because of the multitude of their transgressions, [or backslidings, unfaithfull dealing,] for they are rebellious against thee.

12. But let all their rejoice [Oth. Jo, or, then shall all they rejoice, &c. and so in the sequel] that trust in thee; let them shout for ever; because thou coverest them; [i. e. protectest and defendest them; like as a man is free and safe under a roof, from heat and cold and tempests; or by a shield, from the darts of the Enemies:] and let them leap for joy in thee, that love thy Name.

13. For thou, O LORD, shalt bless the righteous; thou shalt crown him [Or, environ, encompass him] with (thy) favourableness [or well pleasing, complacency.] with a Targit. Psalm

P S A L M VI.

David being very sick, presenteth his misery before God; and fervently prayeth for mercy and recovery; and being assured of a gracious hearing, triumpheth over all his wicked Enemies.

A Psalm of David, for the chief Song-master [See Psalm 4. on verse 1.] on Neginoth [See Psalm 4. on verse 1.] upon the *Sheminith*, [i. e. the eighth, or eleventh. Scene take it for an eight stringed Instrument; or for a certain Musical-air; Or for the eight string, called the Octave, by Musicians. See also 1 Chron. 15. on v. 21.]

2. O LORD, correct me not in thine anger, and chasten me not [Compare Jer. 10. on v. 24.] The Hebrew word significth not only, to correct, reprove, instruct, by words, but likewise frequently to do it with blows, and stripes. See Proverbs 9. on v. 7.] in thy fierceness.

3. Have mercy on me, LORD, for I am weakened; [Or grown feeble, fainting] heal me, LORD, for my bones are troubled:

4. Yes, my soul is much afflicted; and therefore, LORD, how long? [Understand shall thou delay or dost thou hold y? how long wilt thou leave me in this misery?]

5. Turn again, LORD; [That seemth to have forsaken me, or turned thy back unto me, because thou hast not delivered me yet] rescue my soul, save me for thy kindness sake.

6. For in death there is no remembrance of thee; who shall praise thee in the grave? [The meaning is, The dead cannot magnifie Gods name in his Church on Earth, wherein nevertheless God taketh a singular pleasure; and which David was resolved solemnly to perform, after his custom, for the glory of God, and the edification of his Church, if he were recovered once of his sickness. Compare Psalm 30. 10. and 88. 11. and 115. 17. and 118. 17. Isa. 38. 18, 19. and see further Job 7. on verse 2.]

7. I am weary of my sighing; I make my bed to swim the whole night, [i. e. Whole nights overs; or all night; or every night] I wet my bedstead through with my tears. [These are figurative speeches, serving to express and set forth the greatness of his pain and suffering, together with his much and continual weeping.]

8. Mine eye is gnawed through [Or, consumed, eaten up, as Psalm 31. 10. Compare Job 17. 7. and the annotation therof] of vexation is grown old, [worn out, decayed, wasted, and consumed] because of all mine adversaries. [that take pleasure and delight in this my suffering, and would be glad to see me dead.]

9. Retire from me, all ye workers of iniquity; [Here and in the sequel David manifesteth his faith and confidence of Gods gracious and assured hearing of him] for the LORD hath heard the voice of my weeping.

10. The LORD hath heard my supplication: the LORD will accept my prayer.

11. All mine Enemies shall be much ashamed and abashed; they shall recoil, they shall be afhamed in a moment, [i. e. very suddenly and unawares.]

P S A L M VII.

David prayeth for Deliverance from his cruel Enemies, maketh an holy protestation of his innocence, and delivereth God to right him, prophesying that God would do it likewise, for the protection of the godly, the ruine and destruction of his impious persecutors, and the praise of his holy Name.

David's *Shiggai'on*, [This word cometh from another Hebrew word signifying, to stray, or wander, whereby some do conjecture, that this was a various song, skipping from one kinde of tune into another; and used in great anguishes of heart, when as the thoughts and stirrings of the heart, through greatnefs of trouble, do vary and fall from one strain into another in a straying and fattering manner;] which he sang unto the LORD, over the words of *Cush*. [Who this was, is uncertain: it should seem it was one of Saul his Courtiers, and in great credit with him, being of the same Tribe of Benjamin, with Saul himself. Against this mans bitter and bloody counsel, together with Sauls persecution David poured out this prayer unto God, and put it into singing meter;] the son of *Jemina*. [i. e. a Benjamite. See Jud. 19. 16. 2 Sam. 16. 11.]

2. LORD my God, on thee do I trust; Save me from all my persecutors, and rescue me.

3. That he make not prey of my soul, [He, viz. Saul, through the instigation of the evil Counsellours: or, he, i. e. every one of them. My soul, i. e. my life and person] like a Lion, tearing, while there is no deliverer. [Implying, that they were ready to tear him in pieces like so many Lions, if God delivered him not speedily.]

4. LORD, my God, if I have done that, [Which they do falsely accuse me of, especially that *Cush*] if there is wrong in my hands [Heb. palms.]

5. If I have required him evil, that had peace with me; [Or lived peaceably with me. Compare Psalm 55. 21. with the annotation: and of the Hebrew word, here rendered requiring. See 2 Chron. 20. on verse 11.]

[Or I have rescued him that distressed me without cause.] [Or vainly, idly, i. e. without any reason wrongfully; as manifestly appeared in the case of Saul, whom he spared and rescued when he was in his own and his Officers power; See 1 Samuel 24. and 26. Oth. yes, if I have not delivered, &c. in the same sense.]

6. Then let the enemy persecute my soul, [i. e. my person, as above Psalm 3. 3.] and overthrow me, and tread my life to the ground. [i. e. let him put me to a shameful death, that I may fall, and lie down with dishonour and disgrace] and make mine honour to dwell in the dust [i. e. change mine honourable estate, and condition into the most base and contemptible. See Job 19. on v. 9. and 1 Kjn. 16. on v. 3.] *Sela!* [See Psal. 3. on v. 3.]

7. Arise, LORD, in thine anger [See above Psalm 3. on v. 8.] exalt thy self, because of the furies of my distressers, and awake unto me; [Or, awake (and turn thy self) to me. Spoken of God after the manner of men; as before and in the sequel. Oth. thus, Awake for me unto the Judgements, (that) thou hast commanded, i. e. to right me, according to thine own order and institution, that at a God of Judgement] Thou hast commanded the Judgement, [or instituted, ordained. See 2 Sam. 6. on verse 21.]

8. Then shall the assembly of the Nations encompass thee: turn them again on high [i. e. Return once to sit as Judge upon thine high throne or Judgment-seat, for to decide mine innocence openly before all the world, speeches borrowed from the manner of great Princes, or Judges, when they sit and keep their courts of Justice] above them, [or, for their sake, viz. the peoples or assemblies about me.]

9. The LORD shall do right to the people; Judge me, LORD; according to thy righteousness, [i. e. according to the righteousness of my cause; as frequently in this Book. See the declaring therof, Psalm 5.] and according to the uprightness (that) is by me.

10. Ah let the malice of the wicked have an end, but establish the righteous, thou that tryest the hearts and reins. [i. e.

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[i. e. that searcheth and sifteth all the thoughts and imaginations ; a comparison taken from Gold-smiths or Refiners, which trie the Gold by the Fire. So Psalm 11. 4. 5. and 17. 3. and elsewhere frequently. See Job 19. on v. 27.] O righteous God.

11. My shield [As Psalm 3. 4.] is by God, that saveth the upright of heart. [Or, the benevolent-hearted; Heb. properly, the right, or straight of heart, as 2 Chron. 29. 24. and very often in this Book; or by itself, the right or right minded, (the down-right as we call them) the word is likewise used of God, and his commandments. See Deut. 32. 3. 4. Psalm 19. 9. &c. and further Job 1. on v. 1.]

12. God is a righteous Judge, and a God that is angry [viz. With, or against the wicked, all which the sequel hath a regard unto] every day. [Oth. all the day, or all day long.]

13. If he [The wicked namely, that persecuteth me] turneth not himself, then he [God] shall smite his sword; he hath bent his bow, [Heb. tradition, in regard that the foot-bow was to be bent with setting the foot upon it; and so frequently] and prepared the fane.

14. And hath made ready mortal weapons. [Hebr. Vessels, Fintines, Instruments, or arms of death] for him; [i. e. for himself, to use against the wicked; or, against him, viz. the wicked, as followeth] he shall set a work his arrows against the incensed persecutors. [Of the Hebrew word, see Genesis 31. on v. 36.]

15. Behold, he is in labour of iniquity, and is big with toyls [i. e. the wicked labourer much to put his wrongful and evil device against me into practice, which maketh him as restless and inquiet, as a woman in labour, when the pangs of travel are upon her; compare Job 15. 3. If. 59. 4. Jam. 1. 15.] he shall bring forth aye. [i. e. he shall miscarry; his plot shall be abortive and fall him; it shall be as vain, and of no effect, as a Lye, which frustrateth him, that relyeth upon it; Comp. Psal. 4. on v. 3. Some by the here, do understand, falsehood and deceit.]

16. He hath made a pit and digged out the same, but he is fallen into the ditch [The Hebrew word doth properly signify destruction, corruption, and besides a pit, ditch, &c. wherein something doth rot and perish, which he hath made.]

17. His ray shall return upon his head, [See Judges 9. on v. 34.] and his violence, [which he practiseth against me] defend upon his crown. [or, the crown of his head, i. e. that very same which he intended against me, shall through Gods just Judgement and disposing, light upon himself.]

18. I shall praise the LORD, according to his righteousness, [Which he sheweth in delivering of me (that am innocent) and in punishing of my malicious Enemies.] and sing Psa. unto the Name of the LORD, the most high.

PSALM VIII.

David most highly extollet the Majesty, almighty power, and wonderful providence of God in governing the world; especially his incomprehensible grace and kindness unto wretched mankind in the Messia JESUS CHRIST.

A Psalm of David, for the chief Song-master [See above Psalm 4. on v. 1.] upon the Githiter. [This some do hold for a certain tune, or air; or for an instrument of Musick, accommodated for the singing and playing of Psalms, used and practised by the posterity (as some conceive) of Obad-Edom, that was a Levite and a Singer, called the Githiter, 2 Sam. 6. 10. the Hebrew word Gath (whence Githiter seemeth to be

derived) is the name of a famous City of the Philistines (where some do guess this instrument was first invented) and doth likewise signify a Wine-press, or oyl-press; which together with the contents or argument of this Psalm, doth make some conjecture, that this Psalm was made of purpose to be sung as a plalm of praise and thanksgiving in the Vintage-time.]

2. O LORD, our Lord, how glorious [Or, illustrious, high and mighty, excellent, puissant, famous and renowned. So Isaiah 33. 21. Jerem. 30. 21. the Hebrew word is likewise ascribed to the Great ones of the Earth, Job. 41. 25. Nch. 5. 3. Jer. 14. 3. and 25. 33. 34. and to the Godly, Psalm 16. 3. yea to the roaring waters of the Red Sea, Exodus 15. 10. signifying likewise a singular excellency] is thy Name [i. e. thy self, by the fame and renown of thy power, wisdom and goodness, which sheweth forth it self in all thy works and operations] upon the whole earth: [he hath placed thy Majesty above the heavens. [i. e. whose Majesty is incomprehensible and infinite. Compare 1 King. 8. 27. or, which doest most gloriously manifest thy Majesty above all visible heavens. Comp. Eph. 4. 10.]

3. Out of the mouth of little children, [Understand such little ones, as do already begin to make use of, or improve their speech and understanding, running and playing in the streets; Compare Jer. 6. 11. and 9. 21. Lam. 1. 5. Mat. 21. 16. Although the Hebrew word be used otherwise sometimes. See Job 3. 16.] and of sucklings, [on and about whom God sheweth forth his wonderful power, goodness, and providence, that they are a very strong and ungainfayable argument, and testimony thereof. What use our Saviour made of these words, see Mat. 21. 16.] hath thou established [i. e. firmly ordained, decreed, determined, and accomplished. Compare Esther 1. 8. and Psalm 11. 3.] strength, [Oth. strong, or powerful praise, i. e. the praise of thy power, or strength. So Psalm 29. 1. and 96. 7. and 118. 14. Compare Mat. 21. 18.] because of thine adventures; [i. e. to shame and confound the deniers, and despisers of thy divine Government and providence;] to make the Enemy and revenger [Heb. him that revengeh himself] to cease. [i. e. to subdue and curb him, and to make him desist from his blasphemous and atheistical purposes and practices.]

4. When I behold thy heavens, [Oth. for I behold, thy wonderful wisdom thou hast wrought and framed so completely. A comparison taken from such, as make very artificial things with their fingers, as Tapistry-Workers, Embroiderers, and the like] the moon, and the stars, which thou hast prepared. [Understand hereupon, then do I think by my self, or exclaim thus]

5. What is man, [Or, frail, miserable, wretched man. The Hebrew word Enosh, is derived from a word that signifieth to be very weak, yea feeble and feeble unto death. See Job 5. on v. 17.] that thou rememberst him, and the son of man [or, Adams child, see 1 Kings 8. on v. 39.] that thou dost visit him? [By this remembering, and visiting of God, there is principally understood the whole work of grace shewed unto fallen mankind in the Messia, our LORD Christ; whereunto belong also that which followeth. Compare further Gen. 8. on v. 1. and 21. on v. 1.]

6. And hath made him a little less, [i. e. not much, a small degree, or but for a short time. See Psalm 2. on v. 12.] then the Angels, [Heb. Elobim, which here doth signifie Angels, see Heb. 2. 9. and how these words are in particular applied by the Apostle unto Christ.] and hath crowned him with honour and glory

7. Thou makest him to have Dominion over the works

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works of thine hands; thou hast put all under his feet: [This is declared further in the sequel.]

8. Sheep [i. e. small Cattel. See Gen. 12. on v. 16.] and oxen, [i. e. great Cattel] all of them; and withall the beasts of the Field, [understand the wilde and savage ones. See of the Hebrew word Gen. 1. on ver. 26. and 6. on v. 7.]

9. The birds [Or Bird kind. See of the Hebrew word Tzippor, Levit. 14. on v. 4.] of heaven, [i. e. of the air: as frequently elsewhere.] and the fishes of the Seas; that which walketh through the paths of the waters. [i. e. all manner of gatherings and confluences of Seas. See Gen. 1. on v. 10.]

10. O LORD, our Lord, how glorious [As above ver. 2.] is thy Name upon the whole earth!

PSALM IX.

David giveth God thanks with great joy for the Victory which he had granted him against his enemies; he mocketh their van-guery and sightful enterprises; praeth Gods vanity in having and punishing the wicked, and his faithfulness in delivering the gaily oppressed; whom he inviteth to praise God, and praeth for the continuance of Gods favour and the discomfiting of the power, and enterprize of his Enemies.

A Psalm of David, for the chief Song-master [See above Psalm 4. on v. 1.] upon Ashub Labben. [Some do hold this for the beginning, or, first words of a certain long well known in those daies, according to the tune whereof this Psalm was to be sung and plaied. Others translate it thus; or, on the dying, or death of him that (stood) between;] Understand thereby Goliath, who stood between the leguer of Israel, and the Philistines, reproaching and defying the host of Israel. See 2 Sam. 17. 4. This is let, that the Philistines in Davids time, both before and after Sauls death made many grievous wars against Israel. See 2 Sam. 5. 17. 8. 1. and 8. 1. and 21. 15. Sec. which David in this Psalm doth seem to have regard unto.]

2. I will praise (thee) LORD, &c. [I will re-berse all thy wonders.]

3. I will rejoice in thee, and leap up for joy; I will sing Psa. to thy Name, O most high.

4. Because that mine Enemies are turned backwards. [i. e. Most shamefully and ignominiously put to flight] fallen and perished from thy face. [i. e. because of thy special presence, which thou hast manifested by thine afflicting of me, whereby the Enemies were put to flight and fight, quite scattered and destroyed.]

5. For thou hast dispatched my rights and my cause: [Understand the cause, which I had against mine Enemies] thou dost sit upon the throne. [Compare above Psalm 7. on v. 8. and below v. 8.] O Judge of Righteousness. [i. e. righteous Judge, or, judging righteousness, i. e. righteously.]

6. Thou shalt abide on the heavens, [As men shew forth their anger by chiding, and chafing, So Gods chiding implyeth as much as to manifest, and shew forth his anger, which commonly is accompanied with the curie and destruction of his Enemies. Compare Psalm 18. 15, 16. and 68. 21. and 76. 7. and 80. ver. 17. and 119. 21. Zach. 3. 2. Jud. ver. 9. and great distress of his own people. See Psalm 80. 17. Oth. destroyed, consumed; rooted out;] and thou the wicked, blotted out their name, for ever and evermore.

7. O Enemy are the desolations accomplished for ever? [viz. As thou hast designed and imagined to compass it. This is jeeringly spoken in opposition to the Enemies spiteful boasting. Oth. The Desolations of the Ene-

my are finished, &c.] and hast thou destroyed the Cities? [their remembrance is perished (with) them. [Nay (will he say) it is fallen out clean contrary, inasmuch, that the very remembrance of those enemies that were destroyed, is altogether perished with them. Oth. is their; (viz. our Cities) remembrance perished with them?]

8. But the LORD shall sit for ever, [viz. As Judge;] as appeareth by that which followeth; he hath prepared his Throne for judgement.

9. And he himself shall judge the world in righteousness [i. e. The man that liveth in the world] and doom the Nations in equitie; [Heb. as if one said, in righteousness, or justnesse, straightnesse, i. e. very rightfully, reasonably, equitably. So Psalm 17. 2. and 58. 2. Ife. 45. 19.]

10. And the LORD shall be an high reaver for the oppressed: an high reaver in times of distress. [Heb. in times in distress, as below Psalm 10. 1.]

11. And they that know thy name [i. e. These, according as thou hast revealed thy self in thy works. See Psalm 91. 14. Habak. 52. 6.] shall trust in thee, because that thou, LORD, hast not forsaken them that seek thee. [i. e. (in this place) which with believing prayers call for help upon thee.]

12. Sing Psa. to the LORD, which dwelleth at Zion, [Where the Ark of the Covenant and Gods publick worship is, where he doth shew his gracious presence in a special manner] publish his acts among the people [(minor populos)]

13. For he seeketh the blood-sheddings, [Heb. the blood; in the plural (anguines) i. e. killings and murders. See Genesis 4. on v. 10. and 9. 5, 6. then he seeketh, for to punish. See 2 Chron. 24. on 22.] he remembereth them; [See Genesis 8. on v. 1.] he doth not forget the cry of the afflicted [Oth. of the meek; understand the cry which every one of them maketh, calling upon him for relief, as followeth, v. 14.]

14. Be gracious unto me, LORD, look upon my misery, (put upon me) by my haters: thou that exaltest me out of the gates of death: [i. e. out of, or, from the murdering destroying Councils, multitude and power of mine Enemies. Compare Mat. 16. 18. In the gates, the people were wont to have their meetings in those times, and there the Councils, and Courts of Justice were kept, and in the same consisted the many powers and strength of the Cities. See Genesis 22. on v. 17. It may be understood likewise as if David meant to say, God had wonderfully delivered him, when he was as near unto death, as one is to a City, being already entered the Gates. Compare Psalm 107. 18. David had often been on the threshold of death, as one may say, but God plucked him still out of the midst of his Enemies, his own hand as it were, and exalted him afterwards to great honour.]

15. That I may relate all thy praise in the gates of the daughter of Zion; [i. e. In the Church, or Church of God at Jerusalem, which was situated upon and by the hill of Zion. See 2 Kings 19. on v. 21.] that I may rejoice in thy salvation. [or, I will rejoice.]

16. The Heavens are sunk in the mire, (which) they had made; their foot is taken in the net which they had hid.

17. The LORD is made known; [i. e. Famous, renowned, glorified, because of the acts of his righteousness; whereof in the sequel. Compare Psalm 74. on v. 5.] he hath done right; the wicked is ensnared in the work of his hands; Higgaion, sela; the word Higgaion doth signifie, consideration, meditation. The Prophet seemeth to imply, that such Judgements of God, as he had been relating, ought to be considered and pondered, with singular attention. Others hold it to be the name, or mark of a certain tune, or peculiar strain of Musick, for the rowzing or quickning of attention. See

Psal. x.

Psal. 92. 4. and of Sela, [Psal. 3. verse 3.]
 18. *The ungodly shall turn back into hell: [i.e. unto destruction both of body and soul. Of the Hebrew word sheol, see Gen. 37. on v. 35.] all God-forgotten heathen [not heeding his judgements, but recklessly going on in their wicked ways and purposes, whether they be heathen indeed, or barbarous Israelites which are not better than the uncircumcised, and from God estranged heathen people.]*

19. *For the needy shall not be always forgotten, (nor) the expectation of the afflicted lost for ever.*

20. *Arise; O LORD, [See Psal. 3. on v. 8.] let not man strengthen himself: [The doth very elegantly here set the strength or wretchedness (in the word on his) and the strength of his Enemies one against the other, as if he said, thou shalt never give way, O Lord, that a wretched man shall dominate thus, and beat it before thy face, as mine and thine Enemies design it. See the next verse, and Psal. 10. 18.] let the heathen be judged before thy face.*

21. *O LORD let fear seize on them; [Heb. put them fear, i.e. put them in fear] let the heathen know (that) they are men; [See Psal. 8. on v. 5. Heb. a man, (אָנֹכִי) i.e. that every one of them is but a frail, wretched man.]*

PSALM X.

David, or the Church of God, or David in the name and behalf of Gods Churches, doth sorely pray against the persecution and oppression of the wicked, very lively describing their iniquity, wickedness and cruel bloody practices. He supplicateth Gods righteous vengeance upon them, which by faith he assurcth himself of, that God would perform it.

O LORD, why standest thou afar off? [As if he said; why do not thou, draw near with thy help, and let thy gracious countenance shine upon us. Spoken of God after the manner of men; as frequently in this book. Compare Psal. 3. on v. 8. and 7. on v. 7, 8.] (why) hidest thou thyself in times of distress? [as above Psal. 9. v. 10.]

1. *The wicked [In the singular understanding wicked men, as appereth by the sequel] doth boldly persecute [as Psal. 7. 14.] the afflicted in (or with) insolvency: let him be apprehended in the enterprises which they have devised.*

2. *For the wicked boasteth over the wish of his soul; as fully perfwaded, that he shall accomplish his desires, and obtain his hearts desire. Oth he praiseth according to the desire of his soul, i.e. whomsoever he will; for example, the covetous, as followeth. Or he boasteth over the wish of his soul, i.e. over his evil lusts, when he hath satisfied or accomplished the same] he bleisseth the covetous [i.e. he holdeth and accounteth the unrighteous, that oppresseth the poor, by his covetousness to be a happy man. See Deut. 29. on v. 19.] he slandereth the LORD [or, provoketh the LORD, &c.] Others read the latter half of this verse thus: the covetous (by and by called wicked) curseth and revileth the LORD: as the word blessing is sometimes used instead of cursing. See 1 Kings 21. on v. 10. Or the covetous bleisseth (himself) &c.]*

3. *The wicked, as he putteth his nose on high, [Heb. according to the height, putting up, or lifting up of his face, or his countenance, his nose, his anger, i.e. according to his insolency, and scornful contempt of good instruction, which he heareth forth in all his carriage and deportment. For even as the height of the heart, Psal. 131. v. 1. and of the Spirit, Prov. 16. 18. doth signify the inward insolency or high-mindedness; so the*

PSALMS.

height of the eyes, Psal. 18. 28. and here; of the face, or the nose, betokeneth the outward] doth not search [whether he do well or ill, caring for nothing at all, Oth. he doth not seek (God) out of Psal. 14. 2.] all his thoughts are, that there is no God: [Oth. (in) in all his subtle devices God is not.]

4. *His ways, [i.e. his purposes, designs and practice] cause pain at all time: [Oth. to him, whom he oppresseth in his insolency. Oth. his ways are professed at all time. The Hebrew word hath the signification of the pines or travail of child-birth, whereupon doth follow rejoicing, when the child is born, John 16. 21. in the sense of success, and prospering, or suriving, advancing of his work, that it may come to light and issue, as the fruit of the womb: thus the wicked belitteth himself, toileth and labourth till he work out his purpose, and it succeedeth according to his mind; therefore he careth not for God] thy judgements [i.e. thy government, and the punishments, which thou hast prepared for the wicked] are an high wall from him: Compare the manner of speaking with Jud. 9. on v. 17. and Am. 6. on v. 5. Heb. from, or from over against him, i.e. he casteth the same from him, out of his sight, and never mindeth them once: or they are higher, or too high for him to see them before him; they are hidden before him, above the reach of his understanding and apprehension: because he is in prosperity, he never thinketh on any punishments to come. See the next verse] all his adversaries, he bloneth upon them [or he bloneth thereupon, or against the same, i.e. he meaneth to caster and dispel like chaffe with his very breath. So small account he maketh of them, because all things go with him according to his mind. Compare Psal. 12. 8.]*

5. *He saith in his heart, [i.e. he thinketh as v. 11. 13. and Psal. 14. v. 1. &c.] I shall not waver, [i.e. I shall not be displaced or removed out of my estate or prosperity: it shall go always well with me, I shall not stumble nor fall, nor be overthrow by any] for I shall be in no evil from generation to generation. [Heb. in generation and generation, i.e. never, meaning that no kind of evil, mischance or adversity should ever befall him.]*

6. *His mouth is full of cursing and deceitfulness, and wickedness under his tongue (there) is toil and iniquity. [Compare Psal. 66. 17. Rom. 3. 11.]*

7. *He sitteth in the ambushes of Court-gardens, [Or out-houses, villages, country-towns] in hidden places doth he put to death the innocent: [his eyes do hide themselves against the poor, [i.e. he watcheth and way-layeth him in secret, where he may not be seen.]*

8. *He layeth ambushes in a hidden place, like a Lyon in his den: he layeth ambules. [to spoil the afflicted; he spoileth the afflicted, when he draweth him into his net.*

9. *He stoopeth down, he boweth himself, [For to fly close and undiscovered, and that he may the more suddenly and unawares surprize and fall upon the afflicted. Compare Psal. 17. 11.] and the poor troop falleth into his strong (pares): [or that the poor troop may fall, &c.] Oth. and he falleth upon the poor company with his strong (limbs): for poor troop, or company, the Hebrew hath the poor in the plural, construed with the word falleth in the singular.]*

10. *He saith in his heart, God hath forgotten it; [Heb. hath forgotten, viz. those people, or the cause and case of them whom I intend to plague and spoil: those are the afflicted ones, for whom the Prophet comforteth doth pray in the sequel, that God would not forget them] he hath hid his face, he seeth (it) not for ever.*

11. *Arise, O LORD God, [See Psal. 3. on v. 8.] lift up thine hand; [This phrase is taken diversely in Scripture; signifying here, the publick manifestation of*

Psal. x.

Psal. xi.

of the power of God in helping the godly, and confounding the wicked, who were derided with their wickedness before] forget not the afflicted. [Oth. i.e. the meek.]

12. *Why doth the wicked slander (or provoke) God? [He will say: why doest thou permit him thus to slander or provoke thee?] saith in his heart; thou wilt not seek it, [as above v. 13. and below v. 15. Or he saith in his heart thou wilt not, &c.]*

13. *(Howbeit) thou seest it; for thou regardest the toil and the execution, [viz. which the afflicted must suffer and undergo by the wicked] that they may give it into thine hand; [i.e. commit the avenging unto thee, which the following words do well agree with. Oth. that thou mayst put it into thine hand, i.e. for to have their cause, as it were before thine eyes, and to consider the same: Or that thou mayst give it with thine hand, [i.e. requite it] the poor relyeth on thee [or on thee the poor leaveth it, viz. rely, he leaveth it in thine hand; he entrusteth thee with the safe-guarding of his cause, and the prosecuting of his right. Compare the manner of speaking with Gen. 39. 6. Job 29. 14, Isa. 10. 3. and 2 Tim. 1. 12.] thou hast been [viz. always in times past] an helper of the Orphan, [i.e. of my self and all those, that like poor Orphans were forsaken and oppressed by men. Compare Psal. 68. 6. Jobn 14. 18. and below v. 18.]*

14. *Break the arms, [i.e. the power, might, violence, as frequently] of the wicked and evil (one) seek his wickedness [as above Psal. 9. 13.] (until) thou find it not [the meaning is, punish it and destroy it] so that the wicked be no more able to molest and vex the godly. Compare Ezek. 23. 48. The fins of Gods people are likewise said to be sought and not found, but in a clean contrary sense; they being all pardoned of God by grace, for the Messiah his sake, Jer. 50. 20. Oth. I shall not thanking them? i.e. yea thou shalt surely find them.]*

15. *The LORD is King eternally and evermore; the heathen are perished out of his land, [viz. out of Canaan, which God doth call his land, Lev. 25. 23. Oth. out off; or from his Earth, the whole Earth inhabited being Gods, Psal. 24. 1.]*

16. *The LORD, thou hast heard the noise of the meek: [Or lowly, humble ones, which were humbled by the hand of God and means of the cross. This is an observable title of Gods children, that are regenerated by the holy Ghost, humbled and brought under the yoke and obedience of his commands. So below Psal. 22. 27. and 25. 9. and 34. 3. &c.] thou shalt strengthen their hearts, [viz. by thy word and holy spirit] thine ears shall attend.*

17. *To do right to the Orphan and oppressed: [that a man [See Psal. 8. on v. 5. and Compare Psal. 9. 20, 21.] of the Earth [that sprung from the Earth, or was made thereof, and consequently had no reason to be arrogant and insolent] go on no more to practise violence. [Oth. read the latter member of this verse: that mortal man go on no more to chafe out of the land.]*

PSALM XI.

David taking notice of the jibing of his persecutors, that made his flying, and wandering condition their pastime, taketh his refuge to God, and declareth his faith of Gods providence, who doth both see and try, and shall judge likewise both the godly and the wicked.

A Psalm of David, for the chief Song-master. [See Psal. 4. on v. 1.] I trust in the LORD: how do ye say to my soul: I will see (on) to your mountain (like) a bird? [Oth. a thou bird] [Sant and his ad-

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Psal. xii.

herents mocked and jeered David with such taunting speeches, as conceiving that he knew no other shift or refuge, but for betaking himself unto, wandering and lurking on the Mountains; hopping as it were from one place to another like a silly bird; but they thought to confound and take him well enough for all that, not considering God who was Davids comfort, rest and refuge.]

1. *For, behold the wicked bend the bow, they fit their arrows on the strings, [As if he said: it is no wonder, that they speak so insolently, for they think they have laid their plots to lose, that they shall not miss, but hit and fell me and mine without all peradventure] to shoot in the dark [i.e. in secret, privily. Compare Psal. 10. v. 8, 9.] at the upright of heart.*

2. *Surely the foundations are overthrow, [i.e. all fear of God; all justice and equity (which are ought to be as the foundations of the state of Israel) are pulled down and overthrow; seeing they go about utterly to ruine and destroy me and other godly innocent people (who may well be counted the foundations and pillars of the land, Prov. 10. 25.) or thus: but the foundations (i.e. their purposes, resolutions and enterprises) shall be overthrow. See Psal. 8. on v. 3. and Isa. 19. 10. both these readings do well agree with the foregoing and following text] what hath the righteous committed?*

3. *The LORD is in the palace of his holiness, [i.e. in his holy palace, viz. in heaven, as the following words seem to declare. Otherwise it might also be understood of the Tabernacle, See Psal. 5. on v. 8. and Hab. 2. 20.] The LORDS throne is in heaven: his eyes regard, his eye-holds try [See Psal. 7. on v. 10.] the children of men.*

4. *The LORD trieth the righteous; [So as that he alloweth and approveth of him] but the wicked and him that touch violence, his soul hateth [Spoken of God after the manner of men, as Lev. 26. 11. the sense being, that God doth hate him in good earnest extremely.]*

5. *He shall rain upon the wicked snares, [This is implicitly unexpected, severe and unavoidable judgements of God. See Job 18. 9, 10. and 22. 10. Isa. 8. 14. and 24. 17, 18. I see and bringstone [as fell upon sodom, Gomorrah, &c. Gen. 19. and are threatened to Gog, Ezek. 38. 22. being prefigurations of the everlasting hellish fire, Jud. v. 7. Rev. 20. 10.] and a mighty (or tempestuous) whirlwind shall be the portion of their cup, [i.e. their appointed and peculiar part and portion. Compare Job 20. 29. and the annot. A kind of speech, borrowed from the father of the family, who was wont of old to thare and fill unto every one of the members thereof of his portion of drink. Here it is understood of the wicked punishment: as also Rev. 14. 10. and elsewhere. Of the cross and affliction of the Church, Psal. 73. 10. and in general of the sufferings of the godly and wicked both, Psal. 75. 9. but otherwise, Psal. 16. 5. and 23. 5. See also Job 21. on v. 30.]*

6. *For the LORD is righteous, he loveth righteousness: [Compare Psal. 9. i.e. all righteous things, whatsoever is right and just] his face regardeth [viz. with a fatherly tenderness, to shew favour unto and to provide for] the upright [Heb. the right, right-minded.]*

PSALM XII.

David prayeth for his and the Churches preservation from and among the common malice, unjustness, falsehood, beguiling, insolence and synnity, practised by the Rulers and Governours: and propheseth, that God would surely judge them and save the godly according to the faithful promises of his word.

A Psalm of David for the chief song-master [See Psa. 4. on v. 1.] upon the Sheminith. [See Pst. 6. on v. 1.]

2. Preserve O God [Or save namely us, in this sad and miserable condition] for the kind [Or kind-hearted, good-hearted, of the Hebrew word. See Psa. 4. on v. 4.] *is wanting* [i. e. (as we use to lay) there is no love nor faith more left] for the faithful [the Hebrew word signifies true, or faithful, believing, 2 Sam. 20. 19. Psa. 31. 24. and also truths, faithfulness, i. e. all manner of faith and worth and trustfulness, or faithfulness; as Prov. 14. 5. and 20. 6. Jst. 26. 2. either is applicable to this place] are lessened among the children of men [or Adams children.]

3. They speak falsehood [Or vanity, naughtiness or unprofitableness] every one with his neighbour. [Heb. the man with his neighbour, or companion] [with] flatterings lips: [Heb. a lip of soothing, or smoothness, i. e. that knoweth well, or is well practised to flatter, and so in the next verse] they speak with a double heart [Heb. heart and heart, i. e. their heart meaneth otherwise than their mouth speaketh. Compare Deut. 25. on v. 13, 14.]

4. Let the LORD cut off [Or, the LORD will cut off] all flattering lips, the great (or big) speaking tongue:

5. That say, [We shall have the upper hand with our tongue: our lips are ours] [Heb. by, or with us, i. e. in our own power, to speak as and what we list.] who is LORD over us?

6. Because of the Desolation of the afflicted, because of the groaning of the needy, will I arise now, I will lift the LORD: I will let in [i. e.] my hand upon him whom he persecuteth. [i. e. Whom the wicked thinketh to scatter and undo without any pains-taking, with the least puff, as it were of his breath (the godly namely) whom I, nevertheless mangle the wicked, will let in safety and security. See Psalm 10. on verse 5. Oth. *W hom he* (the wicked) *layeth snares for.*]

7. The sayings of the LORD, [As all in general, so especially his gracious promises which the Prophet insinuateth on in the next verse.] are pure sayings [i. e. without any fault or blemish, without any deceit, falsehood: like refined silver without dross: Compare Psalm 19. 10.] silver, [i. e. like unto silver, that is refined, &c.] refined in an earthen melting crucible: [i. e. tried and purified in an earthen melting-crucible, or melting furnace, on the ground, or in the earth, as some conceive. Compare Psalm 18. 31. and 119. 140.] Pst. 30. 5.] purified [properly molten, and so purified, cleaned and cleared from all dross and impurity] seven times. [i. e. many times over, completely and perfectly. See Genesis 4. on v. 15. and 1 Sam. 2. 5. Prov. 24. 16. and 26. 25.]

8. Thou, LORD, shalt keep them; [Understand the godly and innocent, against the practices of the wicked, which haunt them like roaring and raging Lions.] thou shalt save guard them [Heb. him, i. e. every one of them] from this generation [i. e. from these evil men, that live together now in this age, as Deut. 1. 35. Compare Math. 11. 16. with Luke 7. 31. and Math. 13. 42. with Luke 11. 31. The Hebrew word *Dor* hath the signification of lasting, or enduring; to dwell or abide a long and lasting time (see Psalm 84. 11.) and is taken further for a mans life-time here on earth, Eccl. 1. 4. and likewise for a multitude of men, living together, or in one and the same age; whether bad, as here and elsewhere, or good as below, Psalm 14. 5. and 73. 15. &c.] for ever.

9. The wicked pace (or trot) round about, when (or because) the vilest [Heb. the vilest, or, or naughtiness, unworthiness, i. e. the vilest, most abject, the very scum

of men, such as are the luxurious and riotous prodigals, Deut. 21. 17. Prov. 23. 21. to whom are applied the dear, or precious, Jer. 15. 19. See further Job 35. on v. 13.] of the children of man are exalted [or, set on high, the Prophet, will lay: When it cometh to pass, that the wicked ones (who are indeed the vilest of men) are advanced to state and offices, and get up into places of government and authority; then the wicked do multiply and stir on all hands, doing all the spite, violence and mischief to the godly they are able to compass, without ceasing; Compare Proverbs 28. 12, 28. and 20. 26.]

P S A L M XIII.

David complaineth of the delay of Gods help: prayeth, that, for his honours sake he would be pleased to prevent his approaching ruin: and triumpheth through faith.

A Psalm of David, for the chief Song-master. [See Psalm 4. on ver. 1.]

2. How long, LORD, wilt thou forget me still [Or, Reddantly, continually, always, evermore for ever, altogether, utterly. The Hebrew word doth signify strength, overcoming, and further, an everlastingness, or, long continuance of time, because the same doth hold on, break through all obstacles, are still advancing, and (in a manner) do overcome all at length. Compare Psalm 4. on ver. 1. and with the forgetting mentioned here, Genesis 8. ver. 1. and 31. on v. 17.] how long wilt thou hide thy face from me? [Compare Deut. 31. ver. 17. and Job 13. on v. 24.]

3. How long shall I take consultations in my soul? [Heb. yet, or put consultations, &c. considering and weighing how I may escape the hands of my persecuters.] how long shall mine Enemy be exalted over me?

4. Regard, hear me, LORD, my God: enlighten mine eyes, [i. e. Revive and cheer me by thy help. Comp. 1 Sam. 14. 30. Ezra 9. 8. and Pro. 15. 30. the manner of speaking is likewise used of enlightening the understanding. Psalm 19. 9. Eph. 1. 18. &c.] that I fall not asleep (in) the death: [Heb. that I sleep not the death, i. e. that my life be not taken from me at one time or another. See Deut. 31. on ver. 16. and comp. Jer. 51. 39. together with the annot. there.]

5. That mine Enemy say not; I have prevailed against him; mine adversaries rejoice when I shall waver. [i. e. Trip, stumble, and fall. Comp. Psalm 106. 6. But I trust in thy kindness: [Or favourableness, benignity] my heart shall rejoice in thy salvation: I will sing unto the LORD, because he hath done well by me.]

6. Thus the Hebrew Verb (which signifieth otherwise, to require, or recompence, see 2 Chron. 20. v. 11.) is used of Gods kind and gracious dealing: with his, Psalm 102. ver. 2. 10. compared together with Psalm 116. ver. 7. and 119. 17. and 142. 8. Oth. when he shall have dealt well with me.]

P S A L M XIV.

David describeth the extreme corruption and malice of his Enemies; in particular, and of all natural men in general, reproveh and threateneth them: longeth for Gods salvation, especially that by the MESSIAH, where-

whereof he rejoiceth in the Spirit.

A Psalm of David for the chief Song-Master. [See Psalm 4. on ver. 1. and compare this Psalm with Psalm 53. throughout] The fool [i. e. of the Hebrew word, 1 Samuel 25. on verse 25.] faith in his heart; [i. e. thinketh with himself, as above 10. 6. although his outward life be sometimes otherwise. Compare Job 21. 14.] there is no God: they corrupt it, [or, they have corrupted (themselves, or their way)] Compare Genesis 6. 12. Exod. 32. 7. Deut. 31. 29.] they make it abominable (with their) work [or, they make themselves abominable (with) their dealing;] there is none that doth good.

2. The Lord hath looked down out of heaven upon the children of men, for to see, whether any were understanding, [Spoken of the all-knowing God, after the manner of men. Compare Genesis 11. on verse 5.] that sought God. [See 2 Chron. 15. on verse 2.]

3. They are all turned away [See Rom. 12. &c. and compare above Psalm 5. on verse 10.] they are grown stiff-necked together [or, mouldie, rotten, purified, like loathsome corrupt meat, or a vile stinking carrion. Compare 13. 5.] there is none that doth good, no not one.

4. Have then all Workers of iniquity no knowledge, that eat up my people, (as if) they are bread? [i. e. recklessly dispose them by wrong and violence of life and goods. Compare Exodus 22. 25. Mich. 3. 3. and Plal. 79. 7.] they call not upon the LORD. [as if he said:] There these wretches fall short, that they will have nothing to do with God: and therefore is their punishment sure and ready to seize upon them as followeth. Others read this verse. Do not, then all Workers of iniquity that eat up my people (as if) they eat bread; know (that) they do call upon the LORD? or, (as some) base not, &c. that eat up my people? they eat bread (and) call not upon the LORD.]

5. There they are afraid with fearfulnes: [i. e. then, See Zeph. 1. 14. and below Psalm 36. 13. &c. when God shall shew, and they be convinced in their conscience, that he taketh part with the number, or congregation of the godly, and is an adversary to these wicked wretches, then shall they be surprized with great terror, although they never thought of it before. This is a prophesy of the time to come, which the prophet maketh so sure account of, as if it were done already. Compare Psalm 36. 13. and 53. 6. for God is with the generation of the righteous. [or, among, or with the righteous generation. Compare Psalm 12. on verse 8.]

6. To make the counsel of the afflicted, ashamed, [i. e. Ye seek, or go about to shame him, mocking and jeering him with it, that he, &c. but (doth he imply) ye shall one day finde it.] because the LORD is his refuge.

7. O that Israels salvation (came) out of Zion! [Oth. Who shall give out of Zion the salvation of Israel? A kind of a wishing phrase, usual with the Hebrews. See Deut. 5. on verse 29. The meaning is, O that the LORD would be pleased to deliver his people out of Zion; the place where he dwelleth, by the Ark of the Covenant. Otherwise it might well be a question also, whereupon the answer followeth. Compare further Romans 11. 26.] When the LORD shall make the captives of his people [Heb. the captivity. See Num. 31. on ver. 12. i. e. the Godly; who are captives, as if he were, living under the power and tyranny of the wicked. See further Deut. 30. ver. 3. and Luke 4. ver. 19. Eph. 4. 8.] to return (then) shall Jacob [i. e. the posterity of Jacob, the Israelites; understand the godly, those that follow the footsteps of their fore-father Jacob] rejoice; Israel shall be glad.

P S A L M XV.

David describeth a true Citizen of Zion, or Member of Gods Church, that shall never perish, but be saved everlastingly.

A Psalm of David, LORD, who shall sojourn in thy Tent? [Understand the house of God, or his Church, as well militant here on earth, as Triumphant in heaven, typified and shadowed forth by the Tabernacle, and Zion-hill. See Psalm 2. on verse 6.] who shall dwell upon the mountain of thy Holiness?

2. He that walketh uprightly [See Gen. 6. on verse 9.] and worketh righteousness: and he that speaketh the truth with his heart. [i. e. from the heart, as we use to say. Oth. that speaketh the truth in his heart, i. e. conceiveth or purposeth nothing but honestly and faithfully. Compare above Psalm 10. on v. 6.]

3. That back-biteth not with his tongue; doth no evil to his companions; and taketh up no reproach against his neighbour. [Understand into his mouth, or upon his tongue, or lips. Compare below Psalm 16. on verse 4. this may be meant as well of the first conceiving and venting, as of the receiving and spreading of slanderous reports, raised and cast abroad by others. See Exodus 20. 7. Psalm 50. 16. and further, Exod. 23. v. 1. Lev. 19. 16. Plal. 69. 8. Ezek. 36. 15.]

4. In whose eyes the reprobate [i. e. He that by reason of his wicked course of life is justly rejected and cast off by all the godly] is despised; but he honoureth those that fear the LORD: hath he sworn to (his) hurt, however he altereth not. [Heb. properly, to call, or, evil-doing; i. e. whereby to hurt and damnify himself; the meaning is, Although he perceive, that the oath he made, will prove prejudicial and hurtful unto himself, yet doth he not recal or disannul the same, ready rather to sustain and suffer hurt, than to break a warrantable, lawful oath made by God. Oth. hath he sworn unto (his) neighbour, when he changeeth not.]

5. That putteth not his money to use; [See Levit. 25. on v. 36.] nor taketh bribe against the innocent. The same that doth these things shall not waver for ever, [or, not fall away, not be removed, displaced, shaken, rejected, viz. out of the state of happiness, i. e. he shall never perish, as our Saviour speaketh, John 10. 28. Compare above Psalm 10. 6. and below Psalm 16. 8. & 21. 8. 55. 23. and 62. 3. compare with v. 7. above and 66. 9. Prov. 10. 25. &c.]

P S A L M XVI.

David prayeth for preservation, renouncing his own merits before God; despising all idolatry, and making a cheerful profession of his faith in the Messia, by whom he and all believers, having communion with Gods, are able to partake of the blessed resurrection and eternal life: Acan while Christ himself is introduced here, speaking of his death, resurrection and everlasting glory, for the good and comfort of his.

A Golden Jewel of David. [Or, a golden Psalm, Heb. Micham, i. e. that which is made of the best and finest gold. This Title is likewise prefixed unto the Psalms, 56. 57. 58. 59. and 60. because of their singular preciousness and excellency. Some do hold it for a certain Musical Instrument, or the beginning of some Song, like-tuned] Preserve me, O God, for I trust in thee.

2. (O my soul) Thou hast said unto the LORD, [These words David speaketh as a Type of Christ; or

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(as some think) Christ himself unto his soul in the state of his humiliation, as the Hebrew word sheweth: *clh* where the word *Soul* is expressed, Psalm 103. 1.] Thou art the Lord; [Oth. my Lord;] my goodness [*ra'adeth*] not to thee: [i. e. my benefit. The benefit, I can benefit thee in nothing. O God; I can bring thee no advantage (since thou art perfect in thyself, and the spring and author of all good) but to the godly that live here on earth, I may, as followeth.]

3. (But) unto the saints, that are upon earth, and the glorious, [Or, the excellent, the eminent: thus he calleth the Saints and believers, as being Gods children and heirs;] of the Hebrew word *clh* above Psalm 8. on v. 2.] in whom is all my pleasure (or delight.)

4. The pains of these, that present [viz. With a marriage, or wedding-gift. See of the rage and prodigality of this spiritual Whoredome, Ezek. 16. 31, 32, 33, 34.] another (God) [not the true, and only God, but an Idoll-God] shall be multiplied; I will not offer [or pour out,] as the Idolaters were wont to do in their drink-offerings. Of the lawful drink-offerings wherein wine and other strong drink was used, see Exodus 29. 40. Numb. 15. 5, 7, 10, and 28. 7.] their [i. e. the Idols] drink-offerings of blood, and not take their names upon my lips. [i. e. into my mouth, as Psa. 40. 16. implying, that he would have nothing at all to do with Idolatry, anything depending on it; he did loath and abhor it all. See Exod. 23. 13.]

5. The LORD is the portion of mine inheritance, and of my cup: [There are two comparisons made use of here, the former taken from Inheritances, which were measured out by lines, or cords, and divided by lot. See Deut. 3. on v. 4. and 32. 9. Job. 12, &c. the latter from family-orders, where the Father or Master alloweth or dispenseth unto every one his share of drink into his cup or beaker. Compare Psalm 11. on v. 6.] thou dost maintain my lot. [i. e. thou dost preserve and keep the same in safe custody for me. Compare 2 Tim. 4. 8. 1 Pet. 1. 4, 5.]

6. The lines (or strings) are fallen unto me in amiable places: yea, a goodly inheritance is hapned unto me. [Hebrew, the inheritance is become fair, as, or upon, over me.]

7. I shall praise [Heb. *bleß*] the LORD, that hath given me counsel: even by night. [Heb. in the nights. See Psalm 1. on verse 2.] my reins instruct me. [i. e. my most inward thoughts and stirrings minde and excite me to my duties. See Job 19. on ver. 27.]

8. I set the LORD continually before me: [Heb. over against me: that this is spoken by Christ, appeareth by Acts 2. 25.] because he is at my right hand, I shall not waver. [as Psalm 15. 5.]

9. Therefore my heart is glad, and mine honour [See Genesis 49. on verse 6.] rejoiceth: also my flesh, [i. e. body] shall dwell safely [or, securely. Heb. properly, with, or, in confidence, viz. that the Resurrection shall follow assuredly on the third day.]

10. For thou wilt not forsake my soul [i. e. my person;] as frequently elsewhere, whereby there is again understood the dead body of our Saviour Jesus Christ. Compare Psalm 94. 17. and Lev. 19. on verse 28. and see heretof, Acts 2. 31. and 13. 35, &c.] in hell: [i. e. in the grave;] or you may understand with some, those hellish pains and pangs, which Christ hath undergone and suffered in our behalf. See of the Hebrew words, Genesis 37. on verse 35.] Thou shalt not suffer thy Holy (one) [i. e. my self, Christ, Oth. benign; gracious; kinde, favorite. Compare Deut. 33. on verse 8. and Psalm 4. on verse 4.] see the corruption. [i. e. undergo and be subject to it, abiding and putting in the grave like other men. Compare Psalm 34. 13. and Job 3. 36. and 8. 31. and see Job 7. on v. 7. of the word

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corruption, otherwise rendred *ditch* or *pit*. See Psalm 7. on verse 16.]

11. Thou shalt make known unto me the path of life: [Leading and conducting me in this life, and afterwards raising me up from the dead, and bringing me unto the glory of life everlasting.] I shall be (or satisfaction) of joys with thy face: [Compare Psalm 4. 7. and 17. 15. and see 1 John 3. 2.] pleasures are in thy right hand for ever. [In thy right hand, wherewith thou givest and bestowest the same upon thy children. Compare Provoc. 3. 16. Oth. at, or, by thy right hand, where [Christ:] shall sit, when I shall be gone up again into heaven, and where David and all the Elect shall be translated: Matthew 25. 33.]

P S A L M XVIII.

David in confidence that his uprightnes and innocence was well known unto God, prayeth for preservation and protection against his persecutors, who by reason of their temporal felicity here on earth, did most tyrannously oppress the innocent: and comforteth himself in Gods salvation, and the blessed help of life eternal.

A Prayer of David, Lord heare the righteousnes [i. e. own (or receive) my righteous cause, or bear me, that have a righteous cause] attend unto my crye, take to eare my prayer [uttered] with unfained lips. [Heb. with no lips of deceit.]

1. Let my right go forth from before thy face; [As if he said, pronounce one sentence publicly upon my cause, and bear me out in it, inasmuch as mine innocence is fully known unto thee as followeth. Compare Psalm 37. 6.] let thine eyes regard the equity. [Heb. the righteousnes, or straightnes, i. e. the equity or equitableness; or the justice and reasonableness of my cause;] as elsewhere, compare Prov. 1. on v. 3.]

3. Thou hast tried my heart; [A comparison taken from the practice of Goldsmiths, or silversmiths. See Psalm 7. on v. 10. and 66. v. 10. Zach. 13. 9.] visited (it) by night, thou hast touched me, thou findest nothing: [viz. no dools, i. e. no wrong, injustice or deceit, which I should aim at in my cause, or suffering, as followeth] (that which) I have thought my mouth doth not transgress. [i. e. my mouth uttereth nothing otherwise than, what my heart conceiveth it. Oth. I have purposed, or, resolved (that) my mouth shall not transgress.]

4. Concerning the dealing of man, I have according to the words of thy lips, [i. e. According to the command and charge of thy word. Others joining these words unto the precedent, thus, Concerning the dealing of man according to the word of thy lips, &c. i. e. which men are bound to do in pursuance of thy word and command] watched my self from the paths [Or, I have taken heed of the path, &c. viz. to avoid and eschew the same;] though mine Enemies do fallcily charge me with the contrary [of the Robber [*effraim*, *irruptor*, i. e. the violent man, the oppressour, high-way-robber, murderer;] by comparing Jer. 7. 11. and Math. 21. 13. Heb. properly, breakers through, or, breakers in, irruptors, viz. of houses, towns, countries, laws, &c. See Ezek. 7. 22. and 18. 10. Hosea 4. 2.]

5. Keeping my goings [Oth. keep (O LORD) my &c.] in thy tracks, [directing the course of my life according to thy commandments] that my footsteps may not wander.

6. I call upon thee, because thou hearest me, O God: incline thine ear unto me, hear my speaking.

7. Make thy kindnesses wonderful. [David implyeth hereby, that he was in such danger and distress, that he could not be preserved without a wonderful help of the LORD]

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LORD] thou that seest those which trust (in thee) from those that rise up against thy right hand: [where- with thou dost protect and deliver thy people. Oth. thou that with thy right hand deliverest those that trust (in thee) from those that rise up (against them).]

8. Keep me as the black of the apple of the eye; [Heb. of the daughter of the eye. Compare Deut. 31. verse 10. and see the annotation there] hide me under the shadow of thy wings. [Compare Ruth 2. on v. 12.]

9. Before the face of the wicked, [Or, because of the wicked] let waste me: of my mortal enemies, that surround me. [Heb. Enemies in, (or, with) the soul, i. e. which do hate me mortally, from the very inmost of their hearts. Oth. against the soul, i. e. which seek to take away my life from me.]

10. They shut up [i. e. cover] themselves with their sin; Compare Job 15. on verse 27. and Psalm 73. 7.] with their mouth they speak proudly. [Heb. in pride, or haughtiness.]

11. They have now encompassed us in our walk, [See 1 Samuel 23. 8. and 24. 2. and 25. 26. and 26. 23.] they set their eyes (upon us) bowing down to the ground. [Looking for me, and mine, like a Lion for the prey. See the next verse, and Psalm 10. on verse 10.]

12. He is like a lion, [Heb. his resemblance, or likeness, is as, &c. i. e. the likeness of every one of them; or, of their chief Leader] that is greedy to prey, and as a young Lion, sitting in hidden places.

13. Arise, O LORD, [See Psalm 3. on verse 8.] prevent his face, cast him down, refuse my soul, [i. e. fell thou him down, or delate him, before he fall upon me] with thy word from the wicked: [Oth. From the wicked, (that is) thy word, i. e. by whose sword thou dost exercise and prove me;] and so in the next verse, (which arc) thine hand.]

14. With thy hand from the mor (abominous) O LORD, from the mor that are of the world, whose portion is in this life; [See the contrary, Psalm 16. 5, &c. and in the next verse here] whose belly thou fillest with thy hidden (treasure); [i. e. with all manner of abundance and dainties of meat and drink, which are called Gods hidden treasures, because they ly hidden as it were in Gods air, and earth and water, and by his providence are produced and brought forth, out of, or from within and under them] The children are satisfied, [Oth. they abound with children] and they love their overplus [Or, their superfluous, abundance, glory] be- hind to their little children. [See Psalm 8. on verse 3.]

15. (But) I shall behold thy face in righteousness, [Compare above Psa. 4. 7, 8. and 16. 11. with the annot. item, 1 Cor. 13. 12. 2 Cor. 5. 7. 1 John 3. 2.] I shall be satisfied with thine image [or, likeness.] when I shall awake. [Oth. I shall be satisfied, when I shall awake (with) thy image, or, likeness. See 1 Cor. 15. 49. 1 John 3. 2.]

P S A L M XVIII.

See the Contents of this Psalm in the second Book of Samuel, before the two and twentieth chapter.

For the chief Song-master: (A Psalm) of David the servant of the LORD, that spoke the words of this song unto the LORD, in the day when the LORD had rescued him, out of the hand of all his enemies, and out of the hand of Saul. [This Psalm is likewise set down, 2 Sam. 22. having some few alterations here and there, which it pleased the holy Ghost to make use of, as will appear by comparing them together. See the annotations there.]

2. He said when: I will love thee heartily [Or, from

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the bottom of my heart, inwardly; from the inmost parts;] as a mother loveth and affecteth the fruit of her womb. For the Hebrew verb cometh from a word which significth the womb, or matrix, entrails, or bowels, and thence pity, compassion, tenderness; So that this verb doth imply such a love, as is not only upright and true, but wishfull full of fervent and inmost affection to the party beloved. Compare Psalm 103. 1.] LORD my strength.

3. The LORD is my rock, and my castle, and my helper-out, my God, my rock, on whom I trust; my shield, and horn of my salvation, mine high retreat.

4. I called on the LORD, that is to be praised, and was delivered from mine enemies.

5. Bonds of death had encompassed me, and brooks of Belial did affright me.

6. Bonds of hell environed me, snares of death met me.

7. When I was anxious, then I called on the LORD and cried to my God: he heard my voice out of his Palace, and my calling before his face, came in into his ears.

8. Then the earth quaked and trembled, and the foundations of the mountains shook and quaked because that he was incensed.

9. Smoke went up from his nose, and a fire out of his nostril consumed; coals were kindled thereby.

10. And he bowed the heavens, and came down, and darkness was under his feet.

11. And he rode upon a Cherub, and did fly; yea, he did fly swiftly [The Hebrew word is used of the swift flying of an Eagle, Deut. 28. 49. Jer. 48. 40. and 48. 40. and 49. 22.] upon the wings of the wind. [Compare Psalm 104. 3.]

12. He felt (or put) darkness for his hiding; round about him was his tent, darkness of waters, clouds of the heaven.

13. From the splendor that was before him, his clouds drove along; hail and fiery coals.

14. And the LORD thundred in the heaven, and the most high gave his voice; hail and fiery coals.

15. And he sent forth his darts, and destroyed them; and he multiplied the lightnings, [Or, shot forth lightnings. See Job 16. 13. Jerem. 50. 29.] and frighed them.

16. And the deep gulfs of the waters were seen, and the foundations of the world were discovered from thy chiding, O LORD, from the blast of the winds of thy nose.

17. He sent (down) from the height; he took me: he drew me out of great waters.

18. He delivered me from my strong enemy, and from my haters, because they were mightier than I.

19. They had met me in the day of my mishap, but the LORD was to me a support.

20. And he carried me forth into largeness, he plucked me out, for he delighted in me.

21. The LORD required me according to my righteousness: he rendered me according to the cleanness of my hands.

22. For I have kept the ways of the LORD, and have not wickedly departed from my God.

23. For all his rights were before me; and his institutions did I not (put) a way from me.

24. But I was upright with him, and I kept my self from mine iniquity.

25. So the LORD rendered me according to my righteousness, according to the cleanness of my hands before his eye.

26. With the kinde (or, debonaire) thou demonest thy selfe upright; with the upright man, thou demonest thy selfe upright.

27. With the pure, thou demonest thy self pure; but with the perverse thou shewest thy self a wrestler. [Or, distorted. See 2 Simult. 2. on ver. 27.]

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28. For thou deliverest the oppressed people; but the lofty eyes [See Psa. 10, on v. 4.], thou dost humble.
29. For thou lightest my Lamp; [See Job 18, on v. 6.] the LORD my God hath made my darkness to clear up.
30. For with thee do I run through a band, and with my God do I leap over a wall.
31. Gods way is perfect: the speech of the LORD is refined; he is a shield to all that trust in him.
32. For who is God, beside the LORD? and who is a rock but only our God.
33. It is God that girdeth me about with power; and he hath made my way perfect, [i.e. perfectly plain, even, clear, as it is, explicated, 2 Sam. 22, 33.]
34. He maketh my feet like as the Hinds, and he setteth me on my heights.
35. He teacheth my hands for the fight, (or combat, battle) so that a steel bow is broken with my arms.
36. Also thou hast given me the shield of thy salvation, and thy right hand hath supported me, and thy mercies hath made me great.
37. Thou hast made room for my footsteps under me, and my ankles have not swayed.
38. I pursued my Enemies and overtook them: and I returned not, till I had destroyed them.
39. I thrust them through, that they were not able to rise again, they fell under my feet.
40. For thou didst gird me about with power for the battle; thou madest to bow under me those that rose up against me.
41. And thou gavest me the neck of mine Enemies, and of my haters; so that I destroyed.
42. They cried, but there was no Saviour; to the LORD, but he answered them not.
43. Then I grinded them as dust before the wind: I rid them away, as mire of the streets.
44. Thou hast helped me out from the concussions of the people; thou hast set me on a head of the heathen: the people (which) I knew not, hath served me.
45. As soon as (their) ear hear (of) me, they obeyed me: strangers have fainely subjected themselves to me.
46. Strangers are fallen away (or decayed) and have trembled out of their castles.
47. The LORD liveth, and praised be my rock, and exalted be the God of my salvation.
48. The God that giveth me perfect vengeance, and bringeth the people under me.
49. That helpeth me out from mine Enemies: yea thou exaltest me above those that rise up against me: thou revengest me from the man of violence.
50. Therefore will I praise thee O LORD, among the heathen: and will sing Praises unto thy name.
51. That maketh the deliverances of his King great, and sheweth kindness to his anointed, to David and to his seed for ever.

PSALM XIX.

David teacheth that the Creatures of God, especially the heavens and the course of the sun, do abundantly testify of his power and wisdom and universal goodness; but magnify above all the singular mercy, which he sheweth unto his people, by the Revelation of his saving word whereby David being enlightened, confessed his sinful condition, and prayed for cleansing, and for preservation from the dominion of sin, and that he may live well-pleasing to God.

A Psalm of David, for the chief Song-master. [See Psalm 4, on verse 1.]

2. The heavens relate Gods honour, [i.e. give us mat-

ter and occasion to speak and discourse of the omnipotency, wisdom and goodness of God] and the firmaments [expansion. See Gen. 1, on v. 6.] declareth the work of his hands.

3. Day to day [Every day and night, successively one to another] poureth forth speech abundantly: and night to night sheweth knowledge, [i.e. c. as they it was teach and instructed us continually, even as the fountains or well-springs, still yield and bubble forth water abundantly, which is properly understood by the Hebrew word. See Prov. 18, 4. Eccle. 12, 8. Isa. 49, 10.]

4. No speech, nor words are there, where their voice is not heard [Their, viz. the heavens, i.e. how different and discrepant sever the speeches, words and languages of men may be; so that the one is not able to understand the other; nevertheless (may we say) the language of these Creatures, and handy-works of God is plain and intelligible to all, that we may well know, what it is they would tell us. Oth. (they have) no speech, nor words: (yet) their voice is heard, i.e. understood. See Gen. 1, on v. 7.]

5. Their ruling-line goeth forth over the whole Earth, [i.e. their most excellent fabric, or structure, being so exact and complete; as if it were measured out all over by the ruling-line, and framed accordingly. See Job 1, 16, and Job 38, on v. 5. Or line, rule, pattern, writing, i.e. it is, as if they writ in great capital letters, and by them taught and instructed us of their Creator. Compare Isa. 28, 10, and what application the Apostle made of this, see Rom. 10, 18.] and their speeches to the end of the world: he hath set a tent in the same for the sun. [This is further declared in the sequel.]

6. And that is as a bridegroom, going forth out of his bed-chamber. [The Sun namely mirth beautifully and gloriously breaking forth and rising up, as a bridegroom uth to come forth and appear on his wedding day, with all the ornament and trim that may be. See Isa. 61, 10.] he is cheerful like a champion, to run the path. [or course] running from his rising to his going down with admirable expedition and swiftness. Compare Eccle. 1, 5.]

7. His going forth is from the end of the heaven, and his circuit unto the ends of the same, and nothing is hid before his ear. [Or none. Understand where the Sun doth shine.]

8. The Law of the LORD is perfect, [Or the doctrine, i.e. the holy word of God. See Psa. 1, on v. 2.] converting the soul; [or bringing, reducing again, raising up again, i.e. reviving, comforting, as Psa. 23, 3. See also Ruth 4, on v. 15. this is the fruit of the doctrine of the gospel] the testimony of the LORD, [i.e. his word testifying of his being, will and workings] is sure [i.e. true, assured, firm and steadfast. Compare Psa. 93, 5. and 111, 7.] giving wisdom to the simple (or silly).

9. The commands of the LORD are right [Or direct, just, i.e. in all things uniform and harmonious, well agreeing one with another, and shewing the only direct and straight way to salvation. Of the Hebrew word, see above Psa. 7, on v. 11.] gladdening the heart: the commandment of the LORD is clean, enlightening the eyes. [of the understanding. See Psa. 13, on v. 4.]

10. We fear of the LORD is pure [To fear and honour Gods, and to walk in his ways, are to feed the one for the other. Isa. 29, 13. Compare with Math. 15, 9, and 2 Chron. 6, 31. with Kings 8, 40, and Psa. 128, 1. So that here by the filial fear, wherewith the children of God do honour him by faith, there may be understood conveniently, the doctrine of the true Religion and worship of God, being pure from all pollution or defilement of humane inventions, and all pollution and cleanness of hearts and hands, Psa. 24, 4.] abiding for ever: the Rights of the LORD are Truth, [i.e. they are very true; true in all regard, nothing but mere truth] they are righteous together.

11. They

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11. They are more desirable than gold, yea then much sweeter: and sweeter than honey and the honey-comb; [Heb. the flowing of the honey-combs, i.e. that runneth off or floweth over from the honey-comb without any pressing, honey untrained, or unconstrained.]

12. Also thy servant is clearly admonished by them [The Hebrew Verb here given, clearly admonished, doth signify to give lustre, or clearly to shine, and thence, to a triumph, or victory, whereby a man getteth light, and cleansed for his soul, together with his profit and advantage. Compare Ezek. 3, v. 18, 19, 20, 21.] in the keeping of them is great reward. [The Hebrew word doth properly signify the heel (Gen. 3, 15. and 26, 26.) and thence is taken for the end of a thing (as the head for the beginning) and further for issue, speed, success, profit, reward, being that these use to come in the end, or at last: as likewise another word, signifying properly the aftermath, is used to the same purpose. See Prov. 23, on v. 18. Now that God is pleased to accept of, and reward the obedience of his children, with great promises, notwithstanding their imperfection, the same happeneth not by their merit or desert, but by his grace, for Jesus Christ his sake.]

13. Who should understand the aberrations? [i.e. the sins, which are committed through ignorance and unadvisedness. See Lev. 4, on v. 2. implying, that none is able to do it: so many, manifold, yea innumerable are they. Compare 1 Kings 3, 9. with 2 Chron. 1, 10.] cleanse me from the secret (aberrations) [those which I see not, and am not aware of.]

14. Keep thy servant back likewise from insolenies, [Or willfulness, i.e. willful and presumptuous sins, which are committed wittingly and wilfully, with purpose of heart and pride, in contempt of God and his commandments] let them not have dominion over me: [Compare Rom. 6, 12.] then shall I be upright, [See Gen. 6, on v. 9.] and pure from great [or much, many, manifold] transgression.

15. Let the speeches of my mouth, and the meditation of my heart, be well-pleasing [Heb. unto, or according to well-pleasing, or acceptableness. Compare Isa. 56, 7. Jerem. 6, 20.] before thy face: O LORD my rock and my Redeemer.

PSALM XX.

A blessing and prayer of the Church for King David, being to go forth into battles with a firm confidence of victory and triumph, through the heavenly King the Messiah.

A Psalm of David, for the chief Song-master. [See Psalm 4, on v. 1.]

2. The LORD hear thee in the day of distress: the name of the God of Jacob [See 2 Sam. 6, on v. 2. and Compare below v. 8.] let thee [Heb. properly, lift thee up, or exalt thee] in an high retreat, [where thou mayst be safe and secure against the force and violence of the Enemy. See 2 Sam. 22, on v. 3. i.e. he protect and defend thee.]

3. He find thine help [i.e. whereby thou mayst be helped] in the name of the Sanctuary, [where the Ark of the covenant (the type of our Saviour Christ) was, upon mount Zion] and support thee out of Zion.

4. He remember all thy meat-offerings, [Oth. he smelt, i.e. he accept of, he well-pleased with remembering his promises, and thy prayers. See Lev. 2, on v. 2. Hof. 14, on v. 8.] and make (or turn) thy burnt-offerings to ashes, [shewing by some token, that it is acceptable unto him. See Levit. 9, v. 24. 1 Chron. 21, 26. and 2 Sam. 24, v. 23. Oth. he make thy burnt-offering fat, i.e. he pleased with it, as being offered of the best with sincere affection] Sela. [See Psa. 3, on v. 3.]

5. He give thee according to thine heart, [i.e. according to thine own wish and hearts desire, that thy purpose may succeed and prosper] and fulfill all thy counsel. [i.e. effect it as followeth.]

6. If thou shalt shout [Here the Church doth shew her confidence of being heard and obtaining the victory] over thy salvation, [viz. which thou O King shalt receive of God; or which thou O God shalt bestow upon our King. Or thy victories (as if in the sequel) which God shall grant thee. See 2 Sam. 8, on v. 6.] and let up [or let fly, rear] thy banners, [in token of courage, and confidence of victory and triumph] in the name of our God: [i.e. to the honour and glory of God, and the terror of our Enemies. Compare Psa. 60, 6. Cant. 2, 4. and 5, 10. and 6, 4. item Num. 2, 23, 3. &c. with the annor. In the Hebrew there is a word, as if one should say, we shall banner, or banner is (Cecillars) The LORD fulfill all thy desires [or shall fulfill].]

7. As now I know, that the LORD sweeth his anointed; [Or hath delivered, given victory unto, i.e. I am as confident, by reason of his promises, that God shall give him victory, as if he had obtained the same already] he shall hear him out of the heaven of his holiness; [i.e. out of his holy heaven, which is so called, because God, who is his holiness, it self is, said to dwell therein. So palace of holiness, above Psa. 5, 8.] the salvation of his right hand shall be with mightiness. [Oth. through the powers of the salvation of his right hand, i.e. of his right hand powerfully stretching forth, to purchase victory for his anointed.]

8. These (make mention) of chariots, and those of horses, [i.e. our enemies talk much, the one of their iron chariots, the other of the multitude of their horses, wherein they confide and trust] but we shall make mention of the name of the LORD our God.

9. They have bowed themselves and are fallen: [Like unto Sifer, Jud. 5, 22.] but we are risen, and remained standing.

10. O LORD, save: [Or grant salvation, victory as v. 7.] the King hear us [or shall hear us, the heavenly King namely, our LORD Jesus Christ typified by David] in the day of our calling.

PSALM XXI.

David giveth God thanks, both in his own and the Churches behalf, for the obtained victories, and the blessed estate of his Kingdom, being a type of the eternal King and Kingdom of Jesus Christ: and prophetic of the durability of both, together with the downfall and destruction of all the Enemies of the same, to the praise of God.

A Psalm of David for the chief song-master. [See Psa. 4, on v. 1.]

2. O LORD the King is gladdened over thy strength; and how much is he cheered over thy salvation?

3. Thou hast given him the wish of his heart; and thou hast not restrained the utterance of his lips; [i.e. that which he hath uttered and desired of thee in his prayer] Sela. [See Psa. 3, on v. 3.]

4. For thou crownest him with blessings of the goods, thou settest a precious stone gold upon his head.

5. He depred life of thee: [When he was in danger of it by his Enemies: understand Gods gracious blessing withall] compared with Psa. 36, 6. and 133, 3.] thou hast given it him; [Oth. thou hast given him length of daies,] length of daies for ever and evermore, [i.e. a long life. Compare Deut. 30, 20. this hath respect partly unto David, according to the body, being he dyed in a good old age; but chiefly it looketh upon the Messiah, Davids seed according to the flesh (see Isa. 53, 10.)

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53. 10.) and again unto David and all the members of Christ, in regard that by faith in him they have eternal life.]

6. Great is his honour through thy salvation; Majesty and glory hath thou joined unto him.

7. For thou didst let him (for) blessings for ever. [Compare Gen. 12. 1. on v. 2. Isa. 19. 20. Ezek. 34. 20.] Thou cheerest him through joy with commendation. [See Num. 6. on v. 25. 26. and Psa. 16. 15.]

8. For the King trusteth in the LORD, and through the kindness of the most high shall he not waver. [As above Psa. 15. v. 5.]

9. Thine hand shall find [i.e. meet with, surprize, seize on and punish] all thine Enemies, [Oth. shall find (vengeance) for all, etc. or shall be sufficient for all thine Enemies, etc. for to quell and subdue the same] thy right hand shall find thy haters.

10. Thou shalt let them as a fiery furnace at the time of thy (angry) face [i.e. of thine anger, etc. when thou shalt look upon, judge and punish them in wrath. Compare Psa. 34. 7. and Gen. 32. v. 20. Levit. 17. 10. and 20. 6. Jerem. 3. 12. and 4. 26. Lam. 4. 16. Observe that the face of God is taken here for his anger, and above v. 7. for his favour. Compare Psa. 25. 18. 19.] The LORD shall swallow them up in his wrath, and the fire shall consume them.

11. Thou shalt make their fruit perish from the Earth, [i.e. the fruit of their body (as the Scripture speaketh) that is to say, their children: otherwise by the fruit of a mans hand there is understood, that which he receiveth or getteth by his labour, Prov. 3. 1. 16. 31.] and their seed [i.e. their children or posterity] from the children of men.

12. For they have framed evil against thee; [God accounteth that done unto himself, that is done unto his people. See Gen. 20. on v. 6.] they have devised a shameful deed, (yet) shall be able (to do) nothing.

13. For thou shalt let them for a while, [Heb. sinder, or shke, sount, i.e. a raised or eminent place, which thou shalt aim at as at a butt, or mark, to hit them home into, the very face] with thy strings [Heb. coals, i.e. the string of thy bowe], [thou shalt lay on upon their face i.e. sic and dispose the arrows upon their bow against them.]

14. Exalts thy self, LORD in thy strength; then shall we sing and praise thy might with Psalms.

PSALM XXII

Although in this Psalm there are some things that may be applied unto David, as the type of Christ, yet it appears by the main drift and substance of it, as by the new Testament, that David by a Prophetic Spirit, principally introduced Christ here, speaking of his bitter suffering for his Church, together with his exaltation and the future speaking of his spiritual Kingdom: all the world over, and the steadfastness thereof; of retaining without the benefit, which we receive thereby, to serve and honour and thank him for the same.

A Psalm of David, for the chief Song-master. [See Psa. 4. on v. 1.] upon Ajichtahshachar. [Or according of the hind, of the day-break. Some hold it to have been a Musical Instrument, wherein this Psalm was to be played: Others, that they were the first words of a certain Song, well known in those dayes, of the same musical air or meter. There are some likewise, which render it, in, or against the power, or strength of the day-break; being of opinion, that this excellent prophetic of Christ his suffering, death, resurrection, etc. was given them the Priests and Levites to

be sung every morning in the house of God, by break of day. Others apply it to Christ, who is compared to an Hart, Cant. 2. 9. 17. and 8. 14. and rote up very early in the morning out of the grave, according as the Resurrection is teamed the Mornings, Psa. 49. v. 5. whereof the judicious reader may judge.]

2. My God, my God, why hast thou forsaken me. [Though there be some passages in this Psalm, which may conveniently be applied unto the person of David as he was the type of Christ: yet it doth plainly appear by the four Evangelists, that most and near all of them, are principally and peculiarly fulfilled in the person of our Saviour Christ himself, our only Messias, and consequently that David did purposely, through the spirit of prophetic, introduce or represent Christ here, in his own words and bespeaking of his Father:] being far from my salvation (from) the words of my roaring? [This importeth a most terrible trouble and grief of heart, causing strong and mighty out-cries. Compare Job 3. 24. Psa. 32. 3. and 38. 9. and fee Math. 27. 46. Heb. 5. 7. all this our Saviour Christ suffered, as our surety, undergoing the wrath of God for our sins, and perfectly satisfying for them.]

3. My God I cry by day, but thou answerest me not: and by night, and I have no silence. [Or, there is no stillness for me, i.e. I do not cease nor rest from complaining: or yet I get no stillness, i.e. no rest; although I call and cry never so much, my suffering causeth me.]

4. Yet thou art holy, dwelling (among) the praises-song of Israel [i.e. in thy house, which is the place, where thy people do praise thy name, for the gracious help and deliverances, which thou dost use to shew them. Oth. yet art thou holy, sitting, (i.e. abiding, continuing) O ye praise-songs (the manifold or perfect praise) of Israel. Compare Deut. 10. 21. Jer. 17. 14.]

5. In thee our Fathers have trusted; they have trusted and thou hast helped them out.

6. Unto thee they have cried, and are rescued, in thee they have trusted and were not made ashamed.

7. But I am a worm, [i.e. like unto a poor worm; a very weak and void of strength, not regarded at all and astrodden under foot, as followeth. Compare Job 25. 6. Isa. 41. 14.] and no man; a reproach of men, and despit of the people. [Heb. a despit (one) of the people.]

8. All that see me, mock me; they thrust out the lip. [Oth. they draw the lip. Heb. properly they open with the lip] they shake the head; [See 2 Kings 19. on 21.] (saying):

9. He hath vomited (it) upon the LORD. [Heb. winding or rowling upon the LORD, i.e. he hath committed, given up, resigned himselfe, or his way, (as Psa. 37. 5.) or his cause the issue of his sufferings unto the LORD, confidently relying on him, as when one rowleth a thing to such a place, or windeth it on such supports, where it may lie, or be kept safe; or when one doth renite, put over a matter to such a one, as is well able to undertake it, or to bear it out, or to refuse and deliver it. Compare Psa. 55. 23. Prov. 16. 3. 1 Pet. 5. 7. where the like sweet and elegant expressions are to be found.] I see him hiss me out (now) let him rescue him, because he hath pleasure (or delighteth) in him, [maketh his boast and brag of it, thus they speak ironically, or jeeringly.]

10. Swear thou art that hath drawn me forth out of the belly; [This is a reply upon the precedent mockery and scoffing speeches of the wicked, full of holy trust and confidence:] that hath made me to trust [Oth. put me in safety or preservation] being on my Mothers breast.

11. On thee I am cast from the womb, [i.e. committed and committed to thy care and keeping; 3 a comparison taken from a midwife or nurse, which taketh up or receiveth the new-born babe upon her knees, or into her lap

lap to tend it] from of the belly of my mother art thou my God.

12. Be not thou far from me, for distress is hard by, for there is no helper.

13. Many Bulls have surrounded me; [Or great, mighty Bulls. Understand the great ones and chief rulers of the Jews, being like unto strong, well fed and fat Oxen and fierce pulling bullocks] strong (scilicet) [the Hebrew word doth properly signifie strong ones, mighty ones, but is likewise used for Oxen, Steeres, Bulls, as is to be gathered by Isa. 24. 7. See also Psa. 50. 13. and 68. 31. Jer. 47. 3. (where it is taken for strong horses) and so. 11.] of Basan [See Deut. 32. on v. 14. and Ezek. 39. 18. 19. 4. 16. Amos 4. 1.] have compassed me about. [Heb. as if one should say give or best me round.]

14. They have gaped with their mouths against me; [Compare Job 16. 10. Lam. 2. 16. and 3. 46.] like a tearing, and roaring Lion.

15. I am poured out like water, [i.e. all my strength and vigour is spent as bone like water that is poured out] and all my bones have dissolved themselves; my heart is like wax, it is melted in the midst of my bowels. [See Deut. 1. on v. 28. and 20. 8. and Job. 7. 5. and 14. 8. Psa. 68. 3. &c.]

16. My tongue cleaveth to my palate, and my tongue cleaveth to my jaws; [So that I am unable to speak. See Job 29. 10. Psa. 137. 6. Ezek. 3. 26. or by reason of drought and great thirst. See Job 19. 28.] and thou hast me in the dust of death. [i.e. reduced me to such a condition, that I am little differing from a dead man, ready to be carried to his grave. Some hold it to be a comparison taken from Clamps or Wrestlers, who when they have fought and wrestled long, till they be tired, do faint at last and fall down on the ground into the dust like dead men.]

17. For dogs have encompassed me; [Understand the high Priests and Scribes, or Scurpiscists, together with the vile crew of Jewes and Souldiers, whom our Saviour here compareth unto dogs, by reason of their villainies, pollution and raging madnes against him. Compare Job 30. 1. Psa. 59. 7. 15. Prov. 26. 11. Math. 7. 6. Phil. 3. 2. Rev. 22. 15. See also 2 Sam. 3. on v. 8.] a Congregation of evil doers hath surrounded me, they have digged through my hands and my feet. [i.e. they have marked them through.]

18. I might number all my bones: [Being so stretched out upon the cross (standing out as it were) that I might tell them one by one all over:] they regard it, they see upon me, [or at me, etc. their with and desire, i.e. they take their pleasure and recreation therein, that they may see me suffering with their own eyes. Compare Psa. 35. 21. and 37. 34. and 54. 9. and 59. 11. and 92. 12. and 118. 7.]

19. They divide my garment among them, and cast the lot upon my raiment.

20. But thou, LORD, be not far: my strength make haste to my help.

21. Rescue my soul [i.e. my self, my person, or life, and so in the sequel. See Gen. 12. on v. 5. and 19. 17.] from the sword, [i.e. from this sharp and smart encounter, this hostile and mortal combat, this fierce and cruel persecution, this peircing and wounding and murdering of me, and death it self, like as the word sword is sometimes taken for any such effects or consequences of the sword and wars or combats. See Jer. 5. 16, 27, 29. Ezek. 38. 21. &c.] my solitary (one) [Or my one, my only one, i.e. my soul, which like an only child (whereof this word is elsewhere taken as Gen. 22. 2. Jud. 21. 34. &c.) is all alone and destitute of all help. So the Hebrew word is likewise used. Psa. 35. 17. Compare with Psa. 25. 16. and 68. 7.] from the violence of the dog [Heb. from the hands, etc. See Job 3. on v.

20. of the dogs, i.e. of the dogs. Look back on v. 17. Otherwise the Devil may be understood here, and in the next verse, who is called a Prince of this world, and compared to a fierce and roaring Lion, John 14. 30. Eph. 6. 13. 1 Pet. 5. 8. See the next verse.]

22. Save me out of the Lions mouth: and bear me from the horns [i.e. hear and deliver me from the, &c. so there are often two words understood under one, with the Hebrews. Compare Gen. 12. on v. 15. Num. 17. 5. Oth. for thou hast heard me, etc. or yet thou hast, etc.] of the Encircker. [Which are very strong, savage, fierce, untamable beasts; 1 Num. 23. 22. Job 39. v. 9. &c.]

23. Then shall I rehearse thy Name unto my Brethren [i.e. record and magnifie thy faithfulness, truth and goodnes among my Disciples, and those that through their word shall believe in me. See Heb. 2. 18. 11. 12. and Compare Job 20. 19. 26. Acts 1. 4. 6. 1 Cor. 15. 6.] in the midst of the congregation will I praise thee.

24. Ye that fear the LORD, praise him, all ye seed of Jacob, honour him, and stand in awe before him all the feed of Israel.

25. For he hath not despised nor abhorred the oppression of the oppressed, nor bid his face before him, but he hath heard, when the same called unto him. [Notwithstanding that my affliction was such that men despised me because of it, and turned themselves away from me leathing me, yet hath not God cast away or loathed me.]

26. My praise shall be of thee [Heb. one of thee, i.e. thou shalt be the matter and subject of my praise] in a great Congregation I will pay my vows [of thankfulness to God] in the presence of those that fear him. [Heb. ever against] those, &c.]

27. The meek [See above Psalm 10. on v. 17.] shall eat and be satisfied, [i.e. they shall have communion with Christ and partake of his merits by Faith. Compare Psa. 132. 15. Cant. 5. 1. Luke 1. 53. Job 6. 54. &c.] they shall praise the LORD, that seech him: your heart [i.e. ye meek ones, ye that seek the LORD] shall live for ever. [being filled with spiritual joys and comforts. See Psa. 69. 33. Job 16. 22.]

28. All the ends of the Earth shall remember it, and turn themselves unto the LORD: and all generations of the heathen shall worship before thy face. [This is a prophetic of the conversion of the Gentiles, where by the world all there must be understood, not all the inhabitants of the Earth, rich and poor, by the head or pole (as we say) but of the spreading of the Church and the great multitude of Gods people under the Gospel, among all sorts and nations indifferently, as the effect and thing it self declareth it. Compare Job 10. 16. and 11. 52. Acts 2. 39. &c.]

29. For the Kingdom is the LORDS; [Or belongeth, appertaineth to the LORD] and he hath dominion among the heathen.

30. All the fat ones upon Earth shall eat, [i.e. the great, rich and mighty ones, as Psa. 78. 31. Psa. 101. 16.] they shall bow down before his face, [i.e. the meaner sort, those of low rank and condition, or those that are brought exceeding low, or in great need and distress. Compare Job 30. 19. Psa. 44. 26. and 113. 7. Isa. 29. 4. and 47. 1. Lam. 3. 29. The meaning of these opposite excellencies here is, that there shall be abundance of both sorts among the heathen that shall be converted unto the LORD, etc. not only rich and mighty ones (as Psa. 45. 13. and 72. 10. Isa. 49. 23. &c.) but likewise poor and needy ones. See 1 Cor. 1. 26. &c.] and he that cannot keep his soul alive, [i.e. he that is in danger of his life, whether by starving and famishing, sickness and diseases, Enemies and persecution, or otherwise. He also, that finding in himself to have delivered nothing but death and destruction, by reason of his sinfulness, hath

ne power, and knoweth no means how to save his poor soul; such fall in all humility, and seek for comfort in Christ by faith, and cleave unto him, as to the only refuge in all bodily and spiritual distresses and extremities.]

31. The seed shall serve him; [i. e. The children and generations, or posterity of the faithful, or a seed, the seed of Christ: So that there shall be always such as shall embrace, adhere unto and serve Christ; who are likewise called children, whom God doth give to Christ. Heb. 2. 13. out of Isa. 8. 18. and his flesh, Isaiah 53. 10.] It shall be written down unto the LORD [i. e. attributed, imputed, i. e. that seed shall be enrolled and accounted among Christ his Church and people.] Compare Psalm 87. 4, 5, 6. into generations. [Oth. to a Generation, i. e. to, or, for a people of the LORD. Compare Psalm 124. 5. God is with the generation of the righteous, or, righteous generation, i. e. people. See also below Psalm 24. 6. and 73. 15. compare Mat. 12. 39. Acts 2. 40.]

32. They shall come on, and declare his righteousness; [Revealed through the Gospel. See Rom. 3. 21, 22, &c. Phil. 3. 9. his righteousness, i. e. his faithfulness, and truth, in keeping and making good his promises of the calling of the Gentiles] unto the people that is born; [Or, that shall be born, i. e. unto their children and posterity; who after their death, shall make up and configure the people of God, and be born again by the spirit of God; because that he had done it. i. e. wrought out and brought about this wonderful work of grace, in this righteousness and salvation, all alone, and by himself. Oth. because that he hath made (it) (the people namely) as Psalm 100. 3. he hath made us, (and not we our selves) his people and sheep of his pasture.]

PSALM XXIII.

David representeth in his own person as in a mirror, the happiness, or blessed condition of a true child of God, both temporal and spiritual under the sweet guidance, and pastoral care, and providence of his gracious God, in and through the chief Shepherd of our souls, our LORD and Saviour JESUS CHRIST.

A Psalm of David. The LORD is my Shepherd, I shall want nothing.

2. He maketh me to lie down [Compare Ezekiel 34. 15.] in grassy pastures: [i. e. Heb. pastures of grass, or, grass-bands. Oth. in grassy folds, or, huts, i. e. such as are encompassed all about with green and grassy meadows, or pasture-grounds] he leadeth me gently [as Ex. 15. 13. and Psalm 31. 4.] unto very still waters; [Heb. waters of stillness, i. e. which running very still and softly, are very commodious for the herds or flocks to water them.]

3. He refresheth my soul: [i. e. Heb. he maketh return, or, bringeth back my soul, i. e. he doth raise up, revive and cheer it] even as a faithful Shepherd recovereth, and re-invigoreth his sheep with fresh and pleasant waters, when they are scorched and faint through heat and thirst; he conducteth me in the path [i. e. Heb. pastures] of righteousness, for his names sake.

4. Although I went likewise in a vale of the shadow of death, [i. e. In most dreadful, dark and dangerous waies and passages; which doubtless happened often unto David in his exile and wanderings. What this manner of speaking doth otherwise imply, is to be seen Job 3. on verse 5. and 10. on verse 21, 22; and 24. 17. Psalm 44. 20. and 107. 20, 14. Jer. 2. 6, &c.] I should fear no evil, for thou art with me; [See Gen. 21. on v. 22. and 31. on verse 3. thy stick, and thy staff; i. e. Shepherds-crook or staff, which serveth withal for a

support: thus the Prophet continueth the similitude of the Shepherd. See Levitic. 27. 32. Ezekiel 20. 27. Mich. 7. 14. Zech. 11. 7.] they comfort me.

5. Thou dost set the table [See Prov. 9. 2, &c.] before my face, ever against mine adversaries; [that to their grief and spite they must see and suffer it. See Psalm 112. 10.] Thou makest mine head high, [i. e. thou dost anoint it so abundantly, that it is fat all over, and running, or tickling down] with oil, [understand odoriferous, or sweet-smelling oil, or Balm: See Ruth 3. on v. 3. and Prov. 21. on v. 17. the meaning is; thou dost exceedingly cherish and refresh me. Compare Psalm 45. 8. and 133. 2. Eccles. 9. 8. 1st. 61. 3.] my cup is overflowing; [Or, running over. See Psalm 11. on verse 6.]

6. Good and kind mercies surely shall follow after me all the days of my life; [i. e. From the LORD, according as he doth promise and shew unto his] and I shall abide in the house of the LORD [Oth. rest, viz. in the Tabernacle of the LORD, there to serve and praise him with his people: which some do apply not only unto this life, but also to that to come; and so likewise the words following.] in length of days. [i. e. for a long time, or, for ever. Compare Psalm 21. on v. 5. and 93. ver. 5. 1st. 53. 10.]

PSALM XXIV.

David being informed by God, that Solomon was to build the Temple, and cause the Ark of the LORD to be brought into the same, acknowledgeth Gods Sovereignty, and power over all the Earth; but doth chiefly rejoice in Gods special grace and favour to his Church, whose members David describeth here, and exhorteth that the Ark (whereon God manifesteth his presence) may be received worthily and reverently, that being a type of the coming of the Messiah into the Tabernacle of his Body, and unto his Church (as the Temple of God, and the Kingdom of Christ) whereunto he longeth likewise his ascension into heaven, for to govern his Church from thence as King of glory.

A Psalm of David. The Earth is the LORDS; together with her fulness; [i. e. All the Creatures, wherewith the LORD hath filled the Earth. Now that out of all this fulness (which by right of creation appertaineth unto him) he hath chosen out a peculiar people for himself, to be his own, and to dwell upon his holy hill: that is of his merer and special favour. Comp. Exod. 19. 5. Deut. 10. 14, 15.] the world and those that dwell in it.

2. For he hath founded it upon the Seas, [Or, at, or by the Sea, and so in the sequel, at or by the Rivers, Seas, i. e. Waters. See Gen. 1. on verse 10. That there are waters under the earth is known and appeareth, Ex. 20. 4. Yet this may also be understood thereof, that God made the earth, or dry land [i. e. i. f. i. e.] to stand out above the Waters, which covered the earth before all ever, and founded and built-walked the same, as it were furthermore, with, at, and upon the waters, whom (notwithstanding that they are moist and flowing, unstable by nature, and consequently in all appearance unfit and unserviceable for it) he doth make to become a very firm and stable foundation of the earth; even as he doth bring forth light out of darkness: holding and maintaining thus both water, and earth together, in their ordained places through his power. See further Psalm 104. 5, 6, 7, 8. and 136. 6. and compare Job 26. 7. & 38. 4. 6. Mich. 6. 2.] and hath established it upon the Rivers.

3. Who shall ascend upon the hill of the LORD? [See Psalm 2. on ver. 6.] And who shall stand in the place

place of his holiness? [As if he should say, though Israel be Gods peculiar people; yet the hypocrites, which are only Israelites according to the flesh, and make some appearance in the outward worship, are no true members of his people, but those only, that make up the Israel according to the spirit, and are described in the sequel by their proper marks; Compare Romans 9. 6. and 2. 28, 29. Gal. 6. 16.]

4. He that is clean of hands, [i. e. far and clear from stealing, rubbings, killing, adultery, &c. Compare Genesis 20. on v. 5.] and pure of heart, [i. e. sincere, upright, and unfeigned in all his service of God] that doth not lift up his soul to vanity, [i. e. that doth not give up or addit himself to vanity or falsehood; or, that hath no desire nor longing after vanity. See the same kind of expression, 1 Cor. 13. 24. on verse 15. Jerem. 22. 27. and 44. 14. and compare Ezekiel 24. 15. Hof. 4. 8. Oth. that taketh not up my soul (i. e. my Holy Name) in vain, viz. into his mouth; and thus there should be Gods own words, inscribed here by David, to add the more weight unto them] and he that speaketh not deceitfully, [i. e. into, or in, or with deceit, i. e. that he may deceive, not meaning that in his heart, which his mouth speaketh.]

5. He shall receive the blessing from the LORD, [Or, bear away, carry away] and righteousness [i. e. the fruit of righteousness, viz. temporal blessing, and glory everlasting. See Isaiah 49. 18. Hosea 10. 12. or, he shall receive the benefit, which he doth righteously distribute unto his children, not according to their deserts, but in pursuance of his gracious and faithful promises, which he doth keep and perform according to his righteousness. See Heb. 6. verse 9, 10. 1 John 1. 9.] from the God of his salvation. [i. e. That is his Saviour or Redeemer.]

6. That is the generation of those, that acquire after him, that seek thy face, [He speaketh unto God, shewing his assured confidence, about the truth of this weighty matter, for to convince and shame the hypocrites, (who imagined the contrary) as before the Tribunal of God. Concerning these kind of speeches see 2 Chron. 7. on verse 14. and 11. on verse 6.] (that) is Jacob: [i. e. those are the true children of Jacob, or the true Israelites. Compare John 1. 47. Rom. 9. 6. Oth. O Jacob, i. e. O thou true Church; thou spiritual Israel; This is a matter (he implies) which ought to be well weighed by thee, as being of great importance in point of Religion. Turning himself thus from speaking God, unto the Church of God] Selu. [i. e. Psal. 3. on ver. 3.]

7. Lift up your heads [i. e. the upper parts, or top-edges] ye gates of the Temple, which David had learnt of God by Nathan the Prophet, his Son Solomon should build up, and into which the Ark of the Covenant (whereupon God shewed his presence) was to be brought unto her place, and so God to take up his habitation there. Whereby was signified the coming of Christ into the flesh, and unto his Church, together with his ascension, which David doth greatly rejoice at in the spirit, after that Nathan had given him such an ample information thereof, that he knew not how to thank God sufficiently for it, 2 Sam. 7.] and exalt your selves, ye everlasting doors: [i. e. Heb. gates of eternity, and so in the next verse likewise, i. e. gates that were to last and stand a long time in their places, whereas the Tabernacle was removed often from one place to another, and had but little rest. But being applied to the Church of Gods children, whom God entrench with his grace and spirit, and dwelleth in them, (for which cause they are called the Temple of God) this may fitly signify the everlastingness of the Church of God, yea and heaven itself, forasmuch as Christs ascension into heaven is likewise shadowed out hereby. See of the word eternal,

or everlasting, Genesis 17. on verse 7. and further, 1 Cor. 3. 16. and 6. 19. Rev. 3. 20.] that the King of glory may enter. [i. e. Gods, who is said to dwell between the Cherubims upon the Ark, 2 Sam. 6. 2. whereby Christ is figured out the true King of Glory.]

8. Who is the King of glory? The LORD King, strong and mighty; the LORD, mighty in the Battle.

9. Lift up your heads ye gates, yea lift up, ye everlasting doors, that the King of glory may enter.

10. Who is he, this King of glory? the LORD of hosts: [See 1 Kings 18. on verse 15. Some do understand that in this Psalm (from the seventh verse to the end, there is only mention made of the ascension of our LORD [Jesus Christ into heaven] That is the King of Glory. Selu.]

PSALM XXV.

David being distressed by his Enemies and Persecutors, taketh his refuge to God; confesseth his sinnes, prayeth for mercy and forgiveness, and that God would teach him, and lead him in his wayes, according as he was wont to do by his; delivering him withal from his Enemies, and preserving his Church in general.

(Note.) This Psalm (as likewise Psalm 34. and 145.) is composed in a peculiar manner; so that each verse beginneth with a letter of the Hebrew Alphabet, for the most part (for sometimes there is left out one, and another (let down twice) in such order as the letters follow one another in the Alphabet) the like is to be met with and observed in Psalm 37. 11, 12, 119. Prov. 31. on the 10. verse. Lam. chap. 1. 2, 3, 4. Yet so, that in Psalm 111. and 112. the letters are changed in the midst of a verse, and in Psalm 119. every letter hath eight verses, and besides that, there is other diversity found yet, as may be seen in the fore-cited places themselves. This it should seem, so pleased it holy Ghost, for to recommend these Psalmes the more unto the Church, and to strengthen the memory in learning and getting them by heart. Whether it may also have had some other use in the Musick of those times, is uncertain.

A Psalm of David. Alaph. To thee O LORD; do I lift up my soul, [i. e. viz. By a hearty prayer, and fervent desire of thy help. The manner of speaking may partly be compared with Psalm 24. on v. 4. and Psalm 86. 4. likewise.]

2. Beeth my God, I trust in thee, let me not be ashamed; [Which happeneth unto those which are deceived in their hopes and expectations.] Let not mine Enemies [i. e. Saul, and his, whom this Psalm temeth principally to aim at.] leap up for joy over me. [or, in my behalf, because of me, for my sake.]

3. Gimmel. Tea all that wait upon thee shall not be ashamed: they shall be ashamed, that dealt unfaithfully with our cause.

4. Daleth. LORD make thy waies [See Gen. 18. on verse 19. and Deut. 32. on verse 4.] known unto me; [i. e. viz. by thy word and spirit] teach me thy paths.

5. He, Faw. Lead me in thy truth, [i. e. In thy revealed word. See Job 17. 17. or truth, i. e. thy true and faithful promises. Grant that I may firmly rely on them, and be guided and governed by them; that I may not trespass against them through unbelief or revengfulness] and teach me, for thou art the God of my Salvation; [i. e. Psalm 24. 5.] on thee I wait all the day. [i. e. on thee, i. e. upon, or for thy gracious help and deliverance.]

6. Zain. Remember, LORD, thy mercies, and thy kindness: for those are from everlasting. [Compare 2. Tim.

Psalm xxv.

P S A L M S.

1. *Timothy 1. 9. and Ephesians 1. 4.*
 7. *Chebr. Remember not the sins of my youth, [Compare Gen. 8. 21. Job 13. 26. Eccles. 12. 2. Jerem. 3. 35.] nor my transgressions, remember me according to thy kindness, for thy goodness sake, O LORD.*
 8. *Teub. The LORD is good and right, therefore shall he instruct the sinners in the way, [Whose censure is the piety, of his goodness, for their conversion, and whom according to his rights, or righteousness, straightness he directeth to the right way, which he hath provided for the penitent sinner in his word. Compare v. 9. and 12.]*
 9. *Jod. He shall lead the meek in the right: [See Psa. 10. on v. 17. The word Right or Judgement seemeth to be declared here by the way of God, as followeth 3. as elsewhere likewise by Gods right, there is understood his word and doctrine. Otherwise this might be compared with Jerem. 10. 24. as if the Prophet said, God shall lead the meek with Judgement, i.e. with reason, measure and discretion, and favourably and fatherly guide and govern them in all things, &c. See the Annot on Jer. 10. 24. and compare here the next verse and annot.] and he shall teach the meek his way.*
 10. *Capb. All the paths of the LORD are kindness and truth [or truth, faithfulness] [i.e. whatever he doth by his children, all his government over them, is nothing but mere grace and favour, which he sheweth and exhibiteth unto them, according to his free and certain promises, how strange and unthought for ever it may seem sometimes to flesh and blood, in regard of the manifold crosses and tribulations it is seasoned withal. Compare Deut. 32. on v. 4. and Rom. 8. v. 25.] unto them, that keep his covenant and his testimonies, [i.e. that by faith embrace the promises of his covenant, and lead a godly life according to the same. See of Gods covenant, Jer. 31. 31, 32, 33; &c. Heb. 8. 6, 8, 9, 15.]*
 11. *Lamed. For thy names sake LORD, forgive mine iniquity: for that is great, [Or manifold.]*
 12. *Men. Who is the man, that searcheth the LORD? he shall instruct him in the way, [i.e. that searcheth the LORD him shall he, &c. See Deut. 20. on v. 5.] which he is to choose. [viz. to walk therein; to choose, and love, and affect, are of so near kin together, that the one is understood by, and used for the other. See Isa. 42. 1. Matth. 12. 18. Compare also 2 Sam. 15. on v. 15.]*
 13. *Nun. His soul shall lodge in the good, [or goodnets] and his seed shall inherit the earth, [or barbour, lodge, abide. The meaning is, the godly with their believing seed shall enjoy the blessing of the Lord, not only in matter spiritual and eternal, but also in bodily and temporal. Compare Psa. 10. on v. 1. the like promises occur very frequently in this book; which nevertheless do not at all exclude the cross, as doth plainly appear in this very Psalm; See v. 16, 17, 18. Otherwise, the land, viz. of Canaan, called the land of promise, Heb. 11. 9. promised to Abraham and to his seed, being a type and pledge of the heavenly Canaan, and highly commended in the Scripture; see further, Psa. 37. on v. 29.]*
 14. *Samech. The hiddenness of the LORD [Which he hath revealed in his word, especially in the holy gospel, of his love and grace in the Messiah, as is declared by the word Covenant following after. Compare Prov. 3. 31. and see Rom. 16. 25. 1 Cor. 2. 7. and 4. 1. Ephes. 3. 2, 4, 9. Col. 1. 26, 27. 1 Tim. 3. 9. 16.] is for them that fear him; and his covenant to make [the same] known unto them [viz. the said hiddenness and covenant, and that by his word and spirit.]*
 15. *Ajin. Mine eyes [viz. of faith and hope. Compare Cant. 4. 9. together with the annot.] are continually upon the LORD, for he shall draw my feet out of the net. [Which mine Enemies have laid for to entrap me.]*

16. *Pe. Turn thee unto me. [Or turn thy face, or towards me according to the promise, Lev. 26. 41. and have mercy on me: for I am solitary.] Compare Psa. 22. v. 21. and afflicted.*
 17. *Taf. The distresses of my heart have stretched out themselves at Lugs, [i.e. they are many and manifold, and increase mightily. Heb. properly, have enlarged themselves] draw [or bring] me out of my straits.*
 18. *Resh. Look upon mine affliction and my soul, [viz. with pity and compassion, and help me, as Deut. 26. 7. See Gen. 16. on v. 23. &c.] and take away all my sins [i.e. pardon and forgive. The Hebrew word doth properly signify, to lift up, bear, take up, or away, and thence is applied to signify the pardoning of sins. Com. Psa. 32. 1. with Rom. 4. 7. Understand for Christ his sake, who is said to have born and taken away our sins, John 1. 29. 1. Pet. 2. 14. Another thing is, when a man is said to bear his own sins or iniquity. See thereof, Lev. 5. on v. 1.]*
 19. *Resh. Look upon mine Enemies, [viz. in wrath, with indignation. Compare above chap. 21. on v. 10.] for thy mischief; [or are powerful, or grow mighty.] and they hate me with a violent hatred, [Heb. hatred of violence.]*
 20. *Shin. Keep my soul, [i.e. my life. See Gen. 19. on v. 17.] and deliver me: let me not be ashamed, for I trust in thee.*
 21. *Thau. Let uprightnes and honesty, [Heb. straightnes, evenness] keep me, [he doth rely before God upon his innocence, and righteous cause against his Enemies; because he was upright and honest, or right, downright, right-minded before God and his Church. See the first verse of the next Psalm, and Psa. 7. on v. 11.] for I wait on thee.*
 22. *O God, deliver Israel out of all his distresses, [In what straits and distresses the godly were in Sams time, thereof see Psa. 10. and 12. and 14. &c.]*

P S A L M XXVI.

David beseecheth God to right him against his Enemies, declaring before him his uprightnes, innocence and godliness: and assuring himself of being heard, doth promise thankfulness to God.

A Psalm of David. Do me right O R D, [Against mine Enemies and Persecutors; shew it by the deed, that thou judgest my cause to be righteous; for I walk in my uprightnes; and I trust in the LORD, I shall not waver.]
 2. *Trie me LORD, [Compare Psa. 17. on v. 3.] and prove me, [See Gen. 22. on v. 1.] Touch my Reins and my Heart.*
 3. *For thy kindness is before mine eyes: and I walk in thy truth [See Psa. 25. on v. 5. and 10.]*
 4. *I sit not by vain people, [Heb. men (homines) people of vanity, or falsehood] and I converse not [So the Hebrew word is likewise taken, Job. 23. 7.] with covered men, [i.e. double-dealing, dissembling hypocrites, which go about close, evil, and malicious practices.]*
 5. *I hate the congregation of the evil doers, and I sit not by the wicked.*
 6. *I wash my hands in innocency: and I go round about thine Altar, O L O R D, [Implying that he did to perform his outward service of God, that he led a holy life therewithal, whereas the hypocrite practised the contrary. Of the washing of hands in token of innocency. See Deut. 21. v. 6. and Matth. 27. v. 24. Some do understand it of the ordinary washing of those, that came to the Altar (and going into the Tabernacle, were in a manner to compass or go round about the Altar.) Exod. 40. 32. Both meanings regard the cleansing from sins, innocency and unblameableness. Compare Isa. 1. 15, 16. 1 Tim. 2. 8.]*

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7. *To make the voice of praise: to be heard, [i.e. to sing aloud of it, that it may well be heard. So Psa. 66. 8. and 106. 2. Compare 1 Chron. 15. 16.] and to rehearse all thy works.*
 8. *LORD, do not let the swelling of thine house, and the place of the Tabernacle of thine honours, [i.e. where in thou thyself dwellest, that art a God of honour and glory.]*
 9. *Do not snatch away my soul with the sinners; [Heb. gather not, &c. i.e. here, gathering together not: or rife not, as one doth still gather together that which one doth savage or rife away afterwards. The meaning is; do not destroy me with the wicked, with whom and their practices I have no share nor fellowship as followeth. Thus the Hebrew word, which signifieth to gather is used for removing, raving away, Gen. 30. 23. Isa. 4. 1. Jerem. 8. 13. and 16. 9. and thence for lying, puffing, boasting (ones) life. See Jud. 18. on v. 23. 1 Sam. 15. 6. Isa. 57. 1. Ezek. 34. 29. Compare likewise, Psa. 28. 3. and Gen. 25. on v. 8. Sometimes it is likewise used, for kindly receiving into house, or under roof, or taking in, receiving a cover. See Numb. 12. 14. Job. 4. 4. Jud. 19. 15. Psa. 27. 10. Jer. 47. on v. 6. and Compare Matth. 23. 27.] nor my life with the men of blood: [Heb. bloods in the plural, i.e. bloody men, or blood thirstily murdering men, as Psa. 5. 7. See there.]*
 10. *In whose house there is vile carriage, [i.e. who are about and practising villanies, or mischievous plots and enterprises. Compare Job 11. 14. together with the annot.] and whose right hand is full of bribes.*
 11. *But I do walk in mine uprightnes; and redeem me [then] and have mercy on me.*
 12. *My foot standeth upon an even path; [Heb. in, or upon the right, plain, or even (ground) (in plano) thus the 11. letter word (signifying evenness, straightnes, or directnes, rectitude, opposed to unevenness, crookednes, &c. Isa. 40. 4.) is taken for plain, even, level ground, Deut. 3. 10. Jerem. 21. 13.] I shall praise the LORD in the congregation, [implying, that being assured of a happy life, as if he saw it before his eyes, he was ready, not only in private but also in public, before the congregation, to give God thanks, that he had kept and preserved him in so many dangers and temptations of soul and body, and in regard of the precipices thereof, brought and set him at last, as it were into or upon an even, secure and safe ground, and way to walk and live in.]*

P S A L M XXVII.

David relateth, that God is his only comfort and confidence in all dangers: and what an hearty desire he had to be always in Gods house, which made him likewise to pray for it continually; upholding and strengthening himself in his wanderings, upon the fulfilling of Gods promises, whereunto he likewise exhorteth others.

A Psalm of David. The LORD is my light, [i.e. The author and giver of my success, of my comfort, of my joy, and of my preservation. See of his high signification of the word light, Job 18. on verse 6. 25 on the contrary, by darkness there is understood all manner of adversity. See Genesis 15. on verse 12.] and my salvation, of whom should I fear? The LORD is the power of my life, [i.e. he that keepeth and preserveth me alive, through his divine power or strength. Compare above Psa. 21. 5. and Deut. 30. 20.] before whom should I be afraid?

2. *When the evil (ones) mine adversaries and mine Enemies against me, [This addition, against me, serveth*

to express the uttermost enmity of his Enemies; as on the contrary it hath an other emphasis or importance, when David saith, God is me, or for, or before me, my deliverer, 2 Sam. 22. 2.] do draw near unto me [to fight against and overthrow me] for to eat my flesh, [to tear and devour me, like to many savage fierce beasts. Compare Deut. 31. on v. 17.] they themselves stumbled and fell.

3. *Although a camp beleagured me, my heart should not fear; although a war rose up against me, I rely upon this, Upon that, which he had said above v. 1.*
 4. *One thing have I desired of the L O R D, [Or one (desire) have I desired. Compare Psal. 8. 24. 5 Sam. 2. 20. especially 1 Kings 2. 20. It could seem, that David indited this Psalm in his exile and wanderings, when as indeed he was encumbered with many difficulties, but by none so heavily pressed and grieved, as that he could not enjoy the pure worship of God, and the divine testimonials of saving grace, together with the people of God, which also made him to represent the same chiefly and continually unto God in his prayers, during that time] that shall I seek, [i.e. I pray for and endeavour after it, without ceasing] that I might dwell in the house of the L O R D, all the days of my life, for to behold the amiablenes of the L O R D [the lovely or pleasant worship of God, whereby the Massias is represented with all his benefits; and God daily blessed and praised] and to make inquiry [for the Lords blessed will and works of grace, out of his word. Compare 1 Per. 1. v. 10, 11, 12.] in his Temple [or Pallace: understand the Tabernacle, or Tent of the Congregation. The Temple properly so called, was not built till afterwards, by Salomon, though David intended to build the same himself, before he understood Gods will by Nathanael.]*

5. *For he doth bide me in his butt [As a shepherd would hide his sheep, so the LORD did me] in the day of evils, [i.e. in the time of adversity and trouble] he bideh me in the hidden (part) of his tent [as in time of need and danger, one may hide some body in the hidden places or parts of the Tent. Compare Psa. 31. 21.] he exalteth me upon a rock, [where I may rest secure and safe. See 2 Sam. 22. on v. 3.]*

6. *Also my heart shall be exalted above mine Enemies, which are round about me, and I shall offer offerings of rejoicing in his tent, [viz. these burnt-offerings and thank-offerings, which were to be accompanied with the sound of the two silver trumpets, according to the Law, Num. 10. 10.] I shall sing, ye sing Psalms (or Psalm-sing) unto the L O R D.*

7. *Hear, LORD my voice, (when) I call; [Oth, when I call with my voice, &c.] and be gracious to me, and answer me, [i.e. declare and manifest thy hearing with actual help.]*

8. *My heart saith to thee [Or of thee, in thy behalf, as touching, concerning thee, &c. as if he should say;] I do hear thee in my heart, speaking to us; or my heart presents or prompts these thy words unto me, seek ye my face, and now behold, LORD, I do seek it, doing that which thou commandest us; hide not thy face then I pray, &c. as followeth] (thou sayest) seek ye my face: See Psa. 24. 6. and the annot.] I seek thy face, O LORD.*

9. *Hide not thy face before me, I turn not away thy servant in anger; thou hast been my help, [viz. avails formerly. Compare above Psa. 10. 14.] give me not up, and forsake me not, O God of my salvation.*

10. *For my Father and my mother have forsaken me: [His meaning is, that he was in a desolate condition, like an orphan or fatherless child (as he often speaketh elsewhere) destitute of the help of those, that were nearest to him and most obliged therunto, but either could not, or would or durst not help him. Compare Psa. 69. 6. Otherw.*

Other. *Although my Father, and my Mother should forsake me, yet the LORD, &c.* We read indeed of his parents and brethren, 1 Sam. 22. 1, 3. that they came unto him in the Cave of *Adullam*; but that they should have forsaken him, is no where mentioned in the Scripture: unless it might be understood of their not being able to help him, and that he was rather put to it to take care for them, that they might be brought to some place of safety, as we have it related, 1 Sam. 22. Or else, it may be they might be dead by this time; but the LORD shall revive me. [1 Kib. gather me. See above Psalm 26. on ver. 9.]

11. *LORD, reach me thy way, and lead me in the right path.* [Hebr. in a path of rightness, *directness*, or, *evenness*. Compare Psalm 26. 12.] for my *iniquities*. [That they may not entrap me, those which I look and watch me, to find out something in my conversation, for which they might traduce me, or likewise that they may not find me bare and unprovided, on a sudden to overtake and surprize me.]

12. *Give me not over into the desire* [Hebr. *soul*, which word is taken sometimes for will, desire, pleasure, purpose. See Gen. 22. on ver. 8. Item Psalm 41. 3. and Job 18. Eccles. 6. 7. Jer. 15. 1. Ezek. 16. 27.] of mine *adversaries*: for *salve mine eyes* [one wherewith was *Deeg*, 1 Sam. 22. 9. 10. See also Psalm 5. 11.] *as I rise up against me, together with him that bloweth forth vengeance*. [Understand every one of those, or a certain one, that was the principal, *bloweth forth*, i. e. that boasteth and puffeth of nothing but force and violence. Compare this kinde of speaking with *Alt*. 9. 1. and *Plu*. 10. 5.]

13. *If I had not believed*, [This is an imperfect and abrupt speech of the Prophet, proceeding from his calling to minde, or reflecting upon all the fearful dangers & difficulties, that were come upon him, being such, that he had often been ready to faint, if his faith in Gods promises had not understood him, yea, and to strengthen his weakness, that he was able yet to trust others likewise, to wait for the good issue with unwearied patience and confidence; as he doth here expressly in the sequel, and also Psalm 31. 24.] *that I should see* [i. e. cheerfully enjoy, above Psalm 4. 9.] *the good of the LORD* [i. e. Deliverance, together with the promised Kingdom and Goals blessing upon us] *in the land of the living*: [i. e. he made partaker thereof here on earth, and in this life yet. See Job 28. on ver. 13. *Psal*. 52. 7. and 116. 9. *Jerem*. 11. 19.] [I had perished.]

14. *Wait on the LORD, be strong, and he shall fortifie thy heart*: [Because thou art much too weak of thyself to do this, and findest it often by experience, therefore be of good cheer, the LORD shall enable and strengthen thee, or furnish thee with power sufficient to wait for him, with patience and steadfastness. Oth. *Thy heart be strengthened, or, strengthen it self, or, let thy heart be strong*] yea, wait on the LORD.

PSALM XXVIII.

David prayeth very fervently for himself, and against his Enemies, whose wickedness he describeth: and feeling the fruit of his prayer, he praiseth God, and prayeth for the preservation of the whole Church.

(A Psalm) of David. To thee I cry LORD, My Rock, withhold thee not as deaf, from me. [Or hold not thy peace, be not silent from me: Understand, by tuning away thy self, or thine ears from me, leaving, or abandoning me, without speaking to, or answering me, and actually manifesting, that thou doest hear me. Compare this manner of speaking with 1 Kings 22. on

ver. 3. 1 Sam. 7. 8. Job 13. 13. Spoken of God, after the manner of men, who is said to cry himself as deaf, and to be silent or hold his peace, and not to answer, when as yet he forbears to shew by actual help and deliverance, that he hath heard the prayers of his, Oth. *hold, or carry not thy self as deaf against me, and so again presently, silent against me*, Compare Job 13. 13. with the annotation] *lest (if) thou be silent from me, I be likened to those, which descend into the pit*. [i. e. into the grave, as dead, or as frightened men and beasts, are easily apt to fall into some pit or hole, and perish there.]

2. *How the voice of my supplication, when I cry unto thee: when I lift up my hands.* [As doth often happen in praying, in token of the lifting up of the heart unto God, and expecting of a blessing from him through the Messiah. Compare 1 Kings 8. on ver. 22. *Psalm* 28. 10. and 141. 2. *Lam*. 2. 19. and 3. 41.] *towards the oratory of thy holiness*, i. e. toward thy holy oratory, where the Ark of the covenant is a Type of the Messiah, See 1 Kings 6. on ver. 5.]

3. *Do not draw me away* [i. e. Destroy me not, draw me not away to the grave. Compare Psalm 26. on ver. 9. and see Job 21. 33. and 24. 22. *Ezek*. 32. 20. where the Hebrew word is used in the same sense] *with the wicked, and with the workers of unrighteousness, which speak of peace with their Neighbours, but evil is in their heart.*

4. *Give them according to their doings, and according to the malice of their dealings: give them according to the work of their hands: make their recompence return unto them.*

5. *Because they do not take notice of (or, give heed to) the actions of the LORD, nor of the works of his hands, therefore he shall break them down, and shall not build them.* [i. e. he not exalt them to a firm, or lasting state and condition; *them*, not propagate them, nor spread and dilate their generation. Compare Gen. 16. on ver. 2. Job 22. on v. 23. *Jer*. 24. 6. and 31. 28. item *Prov*. 14. on v. 1.]

6. *Praised [Heb. blessed] be the LORD; for he hath heard the voice of my supplications.*

7. *The LORD is my strength, and my shield, on him my heart hath put its trust, and I am helped; for his my heart doth leap for joy, and I shall praise him with my song.*

8. *The LORD is their strength,* [Not mine alone, but of his whole Church, of all the faithful] *and he is the fortitude of the Saviours of his Anointed,* [or, of the preservations, or overcomings of his Anointed, i. e. he that hath so often saved and delivered me, his anointed, by his power, or the strength of deliverances; or, of the perfect salvation (that is, the perfect saving strength) is his Anointed, viz. the Messiah, the LORD Christ, typified by David.]

9. *Deliver [Or, save, preserve, give salvation to] thy people, and bless thine inheritance; and feed them, (as the Shepherds) [as a Shepherd doth his Sheep. See *Psal*. 23.] and exalt them, or carry them, bear them] into Eternity.*

PSALM XXIX.

David exhorteth the Mighty ones of this world, to honour and serve the true God, together with his Church, who manifests his Majesty and power, by thunder, lightning and floods of water: whereof he receiveth his due honour and praise, only in his Church, the which be also blessed and preferred.

(A Psalm of David.) Give unto the LORD, ye children of the mighty, [i. e. You great and mighty ones, which are exalted above others here on earth in power and authority. So likewise *Psalm* 89. 7.] give unto the LORD honour and strength.

2. Give unto the LORD the honour of his name; worship the LORD [Or, bow your selves before the LORD. See Gen. 24. on ver. 26.] in the glory of the sanctuary. [i. e. in his Tabernacle, which the great God himself hath adorned with the glorious Testimonials of his grace and Favour. Some are of opinion that David indited this Psalm, as he was fetching home the Ark of the Covenant, with great joy into Zion. 2 Sam. 6. to humble the great ones in the world, (who commonly are insolent and haughty) under the mighty hand of this only true God, that had his habitation in Zion; and to exhort them by his own example, that they should come and honour this God in his habitation with all humility: for which end also he useth and inrodueth the description of the Thunder of this God, of which the greatest Potentates on earth must stand in fear and tremble, and ought therefore to acknowledge the author thereof, and to honour him according to his institution. Oth. *In, (or, with) Ornament of holiness*, &c.]

3. The voice of the LORD [Understand the thunder and the terrible sound thereof, as *Psalm* 18. 14. and 2 Samuel 22. 14. Job 28. 26. and 37. 2, 4, 5. *Psal*. 46. 7. and 68. 24. *Isai*. 40. 30, 31.] is upon the Waters, [This may be understood of the uppermost waters, viz. the clouds, and also of the nethermost, whercon the thunder makes a fearful sound. Oth. above the waters, i. e. makes a stronger and greater sound, than the roaring of the waters. See hereof *Ezek*. 1. 24. and 43. 2. Rev. 1. 15. and 14. 2. and 19. 6.] The God of honour [i. e. the honourable, glorious God, as 1 Cor. 2. 8.] thundereth: the LORD is upon the great [or, the many, mighty] waters.

4. The voice of the LORD is with power: the voice of the LORD is with glory.

5. The voice of the LORD breaketh the Cedars; yea the LORD breaketh the Cedars of Libanon. [A very famous mountain often mentioned in Scripture, lying on the North borders of Canaan, renowned for goodly Cedar-trees. See *Judges* 9. on ver. 15.]

6. And he maketh them to skip like a calf: the Libanon and Sirion [See *Deut*. 3. 9.] like a young Unicorn. [Heb. a son of the Unicorns.]

7. The Voice of the LORD beweth forth [Or, striketh, the Hebrew word is properly used of hewing or cutting stone or wood] flames of fire, [Understand the flames of lightning, which God doth spread abroad by the thunder, as if he were striking or hewing them out of the clouds, that the flames sit and scatter every where about.]

8. The voice of the LORD maketh the wilderness to shake: [Oth. maketh that it comes into pangs, (or Labour) i. e. to frighten the savage Beasts of the Desert, that their travail comes upon them before the time.] The LORD maketh the wilderness of Kades to shake. [By Kades, which was well known to the Jews, he understandeth likewise other wildernesses and desert places. See *Numb*. 33. 36, 37. and elsewhere.]

9. The voice of the LORD maketh the binds to cast (their) young ones, [Which otherwise (as appears *Job*. 39. ver. 4, 5, 6. and Naturalists also testify) they do cast with much difficulty, or, maketh the binds to come in labour] and maketh bare the woods, [viz. of trees, which by thunder, lightnings and tempests are made bare of their leaves, burnt, roared up out of the ground, and felled down: and again; of beasts, whom the thunder chafteth into Dens and Holes, that they dare not continue their courses and roarings in the woods] but

in his Temple every one saith (or speaketh) (him) honour [or Pallace, i. e. Tabernacle, as above *Psalm* 27. ver. 4. as if he said, God causeth his voice by thunder to be heard every where, but in his Church and habitation, there every one of his, namely of the faithful, doth praise him, by reason of all his great and mighty acts in general, and in particular before rehearsed; whither David also had invited the Great ones to repair, ver. 2. Oth. every one speaketh of (his) honour (or glory) Oth. all that therein is, viz. in the Temple, speaketh (his) honour.]

10. The LORD hath far over the flood of Waters: [Or, stretch in the water-flood, viz. in the time of the Flood. This may do understand of the Deluge, or Noah's-flood, the Hebrew word wherof is no where used but in the holy Scripture; over which the LORD did sit as Judge, Governour and President; yet it may well be further extended, to all manner of floods, and inundations, all which are governed and steered by God] yea, the LORD stretch King in Eternity.

11. The LORD shall give strength unto his people: the LORD shall bless his people with peace. [i. e. with all manner of prosperity, especially in Christ, who is our peace. See *Jud*. 6. on ver. 24.]

PSALM XXX.

David thanketh God for his deliverance, out of deadly dangers, and exhorteth the Church to do the like together with him, by reason of Gods incomprehensible kindness, which he had notably been made sensible of in his own person; when as by a most unexpected, sudden and terrible surprisal, being extremely frighted and perplexed, he was as wonderfully and suddenly delivered by God upon his prayer.

(A Psalm, a Hymn of the Consecration of Davids house. [Or, a Song of (See *Psalm* 48. on ver. 2. 1.) to be both plaid and sung at the consecration of Davids Court, when he was returned to Jerusalem, from the victory against Absalom, and being re-invested in his Kingdom, was purging of his Court from Absaloms abominations. 2 Sam. 10. 3. wherof most Interpreters do understand this, as it is likewise agreeable to the Argument of this Psalm. Yet some do think that David gives thanks to God here, for his being delivered from a deadly sickness, out of ver. 3. and v. 10. compared with *Psal*. 6. 5. of the consecration, see *Deut*. 20. on ver. 1.]

2. I will exalt thee, LORD, [i. e. highly praise thee] for thou hast drawn me up; [as one doth stretch or draw up something out of a well, as water by buckets, wherof the Hebrew word is used, *Ezek*. 2. 19. This implyeth the great distress, wherewith David was plunged at that time] and not mine Enemies to rejoice over me. [Or, against me; as *Psalm* 27. 2. see there.]

3. LORD, my God; I have called unto thee, and thou hast healede me, (or, made me whole); [That is to say, thou hast delivered my life from the peril and danger of death; as is declared in the sequel. Thus all manner of plagues and miseries are often compared in Scripture to wounds and diseases; and both the spiritual and bodily deliverances of recoverings, unto curings and healings. See *Deut*. 10. 39. *Psalm* 103. 3. and 147. 3. *Isa*. 6. 10. and 19. 22. *Jerem*. 8. 15. & 33. 6. *Hosea* 7. 1. and ch. 11. 3.]

4. LORD, thou hast brought up my soul out of the Grave; [Or, hell, i. e. out of great anguish and distress. Of the word *hell*, see *Genesis* 37. on ver. 35. thou hast kept me alive, that I did not descend into the pit. [or thus; that I was not among those, which de-

sent into the pit. Compare Psalm 28. 1.]

5. *Psalm-sing* (Or, *sing Psalms*) unto the LORD, ye his Favourites; [See Psalm 4, on verse 4.] and *ye praise for the remembrance of his Holiness*. [i. e. of his works and benefits shewed unto me, and to his people, wherin he makes his holiness to shine forth.]

6. *For there is a moment (only) in his anger, (but) a life in his favourableness*: [Life is opposed here to a moment, like as the evening to the morning. The meaning is, The punishments and chastisings of his children being compared with the mercies and favours he sheweth unto them, especially to their souls, it doth plainly appear, that their whole course of life doth abound, and overflow with mercies, and that the chastisements are so allayed, moderated, and abridged, or bitted off, that they may well be called *very short*, as David had found it in the persecution of *Alsalom*, and declares it in the sequel, notwithstanding, that otherwise his evils and persecution under *Sauls* Government had lasted long, whereof he complaineth often in the Psalms. Compare Psalm 37. 10. 11. 17. 14. and 54. 8. 2 Cor. 4. 17.] *in the evening the weeping lodged; but in the morning there is shouting.*

7. *I said indeed in my prosperity, I shall not meet in Eternity.* [When as I was full at rest from all mine Enemies, then I imagined, no more mischief should light upon me. Compare Job 29. 18, 19, 20, &c.]

8. (For) LORD, thou hast set my mountain fast, through thy favourableness [Heb. *Thou hast made strength to stand upon my Mountain.* The sense is, God having established his Kingdom, he did not imagine any such thing should happen unto him, as nevertheless, and suddenly betel him by *Alsalom*. By his Mountains, we may understand his Kingdom; (Compare Dan. 2. 35, 44.) and Royal Dignity; or, Mount Zion, where he kept his Royal Court.] *but when thou didst hide thy face, i. e. When thou didst forget what without thy former favour, by reason of my finnes; (Compare Deut. 31. on verse 17.) and didst me away from Jerusalem, by my own fault, then I was much dismayed. Compare Psalm 31. 23. and 116. 11.] I was frighted. [Or, distressed, troubled.]*

9. *Unto thee, LORD, I cryed, and I made supplication unto the LORD.*

10. *What gain is there in my blood? [i. e. in my death, that *Alsalom* and his adherents should take away my life. Compare Psalm 72. 14.] in my descending to the pit? shall the dust praise thee? [Compare Psalm 6, on verse 6.] shall it proclaim thy truth?*

10. *Hear, LORD, and be gracious unto me: LORD, be me a helper.*

12. *Thou hast changed me my complaint into a dancing: (in Chocam) [David] relateth here, how God had graciously heard his supplication, and wonderfully delivered him; thou hast united my sack (cloth) [See Genesis 27. on verse 34. and compare 2 Samuel 15. 30.] and girded me with joyfulness.*

13. *That (mine) honour [See Gen. 49. on ver. 6.] may sing Psalms unto thee, and be not silent: LORD, my God, in eternity will I praise thee.*

P S A L M XXXI.

David prayeth God very fervently for preservation, according to his confidence, which he putteth only in him; that he may have cause to rejoice, instead of his present bitter suffering, by friends, and enemies in words and deeds; and feeling the fruit of his prayer, he magnifies the providens care and tenderness of God to all the faithful, and especially to himself.

A Psalm of David for the chief Song-master. [See Psalm 4, on verse 1.]

2. *In thee, O LORD, do I put my trust, let me not be ashamed in eternity; help me out, through thy righteousness.* [Which requirith that thou maintain thy word and promise, and vindicate my righteous cause as Psalm 71. 2.]

3. *Incline thine ear unto me, (because me speedily, be to me a strong rock; [Heb. rock of strength] to a very firm house, [Heb. house, or place of] immunities, or Fortresses] to preserve me.*

4. *For thou art my rock, and my Fortress, Lead me then, and conduct me [As a Shepherd doth his sheep. So above Psalm 23. 2.] for thy Names sake.*

5. *Make me to go out of the net, which they have hid before mine eyes; [i. e. covertly or secretly laid or spread before me] for thou art my strength.*

6. *Into thy hand I commend my spirit, [i. e. I recommend, or resign my soul into thy power, keeping, care, and tuition] thou hast redeemed LORD, thou God of Truth. [Or] faithfulnes; i. e. thou true and faithful God, that hast kept thy promises made unto me.]*

7. *I hate those that observe false vanities; [Or, naughty vanities. Heb. vanities of falsehood, or naughtiness, vanity. He understands, those that rely and trust in carnal and idolatrous help and assistance. See Deut. 32. 21. 1 Kings 16. 26. 2 Kings 17. 15. Psalm 62. 11. Jeron. 2. 5. and chap. 8. 19. and chap. 10. 5. and 14. 22. and 23. 16. Rom. 1. 21. compare Lev. 19. on verse 4.] and I will be glad and rejoice in thy kindness, for that thou hast beheld [See Genesis 16. on verse 13.] my misery, (and) known my soul in distresses, [not distained, but tenderly regarded and provided for me. Compare Gen. 18. on verse 19. and Psalm 1. on verse 6.]*

9. *And hast not delivered me up [Or, shut me up, as elsewhere] into the hand of the Enemy: thou hast made my feet to stand at large.*

10. *Be gracious unto me LORD, for I am in straight: mine eye, my soul, and my belly is gnawed through of vexation. [As] Psalm 6. 8.]*

11. *For my life is consumed with heaviness, and my years with sighing; my power is fallen away, (or decayed) [As when one trips and falleth down through weakness and infirmity. Compare Psalm 109. 24. and see the contrary Psalm 105. 37.] through mine iniquity; [i. e. the punishment of mine iniquity. See Gen. 4. verse 13. and chap. 19. on verse 15. and compare Num. 14. on verse 33. Jeron. 51. on verse 6.] and my bones are gnawed through.*

12. *Because of all my adversaries, I am likewise greatly [Heb. much] become a reproach to my neighbours, and a terror to my acquaintance: they that see me in the street, flee away from me. [That they may not be suspected by mine enemies, as if they were affected to his cause, or friends to his person.]*

13. *I am forgotten out of the heart, as a dead one; I am become like a corrupt vessel. [Or, decaying, perishing, &c. almost perished; which is very little, or not at all regarded, as good for nothing more. Compare Deuter. 26. 5. Psalm 119. 176. item Jeremiahs 22. verse 28.]*

14. *For I heard the back-biting [Defamation, slander, ill report. Compare Jeron. 20. 10.] of many; [Or, of the great ones] fear is round about me, because they confute together against me: they think [Or, practise, plot, design] to take my soul. [i. e. my life; Or thus 5.] When they confute together against me, then they think to take my soul.]*

15. *But I trust in thee, O LORD; I say thou art my God.*

16. *My times are in thy hand; [i. e. My life, and whatever may therein betide me; however it may go with*

with me, I know that all depends on thee, that thou dost govern all, and that it is not in the power of mine Enemies to do as they do purpose.] *rejoice me out of the hand of mine Enemies, and of my persecutors.*

17. *Let thy face shine [See Num. 6. on verse 25, 26.] upon thy servant; redeem me through thy kindness.*

18. *LORD, let me not be ashamed, for I call upon thee; let the wicked be ashamed, let them be silent in the grave. [That being taken away from the earth, they may be constrained to give over their evil practices, slanders, and violences. Oth. let them be cut off (or, destroyed) to the grave; as the Hebrew word is likewise taken. Psalm 49. 13, 23, &c.]*

19. *Let the false lips, [Heb. lips of falsehood. See Psalm 12. 5. and 27. 12, &c.] grow dumb; which speak hard against the righteous, in haughtiness and scorn.*

20. *O how great (or, manifold) is thy good, which thou hast laid by for those that fear thee! [This regards indeed the good of soul and body in general, which God hath prepared, and laid or leeked up, for his in a certain Treasury or Magazine as it were, from thence at the appointed times and proper seasons, to produce the same for their good, and so make them to enjoy it, but it proceedeth more particularly, from the imitation of a singular and unexpected wonderful deliverance, shewed unto David, when he was in great danger, to be surprized, and could not conceive, that God had any such Deliverance in readiness for him, as he was made partaker of which maketh him break forth with such a wondering] (which) thou hast wrought for them that trust in thee, in the presence of the children of men! [Heb. ever again, before, i. e. making the innocence of the gods to appear in the fight of all the world, and with thy wonderful unexpected help manifesting, that they are dear unto thee, which inspire to thee for succour by their believing prayers.]*

21. *Thou hast hid them in the hidden (part) of thy face [By showing thy favour, and gracious presence, thou dost comfort and support them, in a wonderful unknown manner, which the world is not able to comprehend; yet, oft times into obscure hiding places, whither they dost lead, and there regard, provide for, and protect them. This was made plain in David. See also 2 King 18. 4. and chap. 19. verse 4, 5, 9, 11 &c. Heb. 11. 38. Compare likewise Psalm 27. 5. and 32. 7.] before the baughtiness [or, combinations, conjplings, alliances, complicated, thorow-stitched practices, or, raw designs and devices] of a man: [Hathery may be understood a certain great and mighty one, such as *Saul* was; or it may be taken more generally for mankind, any man whatsoever, or, of every one] thou dost put them close in a hut, before the strife of tongues, [i. e. flivving, contentious tongues, which do alwaies with their slanders, and false accusations seek to vex, molest, enrage and endanger the godly. See Psalm 35. 11.]*

22. *Praised [Heb. blessed] be the LORD, for he hath made his kindness wonderfull on me. [i. e. manifested the same unto me in a wonderful manner. Compare Psalm 4. 4. See the contrary Deuter. 28. 59.] (conducting me as) into a fenced City. [Heb. City of fence. He will say, that God protected him so well in the open field, where he seemed to be quite surrounded, and past hope to escape, as if he had been in a strong and fenced City.]*

23. *I said indeed [viz. by my self, i. e. I thought] in my halting; [This seems to relate to the Jiltory, 1 Sam. 23. 26. where the same word of I dwells halting is used, if God at that time had not very wonderfully provided, David had been quite undone, in all appearances; see the place.] I am cut off [I]m before thine eyes; [The danger was to great and apparent, and the means*

of escaping to all humane sense and apprehension, is impossible, and incredible, that overcome with humane frailty and astonishment, I thought verily, sure now God doth no more regard me. Nevertheless that in this very strait and perplexity of his he did most humbly seek and supplicate to God, is plain out of the sequel. Compare Psalm 116. on verse 11. Jon. 2. 4.] nevertheless thou hearest the voice of my supplications, when I called unto thee.

24. *Leave the LORD, all ye his Favourites; [See Psalm 4. on verse 4.] (for) the LORD doth keep the faithful [or, believers, the true ones, Oth. keepeth faithful] to the grave; [See Psalm 12, on verse 2.] and doth recompence abundantly to him that practiseth baughtiness.*

25. *Be strong, [As Psalm 27. 14. see there] and he shall strengthen your heart, all ye that hope in the LORD.*

P S A L M XXXII.

David teacheth here that they are blessed to whom God forgives their finnes, and that confessors the same uprightly; which he doth confirm with his own example and the practice of all believers; warning from hardness, and exhorting to cheerfulness in God for his kindness.

An Instruction of David. [Heb. *Mashih*, that is to say, *Instructer*, that giveth understanding, or maketh understanding, i. e. a Psalm of Instruction, or doctrine, or a teaching Psalm. Called thus, by reason of the necessary and weighty doctrine therein comprehended. This sense divers other Psalms also have, such namely as were made, for some special instruction and direction, as well for the author thereof himself, as for the whole Church of God.] *Right happy, (or, blessed) is he, whose transgression is forgiven, [or, taken away] which manner of speaking is likewise used in the new Testament. See above Psalm 25. on verse 18. and compare Heb. 9. 28. Hebr. as if one should say, *excused, or, forgiven of transgression*; or, a forgiven one of transgression, covered of sin] which Hebrew manner of expression doth imply the same that is expressed in the Text, whose sin is covered. [See the explication of this Doctrine, Rom. 4. 6, 7, &c. and 2 Cor. 5. 19, 21.]*

2. *Right happy is the man, to whom the LORD doth not impute iniquity, and in whose spirit there is no deceit. [i. e. that feareth God without hypocrisy or dissimulation, and confesseth his finnes with an upright heart before him.]*

3. *Whites I was silent, [Not confessing my sins before the LORD] my bones waxed old; in my roaring, all the day.*

4. *For thy hand [i. e. plague, affliction. Compare Ruth 1. 13. and Job 13. on verse 21.] was heavy upon me, day and night, my sap [i. e. The natural warm humour or moisture, which maintains the life of man] was altered into Sommer-droivs, Seta! [See Psalm 3. on verse 3.]*

5. *My sin I made known unto thee, [i. e. but when I made my sins, then thou forgavest] and mine iniquity I covered not; I said; I will make confession of my transgressions, before the LORD: and thou forgavest [or, tookst away] the iniquity of my sin; [the guilt and the punishment, so that I may well count my self in a happy condition, as verse 1.] Seta.*

6. *For this every Saunt [See of the Hebrew word, Psalm 4. on verse 4.] shall pray unto thee, in time of finding; [i. e. when thou, O LORD, wilt be founds See Isaiah 55. verse 6. Oth. in time of hitting; i. e. when the Judgements, or punishments do hit men home] which*

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which likewise will agree with the sequel. See Psalm 21. 9. and 116. 3. From Deut. 4. on v. 30. &c.] year, in an inundation of great waters [Or, many, mighty waters, i. e. when great extremities are ready to come upon them. See 2 Sam. 22. on verse 17.] they shall not reach them.

7. Thou art a hiding unto me, [As a hiding place, see Psalm 31. 21.] thou keepest me from distress; thou forouldest me with cheerful songs of deliverance. See 1. 4.

8. I will instruct thee, [Here the Prophet turns his speech to men; though some conceive thee to be Gods own words, whom David introduced speaking thus] and teach thee of the way, which thou art to go: I shall give counsel, mine eye shall be upon thee. [i. e. I shall take care for thee, or taking care for thee. Compare Deut. 11. 12. Ezra. 5. Item 1 Kings 8. on verse 29. Psalm 33. 18. and 34. 16. Jer. 24. 5. and 39. 12. and 40. 4.]

9. Be not like a horse, like a mule, which hath no understanding, whose mouth one doth restrain with bit and bridle, that it approach thee not. [That the horse or mule do not hurt thee, or when it will not approach unto thee.]

10. The wicked hath many pains: [Compare Prov. 13. 21. and 19. 29. and 24. 20.] but whose trusteth in the LORD, him kindness shall surround. [viz. the kindness of the LORD.]

11. Rejoice in the LORD, and be glad, ye righteous, and sing cheerfully, all ye upright of heart. [See Psalm 7. on verse 11.]

PSALM XXXIII.

Exhortation to the praise of God, by reason of his divine attributes, counsel, word and works, as of the creation, so of his Government, especially of men, to the frustrating of the praises of the wicked, and the preservation of his faithful ones, who do rejoice therein, and pray unto him for it.

YE Righteous, sing cheerfully in the LORD; praise becometh the upright. [Or, doth well become agree with him] the upright.]

2. Praise the LORD with the harp, Sing Psalms unto him with the Lute, (and) the ten-stringed Instrument. [These two latter ones are expressly distinguished, Psalm 92. 4.]

3. Sing a new hymne, (or song) unto him; [Which may never grow old, or out of request, but still renewed and kept in fresh memory, by reason of the new and fresh mercies, which God from time to time doth shew unto his people. Compare 1 John 2. 7. 8. and Job 29. on verse 20.] play well, with a cheerful noise. [Hebrew, make the playing, or striking (touching the Instruments) good, i. e. play well, decently and skillfully. Compare Deuter. 5. on verse 28. Isaiah 23. 16. Jerem. 2. on ver. 12.]

4. For the word of the LORD is right, [See Psalm 19. on verse 9.] and all his works are faithful; [Hebrew, in faithfulness, or, truth, certainty, i. e. as his word is right, good and true, so all he doth is likewise sure and steadfast.]

5. He loveth righteousness and judgement: [Protecting the innocent, and punishing the guilty] the earth is full of the kindness of the LORD. [Compare Mat. 5. 45. and 1 Tim. 4. 10.]

6. By the word of the LORD the heavens are made, [Understand the eternal, self-subsisting word of the Father. See Genesis 1. on verse 3.] and by the spirit of his mouth [Understand this of the holy Ghost, that proceedeth from, and is sent by the Father, and the Son, being together with them, the Author of the cre-

ation of all things. Compare Gen. 1. 2. Job 26. 13. and 33. 4.] all their Hosts. [See Genesis 2. on verse 1.]

7. He gathereth the waters of the Sea, as on a heap; [i. e. having gathered them, he doth keep and maintain them together, as in a heap, that they shall not be able to hinder or let men from inhabiting the earth. See Genesis 1. 9. Job 38. 8. Prov. 8. 29.] He appoints (or, placeth) the Abysses Treasures. [i. e. the great depths, or deep waters he laies up in the hidden holes of the earth, even as treasures are laid up in hidden places. Compare Job 38. 16. Prov. 8. 28.]

8. I et the whole earth [i. e. all the inhabitants of the Earth, as the sequel declareth] Fear before the LORD: let all the inhabitants of the world be terrified before him.

9. For he speaketh, and there it is: [i. e. when he speaketh, &c. as frequently] he commandeth, and there it standeth.

10. The LORD bringeth to naught the counsel of the heathen, he breaketh the thoughts of the Nation.

11. But the counsel of the LORD consisteth in eternity: the thoughts of his heart [Spoken of God after the manner of men, implying the counsel and will of God, mentioned before] from Generation to Generation. [Heb unto, or, in generation and generation.]

12. Right happy (Or, blessed) is the people, whose God is the LORD; [See Genesis 17. on verse 7.] the people which he hath chosen him for inheritance.

13. The LORD looketh out of heaven, and seeth all the children of men.

14. He seeth out of his strong habitation, upon all the inhabitants of the earth:

15. He remembereth all their hearts; [Of one as well as of another, every one his in particular. Compare Num. 16. 22. Zachary. 12. 1. Hebrews 12. 9. Others, He alone doth form their heart. See of this signification of the Hebrew word, Ezek. 4. on verse 3.] he observeth all their works.

16. A King is not preferred by a great host: [Heb. by the greatness, or, multitude of an host: so in the sequel, by the greatness, or, multitude of power] a champion is not rescued by great power.

17. The horse saileth of our coming: [Or, preferation or favour. See of the Hebrew word 2 Samuel 8. on ver. 6. faith, Heb. (i.) a horse, or, falsehood, i. e. it deceiveth his master, who by it conceived to obtain the victory, so to escape and save himself, but it failed him. By the Horse (as a special help, and instrument of war) we are to understand likewise all other means, as helping nothing at all, and being of no use and service without the blessing of God] and doth not deliver by his great strength.

18. Lo, the LORDs eye [Compare 1 Kings 8. on verse 29. and above Psalm 32. on verse 8.] is over those, that fear him, upon those that hope in his kindness:

19. To rescue their souls [i. e. their lives] from the death, [i. e. from deadly or mortal dangers.] and to keep them alive in the famine.

20. Our soul waiteth upon the LORD: he is our help and our shield.

21. For our heart doth rejoice in him, because that we trust in the Name of his holiness. [i. e. in his holy Name.]

22. Thy kindness, LORD, be over us: according as we hope on (or in) thee.

PSALM XXXIV.

David being wonderfully delivered out of a great danger, exhorteth all Believers to consider and praise together with him, the goodness of God to himself, and all his

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his, and to call and rely upon him in all troubles: teaching moreover, that the true means of happiness is, to fear the LORD, who governing all things, doth root out the wicked, and preserveth his.

(A Psalm of) David: when he had changed his behaviour [Or, carriage, deportment. Heb. properly, light, or, favour, in regard that a man is usually tried and judged what he is, or what is in him, by his outward carriage and behaviour. See this History 1 Sam. 21. 11. 12. 13.] before the face of Abimelech, [1 Sam. 21. he is called by his proper Name Achis, King of Gath, but Abimelech seemeth to have been a more general Name besides of the Philistine Kings. See thereof Gen. 21. 2.] who chased him away; [viz. by his Officers, who had brought David before him in that posture, and thought he would have caused him to be committed and put to death, which doubtless he would have performed likewise, if God had not notably hindered it, and helped David out of that flight. See 1 Sam. 21. 11. 12.] that he went away.

2. (Alef.) [Of this Alphabet, see the Annotation upon the title of Psalm 5.] I will praise [Heb. bleß] the LORD, at all times: his praise shall be in my mouth continually.

3. (Beth.) My soul shall glory himself in the LORD. The meek-minded [See Psalm 10. on ver. 17.] shall bear it, and rejoice.

4. (Gimel.) Make the LORD great with me, [Or, magnify the LORD with me] and let us exalt [highly praise, as Psalm 30. 1.] his Name together.

5. (Daleth.) I have sought the LORD, [Besought him and prayed to him for help] and he hath answered me, and rescued me out of all my fears. [See 1 Samuel 21. 22.]

6. (He Tau.) Thou [viz. the meek-minded above verse 3.] have looked upon him, [expected and looked for his help with the spiritual eyes of their faith] yet, run upon him like a water-bream: [forcing God, as it were, by the assault of their zeal, and powerful prayers. Compare Isaiah 2. 2. and 60. 5. Jerem. 31. 12. and 51. 44. Math. 11. 12. Luke 16. 16. Jam. 5. 16. Oth. and are cold, or, lightheaded, i. e. comforted, have received cause of rejoicing: in regard that the Hebrew word is taken by some in a twofold signification] and their faces were not made to blush.

7. (Zain.) This wretch cried, [David namely; who speaketh here of himself, as pointing on his own person, or introducing the faithful speaking of him] and the LORD heard: and he delivered him out of all his distresses.

8. (Cheth.) The Angel of the LORD, [i. e. the Angels, there being spoken of their leaguering or camping themselves. See Gen. 32. 1. 2. 1 Kings 6. 17.] compasseth himself round about those that fear him, and plucketh them out.

9. (Theth.) Taste and see that the LORD is good; [i. e. take notice and observe it in your hearts, and rejoice therein: or make trial of it, and you shall find it so. Compare Job 12. on verse 20. Proverbs 31. 18. and 1 Pet. 2. 23.] right happy is the man (that) trusteth in him.

10. (Iod.) Fear the LORD, ye his saints: [See Psalm 19. on verse 10.] for they that fear him have no lack.

11. (Caph.) The young Lions suffer poverty and hunger; being not able sometimes to get prey. See Job ch. 4. on ver. 11.] but they that seek the LORD, have no lack of any good.

12. (Lamed.) Come ye children, [You that hold me to be your spiritual Father, that is to say, Prophet and Teacher. See Jud. 17. on v. 10. Pro. 1. on v. 8.] hearken unto me: I will teach you the fear of the LORD.

13. (Mem.) Who is the man that desireth to live? [i. e. is there any, or if there be many, &c. he that, &c. See Deut. 50. on verse 5.] The answer unto these questions you have in the verses following] that loveth daies, [i. e. to live long, a long life, length of daies] for to see the good? [i. e. to enjoy prosperity. See Job 7. on verse 7.] These and such like promises must to be understood, that of crosses and afflictions not excluded, as the whole book of God, and especially this of the Psalms, yea this very Psalm it self, verse 10. sheweth.]

14. (Nun) Keep thy tongue from evil, and thy lips from speaking deceit. [The meaning is: Let him that would or means to enjoy the good and well afterward, do thus.]

15. (Samech.) Turn away from illeceful, and do the good; seek peace and pursue after it.

16. (Ajin) The eyes of the LORD are upon the righteous: [As above Psalm 33. verse 18.] and his ears to their cry.

17. (Pe.) The face of the LORD [Understand his angry face, as above Psalm 21. 10. see there] is against them that do evil; to destroy their remembrance from off the Earth.

18. (Tade) They cry, [The righteous namely, verse 16.] and the LORD heareth, and he rescueth them out of all their distresses.

19. (Keph.) The LORD is near the broken of heart; [Which, laying aside all high-mindedness, do humble themselves before the LORD with hearty grief and sorrow for their sins, and desire of grace. Compare Psalm 51. on verse 19. and 147. 3. Isaiah 42. 3. and 57. 15. and 61. 1. and 66. 2. Luke 4. 18. and 7. 38. Acts 2. 37.] and he preserveth the dismaid of spirit. [Or, the contrite, humble, &c.]

20. (Resch.) Many are the adversities of the righteous; [Or, the righteous hath many adversities: Hebrew, evils, i. e. he is subject to many miseries, crosses and troubles; many troubles do befall him, or he meets many a trouble here, &c.] but out of all those the LORD doth rescue him.

21. (Sebin.) He keepeth all his bones: not one of them is broken.

22. (Thau.) The malice shall put the wicked to death: and they that hate the righteous, shall be declared guilty. [The Hebrew word doth sometimes signify, to be held, or declared guilty. Otherwhiles, to be laid waste, both these significations, are for their affinities, being joined together, thus, shall be laid waste (or, made desolate) as guilty.]

23. The LORD redeemeth the soul of his servants: and all they that trust in him, shall not be declared guilty.

PSALM XXXV.

David prayeth very fervently to God, to take his cause in hand, and to fight for him against his Enemies, that he may have cause to praise and thank him for it: he describeth his enemies plotting, falsehood, insincerity, and desperate malice, desiring just vengeance to the honour of God, his own preservation, and the joy of all the godly.

(A Psalm of) David. Contend, LORD, with my Contenders: [Or, plead, debate, &c. i. e. take thou my cause in hand, and maintain my right against mine adversaries, manifesting thereby indeed, that it is not so much mine as thine own cause. See below Psalm 43. 1. and 74. 22. and 119. 154. Isaiah 49. 25. Jer. 50. 34. and 51. 26. &c.] fight with my Adversiffs.

2. Lay hold on the shield and target, and stand up in my help.

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3. *And bring forth* [Or, pull, draw, bring out] the spear, and shew up (the way) [Hebr. *segor*. Which some conceive to have been a warlike weapon] to encounter my persecutors [i. e. prevent them that persecute me] fully forth to meet them, and cut off their passage [i. e. to my soul, i. e. testify thus much by thy holy spirit within me. Compare Rom. 8. v. 16.] I on thy salvation. [Or, deliverance, preservation, i. e. thy favour and Preserver.]

4. Let them be confounded and put to shame that seek my soul. [i. e. that go about to take away my life. See 2 Sam. 4. on verse 8.] Let them be driven back, and blush, that devise evil against me. [Heb. *thi think* (or intend, purpose) my evil, i. e. how to distress, oppress and destroy me.]

5. Let them become as chaffe before the wind: and the Angel of the LORD drive them away.

6. Their way be dark and quite slippery, be Heb. darkness and slipperiness; that they may not be able to proceed, for to overtake me. Compare Jerem. 23. 12.] and the Angel of the LORD pursue them.

7. For without cause. [Heb. *in vain*, for nothing, i. e. without any ground or reason, and so in the sequel and below v. 19. and elsewhere. See Job 2. on v. 3.] have they hid before me the pit of their net, [i. e. wherewith they had laid their net, a similitude taken from fowlers or hunters men. The meaning is, They have laid plots to take away my life, and practised evil and cunning devices against me, which are often compared to nets. See above Psa. 9. 16. and 10. 9. and 25. 15. and 31. 7. 8. and 141. 10. &c.] without cause because they digged [a pit namely, out of Psa. 7. 16.] for my soul.

8. The destruction [The Hebrew word doth signify such a destruction, or desolation, as is accompanied with a great deal of noise, stir, uproar, and mighty commotion.] come (or seize) upon him, [that persecutes me, my persecutor, who he knoweth not of it, i. e. at unawares, when he least thinketh, and not at all expects it.] and his net, that he hath hid, catch him. [Let him fall into it, and destruction. i. e. So that thereby he be quite destroyed and consumed. Oth. when there is destruction, let him fall therein.]

9. So my soul shall rejoice in the LORD: she shall be glad in his salvation.

10. All my bones shall say: [i. e. I shall praise thee then, with all my inmost power, or with all the strength and ability of my body. Compare Psalm 51. on verse 10.] O LORD, who is like unto thee that rescuest the wretched from him, that is stronger than he: and the wretched and needy from his spoiler.

11. Prolent accusers [Heb. *accusers of violence*, or, insolence, i. e. such as go about to oppress with falsehood, and fall on with violence.] stand up; that which I know not, require they of me. [i. e. they lay to my charge things I am not conscious of.]

12. They require me evil for good, the spoiling of my soul. [i. e. they go about to bereave me of my life.]

13. As for me on the contrary, when they were sick, a sick (or) man my prayers; [i. e. I went mourning for them.] See Genes. 37. on ver. 34.] I afflicted my soul with fasting, and my prayer turned again into my bosom. [i. e. I did often in private, and by my self, repeat my prayer on their behalf, implying hereby, he wished them well very uprightly. Oth. let my prayers turn again into my bosom, or lips, i. e. let me obtain that which I prayed on their behalf.]

14. I went still as if it had been a friend, as if it had been a brother to me: [i. e. I carried and desired my self no otherwise, then if they had been of my nearest kindred. Otherwise, I went still to them, as 10. 19. &c. i. e. I did daily visit them.] I went bowed down in black;

[i. e. in black apparel, as those are wont, that mourn. See Psalm 38. 7. and 42. 10. and 43. 27. See likewise Job 5. 11.] as one that mourneth over (his) mother.

15. But when I halted, [i. e. when I went ill and crook with me, when I seemed ready to stumble and fall. See Psalm 38. 18. Jerem. 20. 10. compare Job 12. 5.] they were glad, and gathered together: they gathered to me, as fustian (ones) [i. e. in their feet, as some do take this, i. e. carrying themselves, as if they were lame, and halting for grief of my misfaller. See 2 Sam. 4. 4. and 9. 3. where these words are thus joined with the word *satins*, in *Neighbourly case*, or, understand, *strucken*, i. e. dejected, distressed in spirit, out of Isaiah 66. verse 6. the fence being the fame; or, as *strucken together with him*; being that with their outward gab and carriage (of halting and rendering of clothes) they would make him believe, that they were much troubled and afflicted for David's sufferings, though falsely and hypocritally. Otherwise these words may also be rendered in this manner. *Parties or Pillines*, (such as are notoriously known to have dejected strokes, or laces of public correction; i. e. the ballet and vile vice-ratality of the people, being set on for that purpose) gathered together against me, those whom I know not; and consequently had never wronged or offended.) they rent (or) the throat, i. e. they jeered and insulted over me, &c. ceased not. Both readings have a good sense, though that put in the Text, seems to agree most with the propriety of the Hebrew phrase; whereof the judicious Reader hath his liberty to judge.] and I apprehended nothing; [i. e. did not evil. I did not think they played the hypocrite and the fomenters, abusing me thus to my face, but verily believed, they did it sincerely, and with upright hearts.] they rent (their garments,) and did not hold their peace. [but comforted me, and wept and cried over me. Or, yet they were not silent: but behind my back they shewed sufficiently, how they meant it, as followeth.]

16. Among the hypocritically, scoffing table-companions [or, for companions, parasites, cracher-men, Hob. properly, *smokers*, (or, *seffers*) of the *cooks*, or, *cook-hobers*. Heb. *seffers* of the *cooks*, i. e. such as fill their tongues and conditions, for a piece of bread, or a good word; speaking and doing any thing, for to please and humour those that fill their panches; wherefore also the Hebrew word is taken sometimes for to signify further, a *jester*, *Player*. He will say, that when they are in such company of their own making, then they utter the utmost of their hearts-gall against me, wishing me all the evil they can, and vexing, that they fee me hold out so long yet; do they ensh with their teeth over me, [of the gnashing of the Teeth, see Job 16. on verse 9.]

17. LORD, how long wilt thou look on: bring back my soul from their depravations; my falling (one) [or, one] on me. [i. e. understand, my soul, as Psalm 22. 21. See the annotation there.] from the young lions.

18. So shall I praise thee in the great Congregation; among a mighty multitude of people, shall I praise thee.

19. Let them not rejoice over me, that are enemies to me for false cause; [Heb. *lies*, falsehood, falsity, i. e. wrongfully without any ground. As Psalm 38. 20. and 69. 5.] (or) wink with their eyes, [i. e. spiritually and scornfully glance upon me, as threatening and ready to tell me, you shall be taught anon, or met withal Sir, &c. compare Proverbs 6. verse 12. and 10. verse 10.] these that hate me without cause. [as above verse 7.]

20. For they speak not of peace, but they devise deceitful things [Heb. *words*, or, things of deceitfulness, or, wiles.] against the still (one) [or quiet one] in the land. [Heb. *still* (ones) of the land, or, earth: i. e. the peaceable, such as would fain live quietly, and serve God, without wishing, intending, or doing harm to any, as is the manner of the golly.]

21. And they open their mouth wide against me; they

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103. 14. H4. [i. e. So, so] now it goes well; thus we do love it; now we see our hearts desire, and that we do love it. Compare Psalm 22. on ver. 18. and see Job 59. on verse 18.] our O hath [seen it!]

22. LORD, thou hast seen it; is he not silent, Lord be not for from me.

23. Arise and rouse up to my right: [To do me right against mine enemies and persecutors;] until thou punishest that, thou art like one that sleepeth. [my God and LORD, to my contrarious.]

24. Do me right, according to thy righteousness; [Which requirerh that thou take my rightful cause in hand,] O LORD my God; and let them not rejoice over me.

25. Let them not say in their heart: Heed our soul! [As if they should say, Now cease and triumph O our souls for we see our hearts desire upon him. See above, ver. 21.] let them not say, We have swallowed him up! ver. 21. Let them be ashamed and blush together, that rejoice in my evil: let them be clothed with shame and reproach. [See Job 8. on ver. 22.] that magnifie themselves against me. [that seek to raise themselves upon my oppression and ruin; so that they carry themselves so stout and spiteful against me, having and daring me in words and in deeds. See this manner of speaking, Jer. 48. 26. 42. Ezek. 35. 13. Obad. 12. and Psalm 38. 17. and 55. 13. and further, Job 19. 5. together with the Annot.]

27. Let them sing cheerfully and be glad, that delight in my righteous cause; [i. e. that are heartily affected to the same, praying for an heptic illness for which they thank and magnifie God.] and let them continually say; the LORD be magnified; that delighteth in the peace of his servant. [i. e. In the deliverance and welfare of David, that is his servant. See Gen. 37. on verse 14.]

28. So shall my tongue recite thy righteousness, (and) thy praise all the day. (long.)

P S A L M XXXVI.

David being much troubled at the abominable impiety of the wicked, doth so much the more admire the boundless wisdom, justice and kindness of the LORD, who keepeth all creatures in good order, in the midst of such a confusion, doth manifest himself a most Gracious Saviour of his Church, for whose (as also his own) preservation, David petitions God, and setteth the fall of the wicked.

(A Psalm) of David the servant of the LORD: for the chief song-matter. [See Psalm 4. on ver. 1.]

2. The transgression of the wicked speaketh in the inmost of my heart: There is no fear of God before his eyes. [i. e. when I do consider and weigh the evil and careless condition and practice of the wicked;] then I am constrained, as surely to believe, that there is no fear nor dread of God in their hearts, as if they the wicked, did declare and avouch it in plain terms, and express words themselves. So evident and palpable is the wickedness of their works, which doth distract and afflict me in the inward of my heart.]

3. For he flatters himself in his eyes; when his iniquity is found (which) is to be hated: [Or, until his iniquity be found, (which) is to be hated, or, hateful: that is, he his malice never to manifest and palpable, that it grows even hateful to every one, nevertheless, he pleases and footheth himself in the evil, and goes on still without remorse. Oth. When he fulfilleth or compasseth his iniquity, (that is, his evil purpose) which he ought to hate, i. e. when he goes according to his mind, then he conceives, that his practice is good, although he ought to abhorre it.]

4. The words of his mouth are wrong and deceit;

[i. e. unprofitable, hurtful, and deceivable, or, sending to vex, abuse and deceive the golly.] he leaves off to no end; and to do well: [or, He ceaseth to understand for well doing. The meaning is, He will be instructed by none, to any amendment of his life; He is desperately obdurate and past feeling.]

5. He deceiveth wrong upon his couch: he sets himself in a way that is not good: the evil he doth not refuse.

6. O LORD, thy kindness reacheth into the very Heavens: thy truth even to the uppermost clouds. [Against all the raging and raging of the wicked, together with the hearts-grief bred in him, the Prophet doth comfort and cheer up himself with the confirmation of Gods incomprehensible, unsearchable and steadfast goodness, faithfulness and righteousness, which he doth then in the governing, as of all things in general, so especially of his people, whom he notwithstanding the comite of the wicked, abundantly favoureth and assurh them of their enemies just and final destruction.]

7. Thy righteousness is as the mountains of God; [That is, the great and highest of all. See of this manner of speaking, Gen. 1. 12. on v. 10. The fence is, that Gods justice and righteousness, doth manifest it self round about all the world over, steadfast and unmoveable year oft times far above the reach of our apprehension. See on ver. 11.] thy judgements are a great Abyss: [i. e. thy Council and government, or manner of proceeding both in general with all the creatures and especially in regard of the Elect and Reprobate, is past all searching into. See Rom. 11. 33.] LORD, thou preservest men and beasts. [Heb. *man and beast*. See Matt. 5. 45. 1 Tim. 4. 10. and Job 39. 1. and Psal. 147. 9.]

8. How precious is thy kindness, O God! for which the children of men take refuge under the shadow of thy wings. [See Ruth 2. on v. 12. and compare with this place, Job 36. 11. together with the Annot.]

9. They grow drunken of the sweetness of thine house; [Understand here the spiritual meat and drink of the soul. See Isa. 56. 6 and 65. 13. and 66. 11. and Compare Psalm 63. 6. and 65. 5. Jerem. 21. 14 and 31. 14. together with the Canticles of Solomon.] and thou givest them to drink (out) of the brook of thy pleasures.

10. For with thee is the fountain of life: [i. e. A living and ever-springing fountain, whereby the soul doth live spiritually, is abundantly refreshed, revived and entertained compare John 4. 14. and 7. 38. 39. and Jerem. 2. 13. and 17. 13.] in thy light do we see the light.

[When thou art pleased to enlighten us by thy holy spirit, and shewest us thy fatherly countenance in the Messiah, then do we get the right understanding of thy words of grace, and enjoy a most lively comfort, and gladness of heart. Compare Job 29. 3. Psal. 4. 6. 7. and 27. 1. with the Annot. H4. 9. 2. 5. Ann. 1. 17. and for as much as this withal concerns the glory of the life everlasting. Psal. 16. on v. 11. and 17. 15. Item 2. ch. 14. v. 6. 7. Col. 1. 12. Rev. 21. ver. 11. 23. and chap. 22. 5.]

11. Stretch out [Or, continue, prolong, pursue, Comp. Jer. 31. on ver. 3.] thy kindness over those that know thee, and thy righteousness [which requirerh, that thou keep thy promises, protect the upright of heart, punish their enemies, and consequently maintain every thing in good order and disposition, any stir and rage of the wicked notwithstanding] over the upright of heart.

12. The foot of the proud [Heb. of Pride, i. e. Of the proud ones: (See Job 3. 5. on ver. 12.) that seek to tread me under foot, or to let their foot upon my neck.] come not over me: and the hand of the wicked make me not to wander. [Or, swerve about.) or, chafe me not away.]

13. There the workers of iniquity are fallen; [viz. even where now they fought and thought to overthrow the golly. Or, then, compare above, Psalm 14. 5. and the Annot. there.] they are shrut down, and cannot rise up again.

Compare Psa. 131. 1. and Isa. 63. 7.]

1. O LORD, punish me not [Compare Psa. 6.] in thy great wrath, [or indignation] and chasten me not in thy fierceness.

2. For thine arrows are descended into me, and thine hand is come down upon me. [By the arrows and the hand of God, he understands his heavy sickness. See Psal. 32. on v. 23. and Job 6. on v. 4. Of these he saith they have to hit and seized him, that they did pierce and penetrate deep into him.]

3. There is nothing whole in my flesh, because of thy wrathfulness: there is no peace in my bones, because of my sin. [i.e. there is no rest, no intermission of pain in all my body. Compare Psa. 51. on v. 10. and 35. on v. 10.]

4. For mine iniquities go over mine head. [Like waves and billows, going over and covering a mans head: as Psa. 42. 8. Thus the Prophet exaggerates his sins, together with the punishments thereof. Compare Psa. 40. 13:] as a heavy burden, they are grown too heavy for me.

5. My matter boyles do stink, they are rotten, because of my folly. [Or inconsiderateness, unadvisedness, providence, whereby he understands his sins and infirmities. Compare v. 4. and Psa. 96. 6.]

6. I am grown crooked, [Or misshapen, deformed] I am bowed down out of measure: I go in black all the day. [See Psa. 35. on v. 14. this may be understood both of outward mourning-tokens in apparel, and the inward sorrow of the heart, or black, in regard of the disfigurements of his body, by reason of his sickness.]

7. For my entrails are full of distillable [plagues.] [Oth. burning, as if they were scorched, and thereby stunk and withered] and there is nothing whole in my flesh.

8. I am weakened and out of measure bruised: I roar [Cry mightily like a Lyon] because of the stir of my heart. [Or roaring, i.e. even as a Lyon or the Sea roars, (as also the Hebrew word is taken, Isa. 5. 30.) is to my heart very disquiet and boisterous within me Oth. the sighing of my, &c.]

9. O LORD, before thee, is all my desire: and my sighing is not hid before thee.

10. My heart turns quite about: [Or beats] my power hath forsaken me [Compare Psa. 40. 13.] and the light of mine eyes, yea they themselves are not with me. [The meanness, that his sight was so spoiled, that it was with him, as if in a manner, he had no eyes at all. Or understand by they themselves: the faculty and the light of his eyes.]

11. My Lovers and my Friends stand from over against my plagues, [i.e. they keep themselves aloof off, looking upon my misery at distance, as afar off, which makes some to conceive that it was the pestilence, or some other vile or infectious disease] and my near kindred stand afar off.

12. And they that seek my soul, [i.e. that would sin have me dead. See Exod. 4. on v. 19. and 2 Sam. 4. on v. 8. Here he means to say. Besides all that mine adversaries do not give or procure me: friends forsake and Enemies pursue me.] lay [i.e. snare], and they that seek my evils, speak destructions: [or all manner of vexation, malice, mischief, wretchedness] and they device plots all the day.

13. I on the contrary am as a deaf [one] I hear not and as a dumb [one] [that] openeth not his mouth.

14. Tea I am as a man that heareth not, and in whose mouth there are no gin-sayings. [Or replies & as if we were guilty altogether, and had nothing at all to plead for my self.]

15. For in thee LORD do I hope: thou wilt hear O LORD my God.

16. For I said, [viz. by my self, that is, I thought,

or I said, viz. in my prayer unto thee] let them not rejoice over me [I pray] if my foot should waver, then would they magnify themselves against me. [As Psa. 35. 26. See the annot. there.]

17. For I am ready to halt: [Seeing it is thus with me, that in all humane appearance I must even faint under this burden, if it continue any longer upon me; it is so much the more needful, that thou help me now, not to give any cause of rejoicing to mine Enemies. Compare Psa. 35. v. 15. and Job 12. 5. with the annot.] and my pain is ever before me.

18. For I make known unto [thee] mine iniquity: I am grievous because of my sin.

19. But mine enemies are living, grow mighty: [Or grow still living, mighty, his meaning is, the whites that I am encumbered with grief and pain, they live in prosperity and pleasure, unmolested, growing fat, big and strong, as David elsewhere often complaineth] and they that hate me for false causes, grow great [or multiplied.]

20. And they that requite evil for good, stand against me. [Like Satans, which name the Devil hath from the Hebrew word here used. Compare 2 Sam. 19. on v. 22. and see Job 1. v. 6.] because I turfed good.

21. For sake me not, O LORD my God be not far from me.

22. Make hast to my help: LORD my situation.

P S A L M XXXIX.

David being resolved not to trespass in deed or word about the prosperity of the wicked, or his own misery thereof, he confesseth that nevertheless he was fallen in buniate frailty, yet being better advised, and repining with himself the vanity of man and of his life, he puts his hope in God, whom he prays for the forgiveness of his sins, and favour in his pilgrimage and suffering.

1. Psalm of David, for the chief Song-master, [See Psalm 4. on vers. 1.] for Jeduthun [of whom See 2 Chron. 16. 41, 42. and 25. 1, 3.]

2. I said: I will keep my voice, [i.e. I shall give diligent and strict heed to my carriage. See 1 Kings 2. on v. 4.] that I sin not with my tongue: I will keep my mouth with a bridle: [or muzzle, barnacle, a snaffle taken from such beasts, whose mouths use to be muzzled or shut up, to keep them from biting or eating. The Hebrew word comes from a word which is used of muzzling, or binding up the mouths of oxen, Deut. 25. 4.]

3. David meaning hereby, that he was resolved absolutely to refrain himself, not to murmur or grumble against God through impatience, nor to speak ought that was unbecoming of his Enemies; so long as it should please God, to let them live in wait thus against him, and to enjoy to much prosperity every where before his eyes] the whilst the wicked is over against me yet.

4. I was struck dumb [through] silence, I was still [or held my peace] of the good, [i.e. there where I had good grounds and reasons to make known the righteousness of my cause] but my pain grew heavy. [Discomposed, troubled, i.e. I grew but more disquieted and restless.]

5. My heart grew hot in my innow, a fire kindled in my meditation. [When I called to mind the great wrong and violence that was done unto me] [then] I spake I with my tongue. [then I brake out through humane frailty, and could not refrain, for all I had so resolutely purposed to the contrary, v. 2.]

6. LORD make my end known unto me, [This some do understand, as if David [like Job] tired out with sufferings, had wished and desired to die. Others think, that by his prayer and the following meditation, he subdued his humane frailty, and quieted his murmuring, and

and which is the measure of my days, [how long, or how little time I have to live yet on Earth] that I may know how [sitting] I am. [Heb. properly, as if one should say, how long my life may be, and what is yet behind to turn it up.]

7. Behold thou hast set my days a hand breadth, [Heb. hand-breadth] and my life-time is as nothing before thee, sure every man [how] fall [occure] be standeth [although he flourish never so much in the height of honour, prosperity, ability and means. Compare Jam. 4. 14. and above Psa. 30. 7. 8.] is meer vanity. [Heb. all, or above vanity, i.e. nothing but vanity.] Selt. [See Psa. 3. on v. 3.]

8. Sure man [homo] maketh [Heb. the man [vir] or every one, as elsewhere frequently] [as] in an Image [or resemblance, show, i.e. he seemeth to be somewhat, and indeed is nothing, like a picture, portrait, figure or shadow, or a shew and Image representing it self in a dream] [sure they bestir themselves vainly, one gathereth together [viz. many goods. Compare Eccles. 2. 18, 19.] and one knowes not, who shall take it to him.]

9. And now, what do I wait upon, O LORD? my hope is the same on me.

10. Deliver me from all my trespasses, and put me not to a reproach of the Fool. [Hereby some do understand Absalom, who persecuted his good father, out of a meer foolish youthful itching humour to rule and reign, as likewise they apply the next verse, and the beginning of this Psalm to somei his cousins; unto which he behaved himself, as if he had been dumb.]

11. I am struck dumb, I shall not open my mouth: for thou hast done it. [Compare 2 Sam. 12. v. 10, 11, 12. and 16. 10.]

12. Take thy plague away from upon me: I have faintlye the combating of thine hand. [For warring and fighting thus against me with thy sharp correcting hand.]

13. When thou chastenest any with punishments for iniquity, thou makest his pleasure not to melt like a mist; [Whatever is pleasant, fair, goodly and desirable in him, thou makest it to perish suddenly, even as a mothe is soon, yea with the least touch quite cullid and squeezed to nothing. Compare Job 4. 19. and 13. 26. Isa. 50. 9. and 51. 8. Hof. 5. 12.] [sure every man is vanity, Selt.]

14. Hear LORD my prayer, and take my cry at ears; be not silent to my tears [Or be not deaf, do not carry thy self as if thou werest deaf to all my cry and complaint which I do pour out with tears before thee] for I am a stranger with thee; [and consequently stand in need of the countenance, conduct and assistance, until I do arrive into the heavenly Canaan, where the true home and freedom of the faithful is. See Heb. 11. 13, 14, 15, 16. Phil. 3. 20.] [a sojourner like all my fathers. [i.e. fore-fathers, progenitors.]

15. Turn thee away from me, that I may refresh my self, ere I be gone, and be no [more.] [viz. in this life on Earth. See Job 3. on v. 16. the fence is. Cease or forbear to chaffie me thus, that I faint not altogether, but may fetch some breath yet, to wait for my dying-day, through thy grace, in rest and quietness. Compare Psa. 27. 13.]

P S A L M XL.

David doth prophesie here under his type of our Saviour Christ his bitter and patient suffering, fervent prayer, and wonderfull deliverance: moreover of the putting down of the offerings and sacrifices of the old Testament, by the only offering of Christ, and of the preach-

ing of the Gospel in the Church of the Jewes and Gentiles, together with the confusion and destruction of all Enemies, and the rejoicing of all the faithful that love his salvation, and magnifie God for it.

David's Psalm for the chief song-master. [See Psa. 4. on v. 1.]

1. I have waited long for the LORD; [Heb. waiting waited] and he hath inclined himself to mee, [or inclined [the ear] to me, as Psa. 17. 6.] and heard my cry, or roaring.

2. And he hath fetcht me up out of a rearing pit, [Heb. pit of distressfulness, where the waters swelling and bubbling up still, make a continual boisterous noise. He doth hereby imply, that his perils and dangers were so great and many, that there was no humane recovery or getting out thence] out of the muddy mire, [Heb. out of the mire of mud. Compare Psa. 69. 3. and 38. 6. 10. Item Job 30. on v. 19.] and hath put my feet upon a rock, he hath made my goings firm.

3. And he hath given a new song [See Psa. 33. on v. 3.] into my mouth, a praise-song to our God: [he hath taught me a new song himself as it were, and stirred me up unto it by his spirit. Compare Exod. 4. on v. 15. and Deut. 18. on v. 18. Item Psa. 51. 17.] many shall see it all and fear, and trust in the LORD.

4. Right happy is the man that puts the LORD for his confidence, [So that he trust and repose on him alone] and looketh not about after the proud, and they that turn away to lies, [i.e. to false, idolatrous, vain, deceitful help, comfort and assurance.]

5. Then O LORD my God hath made thy wonders, and thy thoughts on us [Understand thoughts of peace, as Jer. 29. 11. i.e. thy counsel and purpose of doing good unto us] many, [or great. The meaning is, thou hast revealed these waies and counsells of thine by many wonderful mercies and benefits] one can not re-bergeth them in order with thee; [if I shall declare and utter them, they are more manifold [Heb. stronger, viz. in Number and so v. 13.] then that I should be able to relate them.]

6. Thou hast [These are the words of our Saviour Christ, whom David by a propheticall Spirit thus introduceth, speaking unto his Father. See Heb. 10. 5, 6, 7.] had no pleasure in sacrifice and meat offering; [so namely as to receive satisfaction through those offerings, and for their sakes to be reconciled to sinful man] for that was impossible, Heb. 10. 4.] thou hast loved [or pierced] me in the ears showings, [i.e. engaged me to thy service, to take the office of mediation upon me, and to redeem thy people from sin] whereunto thou hast prepared me a body, to offer the same for the sins of the people [as the Apostle doth declare this with the words of the Greek Translation, Heb. 10. 5, 10.] The manner of speaking is borrowed from the practise among the Jewes, according to the Law of God, about engaging of their servants. See Exod. 21. 6. Deut 15. 17.] burnt-offering nor sin-offering hast thou not required of me.

7. Then I said, Behold I come, [Oe am come, with these and the following words our Saviour Christ declareth his willing obedience, to accept of, undergo and execute the Mediatorship, by God imposed upon him. See Heb. 10. 10.] in the roll of the book [there] is written of me [of the word roll. See Ezek. 6. on v. 2. Jer. 36. on v. 2. And understand hereby the bookes of Moses, wherein there are divers most excellent prophetes to be found of Christ: the first whereof was made in Paradise, Gen. 3. 15. and others to the Patriarks, as also the Sacrament and all the offerings and Sacrifices were so many types of Christ to come. See Luke 24. 27. Heb. 8. 5, 6. and 9. 8, 9. and 10. 1, &c.]

8. I take pleasure O my God, to do thy well-pleasing, [i.e. that which is well-pleasing and acceptable unto thee, See

See Prov. 10. on verse 32. and Psalm 143. 10.] and thy law is in the midst of my bowels. i. e. I consider them in my heart, and am most fervently disposed to accept of the same. Compare Psalm 37. 31. and below ver. 11.]

10. I declare, [Or, evangelize, or have evangelized, i. e. brought good tidings of, and so in the sequel] the righteousness [see Rom. 3. 21. 22.] in the great congregation; [compare Psalm 22. on ver. 23.] *Dehald, my lips I refrain not*: L O R D, thou knowest it.

11. I do not cover thy righteousness in the midst of of my heart; I utter thy truth and thy salvation; I do not conceal thy beautifulefs; and thy faithfulefs in the great congregation.

12. Thou O L O R D, shalt not withhold thy mercies from me; let thy lovingkindness and thy faithfulness continually guard me.

13. For evils, [Troubles, miseries, and so verse 16.] even without number, have encompassed me; mine iniquities have taken hold on me; [It is thus unaccounted of, that David speaketh thus of himself, and not of the LORD Christ, who is the immaculate Lamb of God, and hath been without sinne; though otherwise he took on sinnes upon him, as suretie to satisfy for them, 2. Cor. 5. 21. and to bear the punishment due to them, 2. Cor. 5. 21. and 10. 11. as the word iniquities may likewise be taken for punishments of iniquities. See Psalm 31. on verse 11. so is likewise the foregoing word evil, taken for the evil of punishment; it is as if for suffering miseries:] *What I was not able to see*; [Or, And I could not overlook them. viz. By reason of the multitude] they are more manifold then the hairs of my head, and my heart hath forsaken me. [Compare Psal. 38. 11.]

14. Be pleased L O R D, [Compare the verses following, with Psalm 70.] To deliver me; LORD, make haste to my help.

15. Let them be ashamed together and blush, [that seek my soul] to destroy the same. [See 2. Sam. 4. on verse 8.] Let them be driven backwards, and be confounded, that delight in my evil. [Above verse 13.]

16. Let them be laid waste, [Or be dismayed.] for recompense of their shame, [viz. that which they sought to bring upon me. Or, for the flames sake; or, because of the shamefulness they would find fallen upon me. Or, tho the end that they may be shamed. See of the Hebrew word, here rendered recompense, Psalm 119. on verse 12.] *these that say of me, Ha ha!* [as above Psalm 35. 21. 25.]

17. Let all them that seek thee, rejoice and be glad; let the lovers of thy salvation say continually, The LORD be magnified. [As Psal. 35. ver. 25.]

18. I am indeed wretched and needy (but) the LORD minde me: [To help me in due and fit time. See Gen. 8. on verse 1.] Thou art my help and my deliverer; O my God, delay not. [Hebr. be not behind.]

PSALM XLI.

David being fallen into a heave sickness, or some other great strait, he describeth the blessing here which they are to obtain at Gods hands, that carry themselves piouly and compassionately towards the afflicted. He prayeth to God for favour, and complaineth very feelingly of the bitterness of his false friends; especially of the unfaithfulness of a special one, that was a type of the traitour Judas; yet assurth himself of Gods favour, and doth earnestly praye him.

A Psalm of David, for the chief song-master. [See Psalm 4. on ver. 1.]

2. Right happy is he, that carrieth himself discreetly towards a miserable one: [The Hebrew word Dal doth signifie one that is thin, meagre, exhausted of abilities, whether of the body, that is a sick one; or, of goods and

means, i. e. a poore one (See Job 5. on verse 15.)] Here it seems, that it doth signifie a sick body. For David having been sick, or, (as some conceive) being yet not fully recovered, and having found I w it had, shered him, when good people came with an upright and gently compassion to visite and comfort him faithfulely; and on the contrary, what a grief it was to him, that the hypocrites visited him with a false heart, had most lately censured and spoken of him behind his back, and still did; He in and by this Psalm thought good holly to thank and commend the godly ones, and to sheme and confound his false friends, and covered the evils. [I. e. in the time of trouble and adversity.]

3. The LORD shall preserve him, and shall keep him alive, [Or, revive, heal him, make him whole. The Hebrew word (which properly signifies to quicken, or make alive) being likewise to taken thus] he shall be made happy on earth: [Compare 1 Tim. 4. 8. ver. 8. or be held, esteemed, or praised] *grace him not ever neither, [or, then shall (er with) not grace him ever. David addresseth his speed to God here.]* Into the desire of his enemies. [Hebr. into the sort; that is, into desire, pleasure, will. See Psal. 27. on ver. 12.]

4. The LORD shall deliver him upon the sick-bed; [Or, let or couch of] *sinners, weaknes, feebleness* [or, sickness] *then dost change all his couch.* [Or, hath changed. i. e. Thou O God, shalt as surely turn his sickness to the best, as if I saw it already performed] spoken in a propheticall manner. *Or, thou wilt, or, altho all his couch. i. e. then shalt all humane help unto him, that useth to be bedeviled upon sick persons.]*

5. I said; [viz. in my sickness. or, I say] O LORD, be gracious unto me: *heal my soul, for I have sinned against thee.*

6. Mine enemies speak evil of me, [This and what follows is taken by some, as if David went on relating, what he had complained and said further of his adversities, before God, during his sickness, and accordingly, they read it thus; Mine enemies] *spoke, &c. and subtly in the next two verses.]* [saying] *When shall he die, and his Name perish.*

7. And if (any of them) come to see me, [i. e. to visite me, to see how I do, how it fares with me] he shall say falsehood, [he maketh shew, as if he meant it very cordially with me, but indeed wisheth me all the harm he can think of, and uttereth it freely, when heis gone from me and is among his companions] *his heart gathereth wrong to himselfe*; [Or, iniquity, naughtyness, vexation malice] *(if) he goeth forth, he shall catch of it.* [Or, (when) he goeth out, he speaketh of it abroad.]

8. All my haters muter together against me, [They talk together in private, within their mouth as it were, that the found is leave heard to come forth: thus the same word is used. 2. Sam. 12. 19.] *they device against me that which is evil,* [Other, they device evil over me (that is) against me] [saying].

9. A piece of Belial cleaves into him: [Or, molest, troubleth him; as if they should say, sure he hath committed some Belials-wick, some mischief and villany or other, therefore now is this Belials-plague (whereof some understand this) upon him; this now will rid him away once: even as Jobs friends condemned him for a wicked man, because of his strange sufferings. Of the word Belial, See Deut. 13. on ver. 13. and compare 2. Sam. 22. 5.] *and he that lies down, shall not rise up again.* [Hebr. not adde, or go on to rise.]

10. Yea, the man of my peace, [My Ally, confederate, with whom I lived in peace. Compare 2. Sam. 8. ver. 10. Jer. 20. on v. 10. it. Psal. 55. on ver. 21. in whom I trusted, that ate my bread, [was daily entertained at my table, with whom I lived in a very familiar manner] *hath greatly exalted (or magnified; made great) his beds against*

against me. [A familiarity taken from those beasts that use to kick backward with their heels and hurt them that come near them; the fence is. This same false friend of mine, hath lifted up himself against me in a most foolish, brutish, faithles and unthankfull manner, to throw me under foot, either by craft or by force. Compare Deut. 23. 17. These words are likewise referred and applied to the traitor Judas and our Saviour (whose type David was) Job 13. 18. as divers other things throughout this Psalm, are pointing at Christ.]

11. But thou, O LORD, be gracious unto me, and lift me up: and I will requite it them. [As being their Lord and Sovereign, appointed to punish the evil and to protect the good, I shall deal with them according to mine office and their desert. For altho that thou dost justly chastise me, yet they can show neither right nor reason, to deal thus unfaithfully and fallly with me their gracious Lord and Master.]

12. Hercly I know (Or have I observed,) that thou delightest in me: that mine enemies shall not shout over me. [That thou delivering me, dost thereby deprive mine enemy of the cause, to flourish and triumph over my ruins, which he now seeks and wishes for.]

13. For, as concerning me, thou maintainest, or, hast maintained, unrepent, supported] me in my uprightnes; and thou puttest (or halt put) me before thy face for ever. [To have me always as in thine eyes, under thine inspection and fatherly care, and to preserve me graciously, that here I may feele thee as Kings, and hereafter behold thy glory for ever.]

14. Praise[d] [Heb. blessed] be the LORD, the God of Israel, from eternitie, and in eternitie, Amen. [of this word, see Num. 5. on verse 22.] yet Amen. [This repetition of the word Amen, doth here signifie a strong confidence and hearty zeal of the Prophet, serving to excite the like in the heart of all the golly.]

PSALM XLII.

The Prophet doth bitterly bemoan his being deprived of the comfort of the publick worship of God, during his exiles, and the blasphemies of his enemies, which caused his Spirit to be overwhelmed: *Ne crederetis, sed rosetis his soul up again, into a firm hope and confidence in the grace of God.*

AN Instruction: See Psalm 32. on ver. 1.] For the chief song-master [see Psalm 4. on ver. 1.] This we must understand, that the Prophet having made this Psalm whilst he was banished and flying before Saul (as most conceive) he delivered the same afterwards, when he came to be King, and the Ark was brought to Zion, to be solemnly sung in the house of God. [Among the children of Korah] i. e. the posterity of Korah, whose insurrection and destruction is described, Num. 16. This Korah was a grandchild of Kehath the son of Levi: but who was this chief song-master, or chief musician to the house of God in Davids time, thereof see 1 Chron. 16. ver. 33. Note, this silt verse is read by some; An instruction of the children of Korah, for the chief song-masters, and to some of the Psalms following.]

2. Like as a Hart [Or, Hindle in regard of the verb adjoined in the Hebrew is of the feminine gender, although the Hebrews have a peculiar word otherwise, that signifies an Hindle] crieth after the water streams: [The Hebrew verb here used, is found only in this place, and Joel 1. 20. where it is ascribed to the beasts of the field in general, to express the roaring, braying, howling, neighing, crying which every beast in his species makes after his kind, when they are greatly athirst, and long for water, however the thirst be caused, whether by want or scarcity

of water in general, or by drying up of rivers, or by excessive heat, after their being hunted, and as David in his wandering exile was hunted indeed like a wild beast by Saul, wherein yet nothing so much grieved him, as his being deprived of the publique pure worship of God, as is further declared in the sequel] *Jo my soul crieth unto thee O God.*

3. My soul thirsteth after God, [i. e. longeth extremely. Compare Psalm 63. 2. Isa. 55. 1. John 7. 37. Rev. 22. 17.] after the living God: *When shall I come, [into the house of the LORD, where the publick worship of God is celebrated, and the Ark of the Covenant is, where God dwelleth, 2. Sam. 6. 2.] and appear before the face of God?*

4. My tears are to me for food, [Hebr. bread. i. e. I feed and fill my self with tears, as if they were my only food and sustenance. Compare Psalm 60. 6.] *day and night; because they say unto me all the day, where is thy God?* [i. e. where is now the help of thy God, in whom thou hast trusted, fo below ver. 11. &c.]

5. I remember it, and pour out my soul within me; [Or, with by my self, in private. i. e. I do even faint and decay with it, my strength faileth me, my heart melteth away, and is ready to break with grief and vexation. Compare Job 30. 16. Lam. 2. 12. otherwise by the pouring out of the heart, is also understood the uttering forth of a mans thoughts or mind, and desires by prayer, as 1. Sam. 1. 5. Psalm 62. 9.] *because I was wont to go among the company, (and) to tread [Or, decently, stately, softly to tread (or pace) The Hebr. word, is only found here, and Isa. 38. 15. signifying (according to most opinions) that some which here is expressed. Other, walk on cheerfully] with them to the house of God, with a voice of Hymne, (or joyfull song) and praise (among) the feast-keeping multitude.*

6. Why dost thou bow thee down, O my soul, [Or, art thou bowed down. Here David describeth his spiritual inward combat, which he had in this crofs of his] *and art unquiet within me? hope in God, for I shall yet praise him, for the salvations of his face.* [i. e. which shall proceed from his gracious presence, which he shall see me yet according to his word. Or it may be read thus, I shall yet praise him: his face (that is, his gracious presence) is an assured, or manifest] *intention.*

7. O my God, my soul boweth down within me; therefore I remember thee, out of the Land of Jordan and Hermonian, [i. e. the hills of Hermon, or the Hermonites, i. e. those that live on those hills or on that mountain, See of Hermon, Deut. 3. 8.] out of the little hill. [Oth. out of Mount Mizraim, holding it to be the proper name of a certain Mountain. Some are of opinion, that David hath an eye here to the three borders or frontiers of Canaan, implying that whithersoever he were or should be chased, yet he did and would mind God still, and take his refuge to him, whether it were to the East of Canaan, where the Jordan is; or to the North, where the Mountains of Libanus and Hermon are; or to the South, where Judah is enclosed with less hills: then the North. Nevertheless this may be a ground also of his dismayfulness, that he, instead of partaking with publick solemnities of Gods worship, (as formerly he was wont to do) must wander about from place to place, in the uttermost borders of Israel, which makes him to render the words thus; *because, or forasmuch as I remember thee.*]

8. The Abyss calls to the Abyss, [Or: Abyss on Abyss calls, i. e. one abyss (bottomless depth) comes upon the other: one danger is no sooner past, but another comes in place. The Prophet implith thereby, that God doth or did send him to many afflictions, that he is like one in a tempestuous weather at Sea, where by reason of the swelling and raging waves, there is no other appearance, but that every billow will throw and plunge

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plunge me into the bottomless element. Compare Psa. 107. v. 24, 25, 26. &c.] by the boisterousness. [Heb. properly voice, but the Hebrew word is used of all manner of noises.] of thy water-puffs: [Understand the gushing flowers, which being driven and agitated by the wind, do make such a boisterous noise, as swift running waters, which by flutes or channels push down from the top to the bottom with great violence.] all thy waves and gulls are raised over me.

9. (How) the LORD shall command his kindness by days, [as if he said; this alone is that which maintains me still day and night without which I were but a lost man. See of this kind of speaking, Lev. 21. on v. 1. and compare Psa. 44. 3.] and by night his song shall be with me, [i. e. the song of him that gives me always cause to thank him, and to pray to him. Compare Job 35. 10. and Psa. 30. 29.] the prayer to the God of my life. [i. e. who doth wonderfully keep me alive, and preserve him in all dangers.]

10. I will say to God, my rock, [I will take the freedom with my God, who is my rock (i. e. my refuge and protection) that I make known my care unto him in this fort.] why dost thou forget me? [By the preceding words of faith, it is apparent enough, that there are not words of unbelief, but import thus much. Since I believe that thou art my strength, why shouldst thou forget me, i. e. delay thy help, as if thou hadst forgotten me. Compare Psa. 43. 2. and Gen. 8. 1.] wherefore go I in black [See above Psa. 35. on v. 14.] by reason of the Enemies oppression?

11. With a deers stab in my bones do mine adversaries scorne. [Or with a sword, murdering (i. e. Heb. murdering, and consequently a sword, or any such like murdering weapon, or instrument. His meaning is, that it is as grievous unto him, as if they ran him through with a sword, or stabbed him at the heart, for thus are the bones oft taken for the body, the inward parts, the vigour, strength, ability and health of man. See Job 7. on v. 15. and Psa. 35. on v. 10.] when they say unto me all the day, where is thy God.

12. Why dost thou forget me? O my soul, and why art thou negligent within me? Hope in God, for I shall praise him: he is the manifold salvation of my face, and my God. [Heb. salvations or deliverances, above v. 6. is said; that his salvation, his deliverance or preservation came or proceeded from the face of God, or consisted in his loving countenance: here now the Prophet says, that God is the salvation of his (the prophets) face, i. e. that which he hath and doth fix his eyes upon, or which is daily presented to his eyes. It seems he means to say, that God doth so constantly deliver save, and preserve him, that he doth plainly see it before his eyes and hath it palpably demonstrated before him, without that he might have often perished.]

PSALM XLIII.

David prayeth to be righted against his fierce and crafty Enemies, maketh his complaint to God of his distress, entreatheth for a gracious performance of his promises; and encourageth his drooping soul with faith and confidence.

Domine, right, O God, and debate my controversy: [See Psa. 35. on v. 1.] deliver me from the unkind people, from the man of deceit and of wrong, [i. e. from him that persecutes and seeks to surprize me cunningly and wrongfully, or perforce, such as were Saul and his Counsellours, Absalom and Achitophel, &c. Comp. Psa. 5. on v. 7.]

2. For they art the God of my strength, why dost thou (then) reject me? why go I still in black, (See Psa.

35. on v. 14.) by reason of the Enemies oppression? 3. Send thy light, [i. e. the light of thy countenance (as frequently and below Psa. 44. 4.) thy favour and love, whereby the darkness of my sad and grievous condition may be dispelled. See Psa. 27. on v. 1.] and by truth [i. e. of the promises, which thou hast made unto me] that they may lead me: 3 that they bring me to the hill of thy holiness: [by reason that this is commonly taken and understood of mount Zion (See Psa. 2. 6.) Some do hold that this Psalm was not made in Saul's time (the Tabernacle being not there yet) but sometime afterwards, as it may be, about the time of his persecution by Absalom, &c.] and to thine habitations: [i. e. Tabernacles, in regard that this word is expressed in the plural number; some conceive that it may have reference to the several places or stations of the solemn worship, in Sauls and Davids dayes. The place of Joseph his Tabernacle was at Nob, and afterward at Gilgal, 1 Sam. 21. and 1 Kings 3. 4. and 1 Chron. 16. 39. The place of the Ark was at Kirjath-jearim, until David fetched the same away into Zion, 1 Sam. 7. 1. 2. and 2 Sam. 6. 2, 4. Others understand, that it doth simply signify the several habitations, or portions in Gods house, viz. the most holy place, the holy place and the court, and Compare Psa. 46. 5. and 84. 2.]

4. And that I may go in to Gods Altar [The Altar of burnt sacrifice] into the God of the gladness of my rejoicing, [that gives me cause and occasion, of singular great joy and cheerfulness inwardly in my heart and outwardly in my department and behaviour] and praise thee with the harp, O God, my God.

5. Why dost thou then despair, O my soul, and why art thou negligent within me? Hope in God, for I shall yet praise him; [From the likeness of the words, that are used in this and in the precedent Psalm, some do gather that both of them were made by David, about one and the same time, or at least in the like condition, as when he was fain to fly at first before Saul, and afterwards before Absalom] he is the manifold salvation of my face, and my God. [as Psa. 42. 12. See the annotation there.]

PSALM XLIV.

The Church doth comfort and strengthen her self, by the meditation of Gods former mercies; but withall doth largely and dolefully represent unto him her present lamentable condition, under the power of her Enemies, wherein protesting of her steadfastness in faith and obedience, she supplicates for deliverance.

AN Instructiō, [See of this title Psa. 42. on v. 1.] for the chief song-master, among the children of Korah.

2. O God we have heard it with our ears, our Fathers have told it us, [i. e. our progenitors, fore-fathers] thou hast wrought a work in their dayes, in the dayes of old. [Heb. dayes of oldness.]

3. Thou hast driven away the heathens out of the possession, but planted them; [Our fore-fathers] thou hast plighted the nations [Heb. done covenant] thou hast plighted them, brought all manner of plagues upon them; and contrarily made them to propagate. [like unto a vine, spread abroad at large. See Psa. 80. 9, 10, &c.]

4. Forth of thee have not inherited the Land by their sword, and their arm hath given them no salvation, [our conquest, victory, See 2 Sam. 8. on v. 6.] but by thy right hand and thine arm, and the light of thy face, [our countenance, i. e. thy gracious presence, favour and assistance. Comp. Psa. 43. on v. 3. and Numb. 6. on v. 25, 26.] because thou hadst a well-pleasing in them.

5. Thou thy self art my Kings, O God [Thus the Prophet

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Prophet speaketh here, and in the sequel, in the name and behalf of the Church] command the salvations [as Psa. 42. 9. See Lev. 25. on verse 21.] of Jacobs, [i. e. of Jacobs posterity, thy people Israel.]

6. Through thee shall we push our Enemies with horns: [A similitude taken from horned beasts, see Deut. 33. on verse 17.] in thy name shall we trample those that rise up against us.

7. For I do not trust in my Bow, and my sword shall not save me.

8. But thou savest us from our Adversaries, and thou makest our haters ashamed.

9. In God we glory all the day, and we will praise thy name in eternity, Selah [See Psa. 3. on verse 3.]

10. But (now) hast thou rejected and shamed us; because thou marchest not forth with our host.

11. Thou makest us to turn backwards from our adversaries, [i. e. to flee before our Enemies, or hast made us to turn backwards, and so in the sequel] and our haters rebuke us, for their felices. [i. e. they spoil us of our goods for their profit, commencing themselves with our propriety which they have void us of.]

12. Thou givest us up like sheep for food, [Heb. sheep of food, i. e. such as are slain and fed on, compare verse 23.] and thou scatterest us among the Heathen.

13. Thou sellest thy people for no value, [Heb. for no good, or riches, or for that which is no riches, yettis no good, i. e. as for nothing, they are indeed delivered over as sold wares, but without a price] and thou dost not raise (or, enhance) their price. [Heb. dost not multiply, or magnify in their price; or, let them to strive for the price. The manner of speaking seems to be taken from a customs they had in selling, where usually the bidden price is raised, if the ware be of any value: but the Prophet doth imply, that Gods people is sold away, as if it were not worth the pains of asking more, or making the buyer to bid more then he offered at first; that is to say, they were very little esteemed, yet far less then the very slaves, who are not sold for straight for the first bidding, whose price is at least kept up a while, if not raised higher, compare Deut. 20. 6, 8. Or, Thou makest no profit; or thou dost not multiply (i. e. enrich thy self) of their price: thou givest no advantage, or gain of (or by) their price; the Enemy taking and carrying them away us for nothing, that the sale makes no return at all.]

14. Thou stretchest us (for) a reproach to our neighbours, for a scorn and a mocking to those that are round about us.

15. Thou stretchest us (for) a Byword (or Proverb) among the Heathen; for a striking of the head among the Nations. [See 1 King. 9. on verse 8. and 2 King. 19. on verse 21.]

16. My blissh is before me all the day, and the shame of my face increaseth me.

17. For the voice of the Reviler and of the Slanderer, because of the enemy and the revengerful.

18. All this is come upon us, nevertheless have we not forgotten thee, [This is to be understood of the faithful and constant ones among the people, who lament here, that they do not suffer as evil-doers and forsakers of God; but contrarily, that they adhere steadfastly to God and his word, as they yet further testify, below verse 23.] nor dealt falsely against thy Covenant.

19. Our heart is not turned back, nor our walk receded from thy path, [i. e. from the Commandments wherein thou hast commanded us to walk.]

20. Howbeit, thou hast driven us in a place of Tyrants, [Heb. may be understood the Heathenish Tyrants, Heb. of the Dragon, Othow, of the Whales, i. e. as into a Sea; that is, into the greatest extremity, and utmost dangers and jeopardy.] and covered us with a shadow of death. [See Psa. 23. on verse 4.]

21. Had we forgotten the name of our Gods and praed our hands abroad into a strange God, [To adore and wor-

ship the same, comp. Exod. 9. 29. 1 King. 8. 22. Psa. 143. 6.]

22. Should not God search the same? for he knoweth the hiddennesses of the heart.

23. (But) for thy sake are we put to death all the day; [Because we will not forsake thee, but stand to live and dye in thy Covenant.] we are counted as slaughter-sheep.

24. Awake, why shouldst thou sleep LORD? [Spoken of God after the manner of men, as elsewhere frequently, when God withdraws, or delays his help; otherwise he neither slepeth nor slumbereth, Psa. 121. 4.] awake and reject not in eternity.

25. Why hast thou hid thy face? forget our misery and our oppression.

26. For our feet is bowed down into the dust: our belly cleaveth to the Earth. [i. e. we are brought extrem low, and oppressed, scorned, distressed and dismayed without measure. Compare Psa. 113. 7. and 119. 25. Item Lam. 3. 29.]

27. Arise for our help, [Oth. a complete help for us] to experts, that the Hebrew word here used, hath a letter more then ordinary added in the end. Compare Psa. 3. on v. 3. and below Psa. 63. 8.] and reddeem us for thy kindness sake.

PSALM XLV.

An excellent prophetic Epithalamium or wedding-song, by occasion of Solomon his marriage with Pharaohs daughter, entid for the spiritual marriage of the bridegroom Jesus Christ, with his dear spouse, the Catholick Church of Jewes and Gentiles.

AN Instructiō [See Psa. 32. v. 1.] a song (or hymne) of Loves 3 [that is of the beloved, viz. young daughters, or sisters; that is to say a wedding-song made upon the occasion (as many conceive) of the marriage of Solomon (who was a type of Christ, with the daughter of the King of Egypt; but peculiarly aiming at the marriage (Ephes. 5. 25, 32.) of the Bridegroom Christ, with his church, collected out of Jewes and Gentiles, as appeareth by Heb. 1. 8. 9. in which regard this Psalm hath much affinity with the Canticles (or song of songs) of Solomon. See there chap. 3. and 8. for the chief song-master among the children of Korah.] [See Psa. 4. 1. and Psa. 42. 1.] upon Shoshaninim [This Hebrew word is likewise used in the title of Psa. 69. and 80. and such like one in the title of Psa. 60. signifying Lilies; thus called (as some counture) from having six leaves, though what be meant by it is uncertain. Some do hold it for a Musical Instrument of six strings, whereon this Psalm was to be played: others for a certain song or hyme, well known in those daies, beginning with this word, according to the tune whereof this Psalm was to be paid and sung.]

2. My heart is prepared [Heb. properly baited, or bubbled forth. The Hebrew word is no where else found in the Bible, but from it another word is derived, that signifies a kettle, or frying-pan, wherein something being sod or fried, the heat of the fire doth make it to bubble up: so (will the Prophet say) was his heart kindled and heated by the fire of the holy Ghost, to propound this excellent doctrine unto the Church of God, with singular zeal and fervency. Compare Psa. 119. on v. 3.] a good speech [or a good matter, something (very) good, or goodly, excellent] I rehearse (or speak) my intining [Heb. works (or posses) of a King, my tongue is a pen of already writer. I. e. like a pen of the quill of one that is well versed and practised in writing. (Compare Ezra. 7. 6. Isa. 16. 5.)] whereof the readiness, swiftness, or expedition is a sign.]

3. Thou art much fairer than the children of men; [viz. then other men] grace is poured out into thy lips; [or thy lips are poured over with grace, so that thy words are full of grace and favour. Compare Luke 4. 22. therefore God hath blessed thee in eternity. [That is, for and to such end and purpose, or for (or because) that God hath, &c. as the Hebrew word Al-shen is taken. See Jer. 48. on v. 36.]

4. Gird thy sword on the hip, O Champion: thy Majesty and thy Glory. [This form connext with the word sword; as if the Prophet should say] which sword (viz. the word of truth, whereof in the sequel) is thy Majesty and glory. Oth in, or with thy Majesty.]

5. And ride prosperously [Heb. prosper, ride. Compare the joyning of two verbs with 1 Sam. 2. 3. Psa. 51. 4. and 55. 8. and 106. 13. Hos. 6. 3. &c.] (in) thy glory, upon the word of truth [Oth. because, by reason, or in behalf of the truth. Thus the Doctrine of the gospel is called, 2 Cor. 6. 7. 2 Tim. 2. 15. Jam. 1. 20. 18.] and righteous meekness, [Heb. meekness, righteousness, i. e. meekness of righteousnes, or righteous meekness, i. e. meekness as is accompanied with righteousnes, or (with) meekness (and) righteousnes.] and thy right hand shall reach these terrible things. [i. e. thou shalt achieve terrible things through thy power; and thou shalt and manifest them before all the world, and execute terrible judgment upon the Enemies of the Truth. Compare the next verse and Psa. 2. v. 19. and 110. 5. Or reach these terrible things.]

6. Thine arrows are sharp, [See Deut. 32. on v. 23. and Job 6. on v. 4. Some do understand it not only of the Judgements, but also of the words of Christ. Compare Heb. 4. 12. 2 Cor. 10. 4, 5.] Nations shall fall under thee, (they bin) [viz. the arrows of this King. Otherwise people (or Nations) shall fall under thee, which are, &c.] in the heart of the Kings Enemies [i. e. in the very midst of them. [Oth. which in heart are the Kings Enemies.]

7. Thy throne, O God [That this is to be understood of the Lord Jesus Christ, which have the clear testimony of the holy Ghost, Heb. 1. 8. 9.] is eternally and evermore: the Scepter of thy Kingdom is a Scepter of justice [Or equity.]

8. Thou lovest righteousness, and hatest wickedness: therefore [Or because, as above v. 3.] O God, hath thy God [viz. the Father. Compare Psa. 22. 2. Jobn 10. 17.] anointed thee with oil of joy [and understand the anointing of the holy Ghost, who is the Author and cause of all spiritual joy and gladness. See Acts 10. 38.] above thy partakers. [i. e. beyond all believers, who are members of Christ and by grace made Priests and Kings together with him, 1 Pet. 2. 9. Rev. 1. 6. See also Jobn 3. 34.]

9. All thy garments, are myrrhe, and aloë (and) castia: [i. e. they smell to richly of these spices, as if they were nothing else. Compare Prov. 7. 17.] out of the ivory [See 1 King 10. 18.] Palaces [or Temples. Understand here, when thou art coming forth thence, as a Bridegroom; or thy clothes, and those spices, which came forth or were taken out of ivory Palaces, and where-with they have cheered thee, or made thee glad, i. e. honoured and adorned thee. Solomons royal glory and courts are mentioned in the Scripture; as for Christ, he is come into the flesh out of the heavenly palace, and hath brought thence his Doctrine, and received his anointing thence. See Mat. 3. 16. Jobn. 3. 13. 31.] from whence they make thee joyfull. [Or above those that make thee glad, or cheer thee, viz. thy part-takers (as above), called the children of the wedding, and the Bridegrooms friends, Mat. 9. 15. Jobn. 3. 29.]

10. Kings daughters are among thy precious (statuements), [Heb. costly (ones) in the feminine, so that it must be understood of females. Compare v. 15. Oth.

in thy costlynesses] the Queen stands at thy right hand; [or the Bed-partner, which is here the Bride] in the finest gold of Ophir. [See 1 King. 9. on v. 28.]

11. Hear, O daughter, [Here the speech is addressed to the bride] and behold, and incline thine ears: and forget thy people and thy Fathers house: [i. e. forsake that idolatrous Religion, which is exercised and practised among thy own people or nation, and in thy Fathers house. Compare also Mat. 10. 37. Luke 14. 26.]

12. Then shall the King delight in thy beauty, [Largely described in the Canticles of Solomon] because he is thy Lord, therefore bow thee down before him. [Or worship, adore him, as the Son of God.]

13. And the daughter of Tyrus, [Oth. as for (or concerning) the daughter of Tyrus, the rich, i. e. the inhabitants of Tyrus, the City of Tyrus. Of this City See Job. 19. on v. 29. and 2 Kings 5. on v. 1. and compare Psa. 72. v. 10. 11. Hsa. 49. v. 23.] therich among the people shall supplicate (or petition) thy face with presents. [See Job 11. on v. 19.]

14. The Kings daughter is wholly made honourable within, [Or from within. Solomons Bride in her teaching chambers; but Christ his bride hath her spiritual excellency or gloriousnes within, in the inner man (Ephs. 3. 16.) consisting in spiritual gifts. Compare Rev. 19. 8.] her apparel is of golden embroidery [or carsets, i. e. full of caskets or scutchins, set or filled with precious stones, as this word is taken, Exod. 28. v. 11, 13, 14, 25. and 39. 6, 13, 16. The Hebrew word is likewise taken for cylist-work, or embroidered-work, embroidery, boarding, whereby the variety of spiritual gifts may be understood. Compare Ezek. 16. 12.]

15. In embroidered clothes shall he be led unto the King: the young daughters (that) are after her, her Companions shall be brought unto thee.

16. They shall be led with all gladnes and rejoicing, [Heb. gladnes] they shall enter into the Kings Palace.

17. Instead of thy Fathers, thy sons shall be; [This is said to the King, Christ, together with his bride] of whom it is prophesied, that (like his fore-fathers after the flesh) he shall not want spiritual sons, which shall preach the gospel through all the world, feed and govern his Church with the word of God, and sit afterwards upon thrones, and reign with Christ in glory. See Mat. 19. 28. and 24. 47. and 28. 19. Rev. 5. 10. Or we may understand by the Fathers, the believers of the old Testament, and by the sons all the faithful of the New Testament, whom Christ hath made Kings and Priests, Rev. 1. 6. &c.] thou shalt fee them Princes over all the Earth [this cannot be understood of Solomon, seeing that under his son Rehabeam; and onward, the Kingdom was divided, and the ten tribes rent from Judah. See 1 King. 12. 16, 17, 24.]

18. I shall cause thy name to be remembered, from each generation to generation: [Heb. in all generation and generation] therefore shall the nations praise thee eternally and evermore.

P S A L M XLVI.

The Prophet describeth the confidence and assured condition of the Church, under the LORDS protection, which he had manifested upon her, by a wonderful deliverance: Exhorting every one to consider of this work of God, and others such like, to the magnifying of his holy Name.

1. A Song (or hymne) [Comp. Psa. 48. on v. 1.] on Al-moth: (it is uncertain what this word doth signify here: some hold it (as some other such like word) to have betokened a certain musical instrument

strument, or a beginning of a certain song. Others, (from that the Hebrew word doth otherwise signify Al-moth, and is derived from another word, which signifies to be hid) do render it here, Maydens-voice, or tune (as if hid) the meaning of it was, that this Psalm should be sung with a pleasant sweet and clear voice (such as to maidens is more usual.) This word is likewise found in the rehearsal of the musical worship, 1. Chron. 15. 20. and seemeth to be put there in opposition to the lower, manner, low or tenor music. See the annot. there for the chief Song-master, [See Psa. 4. on v. 1.] among the children of Korah. [See Psa. 42. on v. 1.]

2. God is to us a refuge and strength: he is powerfull (or, efficaciously) [Heb. much, very] found [Oth. safe to be found. See Numb. 11. on ver. 22. Or thus, he is a very findable (i. e. ready, handy, present,) a help in distress.]

3. Therefore shall we not be afraid, although the earth should change (her places) [Or though be (viz. God) did alter the earth (for place.) By this figurative expression, is represented the terrible and hideous stir and rage of the enemies of Gods Church, whom he doth suffer indeed, but furiously and prevailingly to rage, as if they should destroy and swallow up all; yet preferreth his Church wonderfully in the mean time, far beyond the imagination of her enemies, and no thanks to them at all.] and though the mountains were removed (transported) into the heart of the Seas, [i. e. into the midle. See Ex. 15. on 8. and Deut. 4. on v. 11.]

4. Let their waters roar, [viz. the Seas] let them be stirred: [i. e. troubled (which the Hebrew word hath regard unto) as if to happen in great tempests. See of the Hebrew word Job. 16. on ver. 16.] Let the hills shake (or tremble) through the exalting thereof: [i. e. the swelling of the Sea. It may also be applied to God; thus, by means of his highnes or exaltation, as Deut. 33. 26. See the annot.] Scla. [See Psa. 3. on ver. 3.]

5. The brooke [Heb. properly, partitions, as Psa. 1. 3. i. e. streams, brooks and rivulets issuing forth, or being derived out of greater Rivers or also, that run into greater.] of the River, [Although the River of Jerusalem (as Gion, Silve and others) be not so great and broad as others. See 2. Kings. 5. 12. and Compar. Hsa. 8. 6. and 2. Kings 20. 20. 2. Chron. 32. 30. &c. It seems, the Prophet would say, by way of comparison, or opposition, let the enemies never to much rage, roar and storm aboard; the River in Gods Citie, with the rivulets thereof run quietly and pleasantly, where also one relies on Gods assistance in Rines.] shall make glad, [or cheer] the Citie of God: [undoubtedly Jerusalem, and thereby the Church of God.] the sanctuary of the habitation of the most high. [Oth. the Citie of God, the holy (one); (as God is often in Scripture called the holy (one) the habitations of the most-high, or of the holy (one) of the habitations.]

6. God is in the midst of her, [viz. of the Citie of God.] she shall not waver: God shall help her in the breaking forth of the morning, [i. e. early, timely.]

7. The heathens raged, the kingdoms were moved: he lifted up his voice, [Heb. i. e. The Lord Heb. gave, by the voice may be understood the thunder. See above Psa. 29. on v. 2. and comp. 2 Sam. 7. 10.] the earth melted. [A manner of speaking usual in the Scripture, to express the weakness of all creatures, especially, of haughty and insolent men, that see themselves in opposition against Gods Majesty, and yet their heart faints and fails, yea melts like wax within them, if he begin but once to stretch out his hand in some measure, compare Deut. 1. on v. 28.]

8. The Lord of hostes is with us, [See 1. Kings 18. on ver. 15.] The God of Jacob is so us an high retreat, scla.

9. Come, behold the acts of the LORD: who worketh depositions upon earth: [Or, hath wrought, or made, appointed. Compare the Histories, 2 King. 18. 19. 2. Chron. 14. and 20. Item 2. Sam. 10.]

10. Who maketh the wars to cease, unto the ends of the earth, [Oth. of the land, viz. in all the land of Israel, as far as the same extends it self, according to Gods promise. See Psa. 44. 4. Otherwise it is true also in general, that it is God, that through his just judgement worketh depositions throughout all the world, and maketh peace again, according to his pleasure. See Hsa. 45. 7.] breaketh the bow, and smites the spear in twine; burneth the chariots with fire.

11. Cease, and know that I am God: [This God himself doth speak to the enemies and persecutors of his Church, that thought they had only to do with men.] I will be exalted among the heathen, I will be exalted upon the earth. [I will (unless ye pale it) shew that my power is not confined within the limits of the land of Israel, but I am Lord and Judge likewise of and among all the heathen abroad; and will make my name great, and glorious every where, by the executing of my judgments among them.]

12. The LORD of hostes is with us: [See 1. King. 18. on ver. 15.] The God of Jacob is so us an high retreat; scla.

P S A L M XLVII.

A triumph-Psalms of the Church to the honour of their King Jesus Christ, for his ascension to Heaven, typified by the bringing up of the Ark of the Covenant into Zion, and into the Temple: with an exhortation to all Nations, and a Prophecie of the calling of the Gentiles.

1. A Psalm, for the chief Song-master. [See Psa. 4. on ver. 1.] among the children of Korah. [See Psa. 42. on ver. 1.]

2. All ye Nations clap in the hand: [Heb. the palm: in token of joy and cheerful acclamation, compare Psa. 98. 2. King. 11. ver. 12.] shout to God with a voice of a joyous song.

3. For the LORD, the most high is dreadful: a great King over all the earth.

4. He bringeth the people, (plurall) under us; [Or, shall bring the people under us, or subdue, or bring on, lead on, ordain, appoint, understand not only the bodily subjection of the heathen at that time; but the spiritual likewise under the new Testament, wherof Jobn 10. 16. Acts 2. 39. &c.] and the Nations under our feet.

5. He chuseth for us our inheritance; [Or, shall chuse &c. Here both may be understood, as well the earthly, Canaan, as the heavenly: the first they possessed, the second they expected by faith and hope. Heb. 11. v. 15. 16.] the glory of Jacob; [or the highnes, excellency, statefulness, such as were with them, the Kingdoms, the Temple, &c. together with the glorious spiritual goods, thereby signified,] Whom he loved, Land out of love chose / so loveth, understanding by Jacob, the people of Israel. Scla. [See Psa. 3. on v. 3.]

6. God ascended with shouting: [Or is ascended, gone up, come up, marched up, as was done, when the Ark (wherof God did shew his presence, and which was a type of Christ) was by David fetched, up to Zion. 2. Sam. 6. 15. 1. Chron. 13. 8. and 15. 28. and afterwards by Solomon brought into the Temple. 2. Chron. 5. and then especially, when the Lord Christ himself went up to heaven, Luke 24. 51. 52. from thence to rule and govern all, as King, comp. Psa. 2. 6, 8. 9. and Psa. 110. The LORD with resounding of the Trumpet, scla.

7. Sing Psalms to God, sing Psalms to God, sing Psalms to our God, sing Psalms.

8. For God is a King of all the earth: sing Psalms with an instruction. [Heb. *Musikil*. See Psalm 32, on v. 1. Oth. every one that is wise, or understanding, is understanding (one). Item, understanding, with mutual instruction. Col. 3. 16. or, an instructing Psalm, or Psalm of instruction.]

9. God reigneth over the heathen: [Comp. Psal. 22. 29.] God sitteth upon the throne of his holiness. 10. The Nobles of the Nations [Or the voluntarie ones, or freewilling, that offer or proffer themselves, Volunteers (as the vulgus calls them) the libral; which name is given to Princes and Nobles, because that nothing to much becomes and commends them as free heartedness and liberalitie. See Job 12. on v. 21.] are gathered (to) the people of the God of Abraham: [those, namely, which hath the faith of Abraham. Rom. 4. 6. unto whom God had made the promise, that in his last all Nations should be blessed; which had a special regard to the calling of the Gentiles, whereof the Psalm also speaketh in this place. Comp. Psalm 2. v. 28. 29. 30. 31. Eph. 2. v. 13. 18. 19. and 3. 6. or thus. The Nobles of the Nations are gathered, (to wit) the people of the God of Abraham:] For the shields of the earth are Gods. [That is, the perfect, or all the defence and protection of men in general, and of his people in particular, belongs alone to God, the sole and true protector and defender. Comp. Psalm 89. 19. 1. Tim. 4. 10. Which also renders him worthy of all honour and praise. This may likewise be understood of, and applicable to Magistrates and Governours in the world, whom God hath put and appointed as shields to protect the Church. Comp. Hof. 4. 18. The hearts of those, he foath in his hands, that he can make them willing, to be admitted to the Communion of his Church, as was said in the beginning of this verse.] He is much exalted.

P S A L M XLVIII.

The Prophet describeth the glory and blessedness of the Church under the figure of the citie of Jerusalem, which was wonderfully protected by God against heauenly potent enemies, according to his promise and former wonders, whereby God is glorified, and the Church comforted, with an exhortation to all the faithful to take notice of and consider the beautie and stabilitie of the Church for an everlasting remembrance.

1. A Song, (or, hymne) a Psalm: [As contrariwise you have it in the title of Psalm 30. a Psalm, a Song. The difference of these, was as some conjecture, that a Psalm, a Song, was to begin first with playing of the Instruments, the song following after; and a Song, a Psalm, to begin with singing or voices, the instruments of musick following. Nevertheless, many do hold it, to be one and the same thing] for the children of Korah. [See Psalm 42. on v. 1.]

2. The LORD is great, and much to be praised: [Or laudable, praiseworthy; as 2. Sam. 22. 4. and Psalm 18. 4. and 145. 3.] in the citie of our God, Jerusalem typifying the Church of God, and the heavenly Jerusalem; as also did Zion. Heb. 12. 22. Rev. 14. 1.] (upon) the hill of his holiness.

3. Beautiful for situation, [sitte, or contrivance, trust. some do understand this, as a description of the citie in this sense.] Beautiful for situation, (the) glory and joy of all the earth; to wit, in this citie; and so on the side of the North is the hill of Zion. A joy of all the earth is the hill of Zion, [not only of the land of Juda or Israel, in regard of the enjoying of many delivances, but even of the whole world: for from thence the light and

salvation was to go forth into all the world besides, and theroonto the Heathen or Gentiles were cheerfully to repair. [Isa. 2. v. 2. Mich. 4. 1. Acts 1. 8.] on the sides of the North: [where the Temple was built, [Isa. 14. 13. comp. Ezek. 40. 2.] The Citie of the great King. [Isa. 60. as bel. v. 9. and Mat. 1. 14. wherein God dwelleth. Zach. 8. 3.]

4. God is in her Palaces [i. e. great stately buildings, resembling mightie Towers and Castles or Citadels, such as carnall men use to put their trust and confidence in; but amongst the people of God, God only, (even in these very palaces) is acknowledged to be the most assured refuge and protection.] He is (there) known for a high retreat.

5. For, loe, the kings were gathered; [As fell out in the time of Josaphat. 2. Chron. 20. some do apply it to the history of Sanchrib. 2. King. 18.] they were marched through together.

6. (As) they saw it, so they wondered: [i. e. the more they looked on, the more they were, or stood amazed. Thus may this kind of speaking be completed out of Ezek. 1. 12. Hof. 4. 7. the letter cap or particle Cae (i. e. like) is likewise left out in the Hebrew Text. Hof. 11. 2. See there.] They were affrighted, they basted away.

7. Shaking seized them there: sings, as of travelling (woman).

8. With an East wind breaketh about the ships of Tharsis. [The meaning is. Thou O LORD, hast broken and discombed all their power and pines, as thou canst easily break and batter in pieces the great and luffie ships upon the Ocean, by the East wind in a moment. Cf. Tharsis, See 1. King. 10. on v. 22.]

9. As we have heard, so we have seen in the Citie of the LORD of hosts: [See 1. King. 18. on v. 5.] in the citie of our God: God shall establish her for ever, [compare Gen. 17. on ver. 7.] sela! [See Psalm 3. on ver. 3.]

10. O God, we remember thy bounties: [Or we have in stillness considered, or meditated, waiting for thy help.] in the midst of thy Temple. [Comp. 2. Chron. 20. v. 5. 6. &c. and 2. Kings 19. v. 4. 15. &c.]

11. As thy Name is, O God, so is thy fame, to all the ends of the earth: [Even as thy Being and Majestie is infinite, so also is thy fame, renown and praise; or, thou dost shew and manifest thy self the very fame, thou hast revealed thy self in thy word, by those works of thine, which are praised to &c.] thy right hand is full of righteousness. [thy power is abundantly sufficient to preserve thy people, and to subdue the enemies, according to thy righteousness which thou hast to often put in execution: no otherwise, then if one should poure out things with a full hand, shewing thereby that there is no want of it.]

12. Let the hill of Zion, [i. e. the inhabitants of Jerusalem, Gods people] be glad, let the daughters of Judah rejoice, [i. e. other Cities and places with their inhabitants, they being as the daughters of Jerusalem, the mother of them all as the Scripture speaketh] for thy judgements sake. [which thou dost execute upon thine Enemies, for the protection of the people.]

13. Go round about Zion, and surround her: tell her Towers, [To see that there is nothing wanting or amiss, that the Enemy hath done no hurt; and consequently from the beauty and strength of the whole City, to consider of and celebrate for your portraiture, the great love God bears unto her, and unto his whole Church.]

14. Set your heart upon [i. e. mark with attention] her fortresses: behold distinctly [or lift (upon) your eye] &c. the Hebrew word is only found here, and therefore variously translated, from it seems the name of the mountain, or (as others would have it) of the little hill of Pigeon to be derived, Numb. 21. 20. and 23. 14. Deut.

3. 17. and 34. 1. In the Chaldee the same word doth signifie, to part, divide, shew, lay out in pieces] her palaces, that ye may relate it to the following generation. [Heb. the hindmost and last generation, from which words loose doggerel, the Prophet implied and intimated, that Jerusalem was not to continue always, but to be destroyed and laid wast; the Church of God remaining established notwithstanding, having been but typified by it. comp. Mat. 24. 1, 2, &c.]

15. For this God is our God eternally and evermore: [See Gen. 17. on v. 9.] he shall conduct us [as a Shepherd doth his flock, Psa. 78. 52, 72. and 80. 2.] unto the death. [i. e. all our life long.]

P S A L M XLIX.

The Prophet having stirred up all men to attention: he shewes the vanity of the vain trust of worldly men in their riches, might and honour in this transitory life, and of the holy trust and confidence of the faithful in God, that shall raise them from the dead, and give them everlasting life: exhorting all the faithful thereupon, not to fear the riches or power of any worldly man whatsoever.

A Psalm for the chief song-master, [See Psal. 4. on v. 1.] among the children of Korah. [See Psal. 42. on v. 1.]

2. Hear this all ye nations: take to ears all ye inhabitants of the world.

3. As well (he) mean as (he) respected [Heb. & filij homin, & filij viri. See Psal. 4. on v. 3.] rich and poor together.

4. My mouth shall speak nothing but wisdom, [Heb. wisdomes] and the meditation of my heart shall be full of understanding. [Heb. understandinge.]

5. I shall incline mine ear to a sentence: I shall open my hidden sayings [Or riddles. See Jud. 14. on v. 12. and 1. Kings 10. on v. 1.] upon the Harp. [Or Cithren.]

6. Why should I fear in evil days? [Heb. daies of evil, i. e. time of adversity and trouble] (when) the unrighteous (ones) which are on thy heels surround me. [Heb. the iniquity of my heels surround me. i. e. men of iniquity, unrighteous men; or understand the iniquity and malice of his Enemies, persecuting me unjustly, and so closely following me at the heels, that sometimes they encompass me round. This whole Psalm sheweth, that the godly have cause to be of good cheer and comfort in the midst, and against the power and insolence of all their wicked persecutors.]

7. As for those that trust in their gods, and boast of the multitude of their riches:

8. None of them shall ever be able to redeem [Heb. shall redeeming redeem; i. e. they shall never, nor in any way be able to deliver or redeem them] (his) brother; [i. e. kinsman, or friend, whom he would gladly keep and preserve alive, and be loath to lose by death, if he could any wayes chuse or let it] he shall not be able to give God his ransom (or redemption-mony) [as to the Lord of life and death, to whom all men do owe death. Gen. 2. 17. and 3. 19. Rom. 5. 12, &c. and 6. 23.]

9. For their redemption [Or ransom, relaxation, freeing, making, freedom purchase] of their foul [i. e. of their life. See Gen. 19. on v. 17.] is too precious (or costly) [oth. too heavy, i. e. impossible, as Dan. 2. 11.] and shall cease for ever. [i. e. never be compassed, or brought to pass, but remain behind forever.]

10. That he also should live on continually, [Or alwayes, evermore as he was not able to redeem others from death, so he can not do it for himself neither] (and) not fear the corruption. [See Psal. 16. on v. 10.]

11. For he seeth [Or one seeth sure, or yet one seeth] (that) the wife (ones) dye, that a fool and irrational [Or brutall one] i. e. he that like a brute beast hath no understanding, or he that is enflamed or enraged with unreasonable and furious passions. Compare Psa. 73. 22. and 92. 7. and 94. 8. Prov. 30. 2. 2. Per. 2. 12. Jude v. 10.] perish without; and leave e their goods to others.

12. Their inward thought is [Heb. their inward, or, imo] that their houses shall be for ever; their habitation from generation to generation: [Heb. in generation &c.] they call the Lands after their Names. [Others, they boast, or proclaim their names in the Countries.]

13. Nevertheless man (homo) (that) is in reputation [And hath no understanding, as v. 21. bringer all his fate and excellency in the world, but such a brute and idiot as is described before. See v. 7. 12.] abideth not: [Heb. properly, shall not stay all night; but the Hebrew word is taken beside for lodging, sojourning abiding] he cometh like to the beasts (that) perish [or are cut off, destroyed]. The like's conflict in the death, which is common to wicked men and beasts, and in regard of the brute, dull, and senseless condition, wherein the wicked dye, even as if they were very beasts, of the immortality of the soul there is spoken elsewhere.]

14. This way of theirs [i. e. course of life practise and conversation. See Gen. 6. on v. 12.] is a folly of them. [Oth. hope, i. e. that wherein they put their hope and confidence, the Hebrew word admitting of contrary significations, as folly, unconstancy, unsteadiness, levity; sometimes hope stedfastness, confidence, even as the Hebrew word, berich signifies blessing and sometimes cursing, the like happens also with some words in most languages, some being of very different and even contrary significations] nevertheless their posterities take delight in their words. [Heb. mouth, i. e. sayings, instructions, charges, commands, as the mouth is often taken for that which proceedeth thence. The meaning is, they do and carry themselves even, as others did before them, instead of forsaking and abhorring the folly of their predecessors.] Sela. [See Psal. 3. on v. 3.]

15. One puts them [Heb. they put, them namely, or place, lay them, their wicked, wretched rich ones, i. e. one puts them, or they are put] frequently elsewhere [as sleep] who are thrust and thronged into the fold as thick as they can stand; whereas formerly the whole world was hardly sufficient to contain the ambitious and covetous thoughts of the wicked] into the grave, [Heb. Sheol, and so in the sequel. See Gen. 37. on v. 35.] Death shall seed on them [i. e. consume them, wear them out, waste them, See of the Hebrew word Job 24. on v. 21. Others feed them, i. e. be their Lord and Master, rule order and possit them] [in Christ their head, under whose feet all Enemies shall be thrown, and made his foot-stool as it were, Psa. 110. 1. 1. Cor. 15. 25.] in that morning [when they shall awake out of their sleep unto their blessed resurrection, through the power of their head Jesus Christ] and the grave shall waste [Heb. properly inwastate, made old] their feature, [or hope, constance. Oth. their rock, strength; whereon they grounded their confidence] (each one) out of his dwelling. [To wit, being plucked away thencefore, for all the soul and vain conceits he entertained thereof. See v. 12. Oth. thus for their (the) uprights rock (the Messias) is to destroy the graves; that is shall be no habitation to them] (Heb. him, i. e. to none of the godly, nor one of them) or out of it (i. e. the graves) habitation, as when one subdues an Enemy in his own camp.]

16. But [Or assuredly; in regard of the translation or reading mentioned just before] God shall redeem my foul [Compare Psa. 16. on v. 10. though here regard is had to the perfect Redemption of all the members of Christ in soul and body, which every true believer doth

Psalm 1.

PSALMS

Psalm 1.

Apply unto himself, as is done here.] from the power of the grave: [Heb. out, or from the hand, so Hof. 13. 14. See Job 5. on v. 26. and Psa. 22. 21.] for he shall take me up. [or when he shall take me up. See Jobn 14. 3. 1 The. 4. 14. 17.] Sel.

17. Fear not when a man grows rich; [Be not dismayed, faint-hearted, pusillanimous, distrustful, when you see the wicked grow mighty and powerful] when the honour of his house grows great. [or multiplied, enlarged.]

18. For ye shall take nothing at all with him in his death, [Or dying] his honour shall not descend after him.

19. Although he bless his soul; [Count himself a happy man. See Deut. 29. on v. 19. Some do understand it of his voluptuous and luxurious course of life spoken of in the sequel, and Luke 12. 19. and 16. 25. and they [the foolish worldlings] praise thee [o foolish rich man] for doing good to thy self. [or when thou doest.]

20. [The] shall see [To wit, the soul, whereof was spoken in the former verse, that is, himself] come to the generation of their fathers, [of his fore-fathers, which are gone down to the grave and pit of hell, even as the faithful are gathered to their fellow members. See Gen. 15. 15. and 25. 8. 17. Some do understand this verse thus, that those wicked ones shall live no longer on Earth than did their fore-fathers; they should enjoy no everlasting life here in this world.] in eternity shall not they see the light. [Compare Psa. 36. on v. 10. but they [the wicked described before] shall be cast out into the utter darkness. Mat. 8. 12.]

21. Man that is in honour, and hath no understanding, becometh like unto the beasts that perish.

PSALM L.

The Prophet introduceth Gods, as coming with great Majesty judging his people in a solemn manner: strongly expressing, wher in the true and God-pleasing worship consisteth not, and as contrary, wherof it consisteth, together with a mighty convincing of the Atheistical hypocrites and Covenant-breakers, threatening them with everlasting damnation, if they reformed not themselves, and promising salvation to those that served and worshipped God aright.

A Psalm of Asaph [Or for Asaph, i. e. put into the hands of him or his posterity, for the use of the Church of God: as Jacob and Israel are frequently taken for the Israelites, or the posterity of Jacob, and Aaron for Aarons posterity, 1 Chron. 12. 27. so by Asaph there may be sometimes understood his posterity. Asaph was chief fong-maister, or chief Musician, and withal seer or prophet. See 1 Chron. 25. v. 1. &c. and 2 Chron. 29. v. 30.] The God of Gods, the LORD speaketh, [See Deut. 10. on v. 17. and Psa. 82. 1. Some do understand it, that there is three distinct names of God here, joyned together. El, Elobolim, Jehovah. Compare Job. 22. 22.] and calleth the Earth; [i. e. the inhabitants of the Earth] from the rising of the Sun, unto the going down thereof.

2. Out of Zion, the perfection of Beauty, [i. e. which is perfectly beautiful in regard of the pure worship of God, the holy assemblies, the Ark of the Covenant, &c. and all the typified spiritual matters. Compare Psa. 48. 3. Lam. 2. 15. 1 Pet. 1. 10. 11. 12.] God appeareth shining. [or hath God appeared, &c. Compare Deut. 33. Some take it thus, God hath made the perfection of beauty to shine forth out of Zion.]

3. Our God shall come [Compare Rev. 22. on v. 10. and shall not be silent: [or be still. See Job. 18. on v.

9.] a fire before his face [Compare Deut. 4. 24. 2 Sam. 22. 9. and Psa. 18. 9.] shall consume 3 and round about him, it shall be very tempestuous.

4. He shall call to the heaven above, and to the earth [Taking them as witnesses. See Deut. 4. on v. 26.] for to judge his people.

5. Gather me my Favorites [Compare Mat. 24. 31. These are the words of God, whereby he is introduced as by his Messengers inviting and summoning his people (who in general are called his favorites (or gracious ones) to pronounce his doom upon their worship of God which maketh my covenant with offering [that is to say; which do offer, thereby to seal the covenant, that is between me and them, and to shew that they are my faithful allies by covenant. Of the Ceremonies, that were usual in making of Covenants, see Gen. 15. on v. 17. 18. and an example of a covenant-making between God and his people by offering sacrifices. Exod. 24. 4. 5. 6. 7. 8. all this had a regard to the blood of the new Testament, and the Mediatour of the same, our Lord Jesus Christ, in whom alone the covenant of God is established with all his true Favorites, Heb. 7. 8. 9. 10.]

6. And the heavens publish his righteousness [These are the words of the Prophet again, which he intereth here, before he proceeds in the relation of Gods own words to his people, thereby to shew the justice of Gods doom or judgement, whereof all Creatures must bear witness, especially the celestial hostes of the blessed Angels, who do assist and honour him in the execution thereof, together with his faints, of whom it is said that they shall judge the world. Mat. 19. 28. 1 Cor. 6. 2. Compare Dan. 7. 10. Mat. 25. 31.] for God himself is Judge, Sel.

7. Hear my people, and I will speak: Israel and I will testify among thee, [I will earnestly declare and re-monstrate unto you the true contents and requisites of my covenant, that I have made with you, or I will testify against thee, i. e. seriously convince thee, that thou dost transgress my covenant. Both this God doth in this Psalm, partly exciting and stirring up the Gouly, and partly convincing the wicked hypocrites, and severely threatening them, as Covenant-breakers: I God, am thy God [Or I (am) God, thy God. See Gen. 17. on v. 7. This is the sum of the covenant on Gods part, of the peoples duty God speaketh in the sequel.]

8. I will not punish thee for thine offerings, [viz. in what concerns the outward performance only. Ye are continually busied with offerings, there is no want of that, would the Lord say to them; but the spiritual and principal is missing, as followeth. Some do understand it further of the abrogation of the ceremonies of the old Testament, and insinuating of the spiritual worship in the new Testament.] for your burnt-offerings are still before me.

9. I will take no bullock out of thine house (nor) goats out of thy fold.

10. For all the beast of the wood is mine: the cattle upon thousand hills, [Heb. mountains of thousand; which some do render, on mountains by thousands understanding that of beasts or cattle feeding there.]

11. I know all the fowl of the hills, and the Sturgeon (beasts) are by me. [Or at, with me, i. e. they are in my power, ready for me: or it belongeth all to me, I can have it when I please, it is all at my service and disposal inasmuch that you do strangely eye, or to think to pay me only with your outward sacrifices, or to perform my covenant, by such outward performances.]

12. If I were hungry, I should not eat it thee: for mine is the world and the fulness thereof. [i. e. whatsoever there is in it, wherewith it is filled and beautified by me, as Psa. 24. 1. and 89. 12.]

13. Should I eat the flesh of steers [Of the Hebrew word see Psa. 22. on v. 13.] or drink goats blood.

14. Offer

Psalm li.

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Psalm li.

14. Offer God thanks: [Or praise, of the ceremonial sacrifice offering, See Lev. 7. 12. but here is spoken of the spirituall offerings which Gods covenant people are bound to perform unto God. Compare Heb. 13. 15.] and say unto the most high thy vows.

15. And call upon me in the day of distress: I will bring thee out, and thou shalt honour me.

16. But to the wicked saith God: what hast thou to relate my institutions? and takest my Covenant into thy mouth?

17. Because thou hastest the correction [Or chastisement, discipline, reproof, in words or works, serving to instruct and reform a sinner. The Hebrew word doth properly signifie, a binding, a tie, bonds, coercing, and is thence taken for discipline and chastisement, being the way of life and wisdom, Prov. 6. 23. and 2. 1.] and dost cast my words away behind thee. [as men use to doe when they slight a thing, and do not value it at all, which they do not daign their looking on. Comp. 1. King. 14. on verse 9.]

18. If thou see a thief, thou vnnest with him: [Or, thou consentest to, takest pleasure in him. The meaning is; Thou art presently hot and ready to agree and consent to his evil doing, and to joyne heart, tongue and practise with him. The Hebrew word seems to participate of both significations, to join and to take pleasure therein,] and thy portion is with the adulterers. [comp. Prov. 29. 24. wherupon followeth, that such partake likewise of the same punishment with them. See Job 20. 29. with the annot.]

19. Thy mouth thou appeest unto evil: [Heb. properly sendest, i. e. thou useth, applyst, employest the same to and in evil things,] and thy tongue concealeth [or forgetteth together] deceit.

20. Thou justest, thou speakest against thy brother, [To his hurt and prejudice] against the son of thy mother [See Deut. 13. on verse 6.] Dost thou give out slander.

21. These things thou doest, and I am silent: [Or, quier, still, not straightway punishing thee, but vouchsafing and affording thee time for repentance, according to my long-suffering, which yet thou dost but abuse, comp. Rom. 2. 4. 5.] thou conceivest that I am altogether, [Heb. that being I am; or, shall be.] like thy [if I shall punish thee, and shall set it orderly before thine eyes. I shall take a strict account of this, and set all thy covenant-breaking a row as it were and in order before thee, and make thee liable for every one of them.]

22. Understand this yet ye forgetters of God: that I fear you not, [Like a Lion or some other wild beast. See of the Hebrew word in this signification, Gen. 31. 39. and 37. 33. Exod. 22. 13. others, ravish, snatch-pluck-away, viz. for to tear in pieces] and none deliver.

23. Who elsest offers thanks, he shall honour me: and who so disposeth (well his) ways. [That is, his life, his course and conversation, as Psalm 1. on verse 1. Others, who so puts it into a custome, or, makes a custome of it, to wit, to give God praise and thanks] him shall I make to see, [that is, to enjoy, partake of, as Psalm 4. 7. and elsewhere frequently. See Job 7. on ver. 7.] the situation of God.

PSALM LI.

David being fallen into great sins, and reproved for it by the Prophet Nathan; and roused up, doth most fervently pray for mercy and forgiveness through the Messiah, with a confession not only of these actual sins, but also of his original corruption: desiring moreover, that God would renew his holy spirit within him, that by the same he may be supported, and others instructed by him, promising God thankfulness with unfeigned repen-

tance; and prayeth at last for the preservation of the whole Church.

A Psalm of David, for the chief Song-masser. [See Psa. 4. on ver. 1. It is remarkable, that as it pleased God to cause David his fall to be described in the holy Scriptures, for a manifold instruction and warning to his people, so David himself likewise inspired by Gods holy Spirit caused this Psalm to be solemnly sung and plaid in the house of God, for the same end and purpose.]

2. When the Prophet Nathan was come to him, after that he was gone in [See Gen. 6. on verse 4.] to Bath-scha.

3. Be gracious to [Or, have mercy on] me, O God, according to thy tenderness. Blot out [or wipe, put out, compare 1 Sa. 43. 25. and 44. 22. Col. 2. 14. and so below, v. 10.] my transgression, according to the greatness [or multitude] of thy mercies.

4. Wash me well from my unrighteousness; and cleanse me from my sin. [Heb. wustilpe, wash me, or, multiple, Cor, do much] to wash me, or, wash me much, or, manifold, soundly, thoroughly, over and over. Thus David speaketh out of the consideration, and sensibleness of the greatness and multitude of his sins. The manner of speaking is indeed taken from the outward and ceremonial washing and cleansing; wherof see Lev. 11. 25. 32. and 14. 8. 9. Numb. 19. 19. 20. and also Exod. 19. 10. but hath its many regard upon the thing signified, to wit the spirituall washing and cleansing from sin, through the blood of the Messia. See Rev. 7. v. 14. 1. John 1. 7. and 1. Cor. 6. 11. comp. below, v. 9.]

5. For I know my transgressions, [Or, my transgressions are known to me,] and my sin is still before me.

6. Against thee alone have I sinned, [Forasmuch as having endeavoured to hide my sins before men, I nevertheless found and felt thee in my own conscience, upon Nathans reproof, to be a true witness and judge thereof, thou that likewise art only able to punish and to forgive my sins] and done that which is evil in thine eyes: [or, displeasing to thee] that thou hast been righteous in thy speaking (and) pure in thy judging. [i. e. that thou shalt be found, held, and judged righteous. By this confession, David giveth God the honour, that his words and judgements denounced unto him by Nathan, were just and blameless. Others, so that thou art righteous, &c.]

7. Behold, I am born [Thus the Hebrew word is used Job 1. 5. 7. Prov. 8. 24. 25.] in unrighteousness; I understand the original sin, inbred corruption, the flesh and the inhabiting sin. See Job 7. 6. Rom. 7. 17.] and in sinne my mother hath conceived me. [Heb. warrived, chased, or, hath been warmed, heated, viz. in concerning and bearing me. Compare about the Hebrew word, Gen. 30. 32. 39. 41.]

8. Behold, thou art delighted with Truth [Unfeignedness, unfeignful uprightness in opposition to hypocrisy and dissembling, which David had made himself guilty of at this time.] in the inmost 3 [Or inmost, inward parts, or dispositions, to wit, of man; that is to say, the heart. Compare Rom. 2. 29. and 7. 22. 2. Cor. 4. 16. 1. Pet. 3. 4. item Luke 11. 39. 40.] The Hebrew word is only found here, and Job 38. 36. derived from a root, which signifies to lay over, superinduce (as men do walls with chalk, mortar, lime, &c.) and is by some rendered the kidneys or reins (as being overlaid, or covered with fat) whereby are oft times understood the humane affections; though others would have it praecordia, that is, the cover, or sense of the heart, or breast, covering the heart, wherein God hath placed wisdom, Job 38. 36.] and in the hidden (part) [or in the inclosed (that is) locks up (part)] to wit of the heart] doest thou make wisdom known to me. [It seemeth, he means

to say, that God that had taught him not only to let his light to shine without, but also and especially to be holy and unblameable within in the secret of his heart. Some refer it to the wisdom of God in hidleness, or mystery, 1. Cor. 2.7. &c. revealed in the Gospel, and through his Spirit.

9. Expiate me, [Or non-fine me, according to the Dutch word] with Hyssop, [viz, by sprinkling me with the blood of the Messiah, typified by the ceremony used, whereof see Lev. 14. 45. 5. 6. 7. Num. 19. versé 6. 9. See the Annot. there; and of Hyssop, 1. King. 19. on verse 33.] and I shall be clean: wash me, and I shall be whiter than snow.

10. Let me hear joy in my bones, [By assuring me of the pardon of my sins, inwardly by the holy Ghost, and outwardly, by the Ministry of thy Prophets] that the bones may rejoice, [which] thou hast bruised. [i. e. that I may rejoice again, whom thou hast put to such pains, through the melleage of thy hot displeasure, as he cannot suffer greater, whose bones are broken or bruised, and crush in pieces; or, whose vigour, abilitie and delight is altogether decayed and molten away. See Job 2.5, and 30. 17. and 33. 19. Psa. 35. 10. and 38. 4. &c.]

11. Hide thy face from my sins: [i. e. impute them not unto me. Compare Psalm 90. on verse 8. and 109. 14. 15.] and blot out (as above, verse 3.) all mine iniquities.

12. Create in me a clean heart, O God: [i. e. effectually the cleansing of my heart, through thy Spirit, thus the word creating is elsewhere also used in this matter. See Isa. 41. 20. and 57. 19. Eph. 2. 10. and 4. 24. &c.] and renew a firm (or settled) spirit in the inwardness of me, [i. e. concy a steady faith, a firm and settled resolution in my soul, for to obey thy commands, that I do not slide nor fall no more as I did. Compare Psa. 57. 8. and 112. 7. compare moreover, of heart and spirit Eccl. 11. 19. with the Annotation there, and of mans inmost, Job 20. on v. 14.]

13. Reject me not from thy face; [Which is the effect and consequence otherwise of Gods great wrath and indignation. See Gen. 4. 1. 6. 2. King. 24. 20. Jerem. 7. 15. and 52. 3.] and take thy holy spirit not from me, [Heb. the spirit of thine holiness, that is thine holy spirit; as bill of mine holiness, Psa. 2. 6. Palace or temple of his holiness, Psa. 11. 4. &c.] Thus the Lord Christ and his Apostles called the third Person of the sacred Trinitie the holy Spirit, or the holy Ghost (which is all one) throughout.]

14. Give me again the joy of thy salvation: [That joy which I had and enjoyed before in the salvation, which thou hast prepared for, and shalt bestow upon me; whereof the fence and feeling now is most obscured and darkned within me.] and the cheerful spirit support me, [Or underprop me, sustain me with] the freewillings, or free-hearted voluntaries, noble, or benevolens, beneficent, innocent spirit by whose means I may with cheerfulness call upon and with delight and readiness serve thee, Comp. this with the Spirit of adoption, whereof see Rom. 8. 15. 16. Others, the Spirit of cheerfulness, freemindedness.]

15. So shall I teach the transgressors thy ways, and the sinners shall convert thee to thee: [By mine example shall I instruct and cheer up the same, and by that means (they seeing that there is grace and favour with thee for poore penitent sinners) shall they be converted, or convert themselves, of the LORDS wayes see Gen. 18. on v. 19 and Psalm 25. 4. 10. Hof. 14. 10. &c.]

16. Deliver me from blood-guiltinesses, [Heb. bloods: i. e. the guilt of blood and murder, which I have committed on Hira and others that were killed, because of, and together with him, whereby I have delerived my self sentence of death to pass and be executed upon me. See Gen. 4. on v. 10. and 9. v. 5, 6.] O God, thou God of my salvation: so shall my tongue cheerfully praise thy right-

eousness. [Which thou dost manifest in the gracious keeping and performing of thy promises, Others read it a Prayer-wild, let my tongue, &c.]

17. LORD open my lips, [Lay into my mouth a new was shut in a manner through the grief for his sinnes, and the consideration of his unworthiness, and could not be opened again, but through Gods favour and the comfort of the holy Ghost] then shall my mouth publish thy praise.

18. For thou hast no pleasure in sacrifices, [viz, without preceding and concomitant repentance. See the preceding Psalm, and below v. 21. Rom. 12. 1. item Hof. 6. v. 6. Some understand it of the state of the new Testament, or the spirituall worship thereof. See Psalm 50. on v. 8.] else I would give it in burnt offerings: thou hast no delight.

19. The sacrifices of God, [i. e. those which he principally commandeth and accepteth of, as Jobn 6. 28. works of God] are a broken spirit: a broken and contrite [or bruised, crushed] heart; thou O God wilt not despise. [He speaketh of such a heart, which through an upright and deep sense of, and sorrow for sin, doth heartily long and fight for the pardon of the same. The familiarity or hardened things is plain. See Psalm 34. on v. 19. To this is opposed a hard or hardened heart, whereof the Scripture speaketh elsewhere, others thus, The sacrifices of God are a broken spirit; a broken and contrite heart; thou shalt not despise.]

20. Do well by Zion, [The place where thou dwellest, where thy Church doth keep her solemn holy assemblies, serves and worships thee. See further, Psalm 2. on v. 6. Thus David prayeth for the people of God, with grief of heart, least the scandal given to the same by him, should any way tend to the prejudice and trouble of the whole Church] according to thy well pleasing [or, good pleasure, or, through thy favourableness] build up the walls of Jerusalem.

21. Then shalt thou take pleasure in the sacrifices of righteousness, [See Psalm 4. on v. 6. and compare above on v. 18.] in burnt-offerings, and an offering that is nobly confined: [Understand a peculiar meat-offering of the high Priest, which was to be wholly consumed and burnt, see Lev. 6. 20, 22, 23. though sometimes it was also practised thus with sacrifices as we see, 1. Sam. 7. 9.] then shall they offer bullocks upon thine Altar. [They people namely in Zion: or they shall offer, i. e. men shall &c. or there shall be offered, as elsewhere frequently.]

PSALM LII.

David reproveheth the insolence of the wicked, Doeg and his treacherous perfidiousness; denounceth on him the judgements of God, whereby the Church shall have cause to fear God, and to deride Doeg; he cheers up himself, and rejoiceth through Faith, in Gods constant goodness.

1. AN instruction of David; [See Psalm. 32. on v. 1.] for the chief song-master; (See Psalm 4. on verse 1.)

2. When Doeg the Edomite, [One of Esaus, (otherwise called Elam, Gen. 25. 30.) his posteritie, or having at leastwile lived so long among them, (that) as some conceive) he got this name thence. Heb. Adonias; as 1. Sam. 22. 9. also Deut. 23. 7. 1. King. 11. 17. &c.] was come, and had made known to Saul, and told him: David is come to the house of Achimelech. [The Priest, for to conspire with him against thee, as Doeg did falsely continue it. See 1. Sam. 22. v. 13.]

3. What hast thou thy self in the evil, [That thou hast

hst brought on me and on Gods Priests at Nob. See 1. Sam. 22. v. 18, 19.] O thou mighty [for he was in great repute with Saul, and one of his chiefest heads-men and officers, 1. Sam. 21. 7. and 22. 9. this made him proud and insolent verse 9.] Gods kindness [endures] yet all the day. [Love all his, and my self also, so that thy boiling is in vain, of having already or utterly subdued me.]

4. Thy tongue thinketh all manner of mischief, [Heb. mischiefes or miseries, i. e. thou utterst (speaketh of) no mischief, but of the mischief trouble and destruction which god thou hast devised and plotted beforehand against the god thou hast despised and plotted against.] [Which ly like to a whetted razor passing deceit. [Which by itself of cutting or shaving the hairs, doth pass the skin into or cut the throat, or it may be apply to Doeg himself, thus O thou worker of deceit, as before, thou mighty one.]

5. Thou lovest the evil better than the good: the lies thou dost speak righteousness. Sect. [See Psa. 3. on ver. 3.]

6. Thou lovest all words of swallowing [Tending to swallow and gobble up.] (and) a tongue of deceit. [i. e. a deceitfull tongue.]

7. God shall likewise [Such sins, such punishments] break thee down [as men do raze and break down buildings (houses, altars, &c.)] for ever; He shall smite thee away, [or apprehend, as one doth hastily take off a coal of fire with the tongs, Isa. 30. 14.] and pluck thee out of the tent, [i. e. out of thine habitation] yea he shall root thee out, out of the Land of the Living, [out of this world, out of this life. See Psa. 27. on v. 13.] Sect.

8. And the righteous shall see it, and fear; [As being amazed to see this just judgement of God upon thee, and thereby strengthened to stand in awe and fear of him] and they shall laugh over him, [hollyly rejoicing to see Gods just punishment on such a detested and bitter Enemy of God and all the godly,] and deriding the vain confidence of Doeg; [saying.]

9. Lo, the man that put not God for his strength, but trusted in the multitude [Or greatness] of his riches: he was grown strong through his endamaging. [Heb. his damage, mischief, or misery; number, sorrow; viz, such as he did trouble and vex the Godly withall as above v. 4.]

10. But I shall be as a green Olive-tree in Gods house [Compare Psa. 52. v. 13, 14. Jerem. 11. v. 16.] I trust in Gods goodness for ever and ever.

11. I shall praise thee for ever, because thou hast done it; [i. e. because thou shalt have done it, to wit, punished this boasting Enemy, and preserved me to enjoy the promised Kingdoms, which David by the propheticall spirit, asserts with as much confidences, as if it had been brought to pass already] and I will wait upon thy name, [i. e. thy self, the truth and fulfilling of thy promises, whereby thou thyself indeed to be the same as thou describest thy self in thy words, and art called by thy Name. Compare Psa. 54. 3. 8. and 56. 5. 11.] for he [viz, thy name] is good; [i. e. thou art kind and comfortable, or it is good, viz, to praise thee, or to wait upon thy name. Compare Psalm 92. 2.] before [i. e. here, before the eyes, or in presence of, over against] thy Favorites. [See Psa. 4. on v. 4.]

PSALM LIII.

See the contents or argument of this Psalm before on Psalm 14.

AN instruction of David; [See Psa. 32. on v. 1.] for the chief song-master [See Psa. 4. on v. 1.] on Machabab. [This seems likewise to be a certain

kind of Musical instrument, not much unlike the Nechiloib. See Psa. 5. on v. 1. Compare below Psa. 88. v. 1.]

2. The soul faith in his heart [This Psalm agrees with the 14. Some small alteration excepted, which the holy Ghost was pleased to make therein, fee the annotations there] there is no God: they corrupt it, and they practise abominable wrong, there is none that doth good.

3. God hath looked down out of heaven upon the children of men, to see if any were understanding that fought God.

4. Every one of them is turned back, they are grown sinking together, there is none that doth good, no one.

5. Have then the workers of iniquity no knowledge? which eat up my people, (as if) they eat bread? they do not call upon God.

6. Where they were frightened with fright, where no fright was: [Where they had not the least thought of any possibility to be frightened, being therefore undaunted stout and daring; or where there were no natural causes or grounds of being or making afraid, for on they never thought, from whom nevertheless it was to come upon them. Compare Lev. 26. v. 36. Deut. 28. 65. Job 15. 21. Prov. 28. 1.] for God hath scattered the bones of him that besegged thee: [as it happened to them that are slain in Battaille, or torn by wild beasts, whose bones ly scattered here and there. The Prophet addresseth his speech here, to the communion of believers, himself including] thou hast made them ashamed, for God hath rejected them, [viz, your Enemies and oppressours.]

7. O that Israels deliverances, [i. e. perfect, full deliverance, according as elsewhere the plural number is taken in this sense, in Psa. 14. v. 7. you have deliverance or salvation, in the singular] came out of Zion: when God shall make the Captives of his people to return, thou shalt Jacob rejoice, Israel shall be glad.

PSAL LIV.

David being betrayed into Saul by the Ziphites, prays to God for protection, and righteous punishment of his Enemies, with assurance of being heard, and promise of thankfulness.

AN instruction of David [See Psa. 32. on v. 1.] for the chief song-master on Neginoth. [See Psa. 4. on v. 1.]

2. When the Ziphites were come, and had said to Saul, doth not David hide himself with us? [i. e. yea verily doth he; it is certain, that he licks and lies hid among us; fee of such intertortions, Jud. 4. on v. 6. &c.]

3. O God deliver me through thy name, [Compare Psa. 52. on v. 11. Oth for thy names sake] and do me right [i. e. maintain and vindicate my righteous cause against those that wrongfully pursue me] through thy might.

4. O God hear my prayer: incline thy ears to the speech of my mouth.

5. For strangers rise up against me, [The City of Ziph lay indeed in Juda and do sit the wilderness by it, Job. 15. 25. but David calls them strangers, our aliens outlanders, for shewing by their barbarous and inhumane disposition against such an innocent man that they were no true Israelites, nor children of Abraham, Compare Psa. 59. ver. 6. 9.] and Tyrants seek my soul [i. e. my life, how to take it away, see 2. Sam. 4. on v. 8.] they set not God before their eyes, [Heb. they put not God over against them, i. e. they have not God before their eyes, they do not stand in awe of him, lo Psa. 86. ver. 14.] Sect. [See Psa. 3. on v. 3.]

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6. Behold God is to me a helper: the Lord is among those that underprop my soul. [That is to say (remarkably spoken) it is he indeed that doth support and sustain my life, and preserveth me from destruction, without whom all the rest (whatsoever else might or could devise or use for my own safeguard and protection) would prove vain and bootless. Or with those that do protect and shelter my life in these perils and dangers. To wit, my commanders, officers and faithful soldiers about me, 1 Chron. 12.1. see the like manner of speaking, Jud. 11. 35. Psa. 99. 6. and 118. 7. item, Prov. 3. 26. some do hold the letter *Both among, with, in*, in such kind of phrases (according to the propriety of some oriental languages) for redundant or superfluous, as likewise, Prov. 16. v. 6. Hof. 13. 9. whereof the Judicious Reader may judge, by weighing the circumstances of the places.

7. He shall recompense this evil to my spies; destroy them through thy truth. [Or according to thy truth, or faithfulness, for thy truths sake: understand the promises, in the keeping and performing whereof, God is ever true and faithful.]

8. I will offer into thee, with free willingness, [i.e. with a free, willing and liberal heart: see likewise of a freewill-offering, Lev. 7. 16.] I will praise thy name O Lord for it is good. [See Psa. 52. on v. 11.]

9. For he hath refused me out of all distress: and mine eye hath looked on mine Enemies. [Or at, viz. my desire, with or delight. Compare Psa. 22. on v. 18. Or Gods revenge and recompense, as Psa. 91. 8. whereof he made mention above v. 7.]

P S A L M LV.

David being in danger to be surrounded and surpris'd, complains to God of his distress, and doth very anxiously pray for the frustrating of the pridefulness of his Enemies, whose cruelty, falsehood and perfidiousness (especially of one of them) he represents to God, with all prophesying of their destruction, and assuring himself of Gods having heard him, strengthens both himself and all believers with confidence in God, that serves the godly and destroyes the wicked.

AN Instruction of David, [As on the foregoing Psalm] for the chief song-matter on Neginoth.

2. O God, take my prayer to ears: and hide thee not from my supplication.

3. Observe me, and hear me: I commit mis-behaving in my complaint, [Or painful, pang'd prayer, implying that the calling to mind of all his troubles and dangers, made him restless and groaning, or crying out in his prayer.] and make stir. [Or noise, rumour, tumult.]

4. Because of the cry of the Enemy, [Heb. voice, that is the rumour and noise which mine Enemies do spread abroad, that they will encompass me on all sides, and ruine me. Compare 2 Sam. 17. v. 11, 12, 13, 14, 21, 24.] for the distress sake of the wicked [which he doth put me to] for they devote iniquity upon me, [or for the falsehood, iniquity, wrong, i.e. they charge me with lies, spreading all manner of base reports and practices of me, whereby I should have hal'd and deliver'd all this trouble and suffering upon my self] and in wrath they hate me.

5. Mine heart [smarteth in the inmost of me, [i.e. endures pains and pangs, like a woman in travel] and terrors of death [or deadly terrors] are fallen upon me.

6. Fear and trembling comes upon me, and horror co-verteth me.

7. So that I say; whither any gave me [Heb. who shall give me, according to the usual manner of wishing with the Hebrews, as above Psa. 14. 7. and 53. 7. See

Deu. 5. on v. 29.] wings, [Heb. a wing, or feather, i.e. wings here as appears by the sequel] as of a Dove [a silly and timorous Creature, that seeks to shelter itself in clefts and holes. See Jer. 48. v. 28.] I should fly away, where I might abide. [Heb. and should abide, or dwell, meaning, he would retire himself any where, where he might but be safe and secure.]

8. Lo! I should swear far away, [Heb. make me far away, swear, i.e. remove far from hence, wandering any where, so I might get off, they never so far. See of the like joining two Verbs Psa. 45. on v. 5.] I should barbor [or sojourn, or lodge] in the wilderness, Sel. [Psa. 3. 3.]

9. I should make haste to escape; [Heb. I should hasten the escaping for me, or hasten me the escape] from the driving wind, from the storm, [Heb. wind of the driving, or of the storm of the assault, i.e. from this persecution, which comes to suddenly upon me, or threatens to hurry me away, as a stormy wind doth force and carry all along before it. Compare 2 Sam. 15. v. 14. and 17. 21.]

10. Swallow them up Lord, divide their tongue, [i.e. their speech. This swallowing and dividing of the speech seems to reflect upon the judgements of God, which he did execute upon the builders of the Tower of Babel, and the company of Korah, Gen. 11. 7. 8. Num. 16. 32.] for I see violence [or force] and contention in the City [of Jerusalem, as some do understand it, apply this Psalm to the persecution of Absalom, when upon Davids sudden flight thence] Absalom entered the Gate, carrying things in an abominable manner, and consulting, how his Father might best of all be surpris'd and destroyed, wherein his Counsellors could not agree, God dividing their tongues or voices, 2 Sam. 17. 14. according to Davids prayer here, and 2 Sam. 15. 31. Others understand it of Gibeon Sauts, where Saul did keep his Court [Compare Psa. 59. 7.] or not just of such or such a City in particular, but in general of the boundless impiety and iniquity, which is frequent and abounding every where, even in the Cities themselves, where there should be most order.

11. Day and night they compass her upon her walls, [i.e. violence and contention do compass the City: or they, the wicked go round about her (the City) i.e. they run every where about, to practise all manner of evil and mischief, or for to entrap or seize me] and iniquity and oppression is within her.

12. Nothing but destruction [Heb. corruptions, i.e. nothing but abuse, all manner of villany, hurt, mischief, oppression] is within her [or inwardly in her] and subtilty and deceit withdrawes not from her liver.

13. For it is no Enemy, [I understand no open Enemy for (would he say) had it been an open and professed Enemy, it should not seem so strange unto, nor prove so intolerable for me] (that reproacheth me, else I should have born it; it is not my hater that magnifieth [see Psa. 25. on v. 26.] himself against me; I should else have hid my self before him [might have been able to stand upon my guard against him, or to elchew, escape, avoid him.]

14. But thou art he O man, as of my worthiness [Heb. according to my valuation, or worth, esteem, i.e. one like my self, esteemed or reputed my equal], or whom I was wont to court as my self. Or, of my order, i. e. of my estate, condition and quality. Some do hereby understand Achitophel, of whose repute, both in general and in particular with David, see 2 Sam. 16. 23. wherefore also (when he had joined with Absalom) David was advertised particularly of him, being it was not only a very strange, unexpected, and perfidious act of his, but of that nature also (in regard of Achitophels excellent parts and abilities) that it behooved David, to take singular notice and warning by it. Such as apply this

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this Psalm to Sauts time, understand Absor in this place, or some other chieftain or counsellor of war belonging to said Jov leader, [Or chieftain, friend, conductor, director and governor of my affairs. See Prov. 6. 2. 8. and 7. 9. Mich. 7. 5.] and my acquaintance; (or, known).

15. Who were secretly consulting together in private: [Heb. made the counsel of hidennes, (The hidden or privie counsel) secret] they will get together in companie to the house of God. [Or, with the gathering company, [Psalm 42. 5.] See of the Hebrew word, [Psalm 2. 1. on v. 1. implying that they were told and engaged one to another, not only by the bond of civil affairs, friendship and communion, but also by the strongest tie of all, that of religion.]

16. Let death [Or death shall] surprize them as a deli-fummers, [Or they go down to hell alive, [i.e. (Let them perish suddenly and terribly. See above on v. 10. This David speaketh inspired by a Propheticall spirit, and zeal of the Lord] for wickednesses are in their dwelling, [in the place of their abode, or company, conversation] in the inmost of them.

17. As for me, I will call upon God, and the LORD shall deliver me.

18. At evening and morning, and noone day, will I complain and make a noise. [Compare Dan. 6. 10. and Acts 5. 1. and 10. 3. 9. 30. implying that he shall not cease, nor be tired, but importune, and molest God as it were with his daily prayer, (the usual seasons whereof, he have express'd.) See Luke 18. v. 1. &c.] and he shall hear my voice.

19. He hath redeemed my soul in peace, [i.e. he hath delivered my life out of danger, and set me in peace. This may have regard to some former deliverances, or to a believing and propheticall declaration of the assuredness he had to a good issue at last; many the like we meet with in this Book] from the combat against me: [whereby they had or would have fallen upon and defeated me] for with multitudes have they been against me. [Heb. in (or with among) many (or great mightie ones) have they been against (or with) me: for the Hebrew word can be applied either to friends or to enemies, and both do yield a good fence. As Davids enemies were many, so had he on the other side the hoste and multitude of the holy Angels with him. Compare Psalm 34. 8. and 57. 4. 2 Kings 6. 16. yet in the sequle David speaks expressly of his enemies.]

20. God shall hear, and shall plague them, as be that stretch of old; viz. as Judge from the beginning. Compare Psalm 93. 2. Sel. 1 [see Psalm 3. on v. 3.] because there is no alteration at all with them, [Heb. no alterations, i.e. neither great nor small, viz. from bad to good; they mend not in the least point.] and they feare no God.

21. He [i.e. every one of those wicked wretches, or the chieftain of them, who is soon followed by the rest] layeth [or stretcheth out, reacheth forth] his hands against those that had peace with him, [or against his allies, peace-partners, fellow covenanters.] Compare Psalm 7. 5. and 41. 10. and above 13. 15. to them he doth all the wrong and mischief he can, not caring how he violates those relations, and not sparing to take away their very lives. See Gen. 37. on v. 22.] he hath profane his Covenant [that which he had made and confirmed by a solemn oath, and consequently with calling on the sacred Name of God in witness and vindication, the same he breaketh and violateth without remorse.]

22. His mouth [i.e. the words of his mouth; wherefore also the annexed Hebrew word in the construction, is of the plural number, are smother, &c.] is smother then butter; [or then if they were butter, or buttered; others, They make their mouth smooth, or they soften their mouths (like) butter; others, they make their mouth smoother then butter, or (the words) of his mouth are smooth like butter] but his heart is warre; [i.e. full of

warre, or fighting and slaying; their mind is wholly set and bent to assault and defeat me.] His words are softer then oyle, but the same are naked swords. [Heb. opened, drawn, that is to say, they are mortally wounding; they do but seek by them how to destroy me. Compare Prov. 12. 18. and Psalm 57. 5.]

23. Calf [David speaketh here unto himself, and to every believer] thy care upon the LORD, [Heb. thy gift, or giving, that is to say, In all thy taking thought, and cares (as the Apostle Peter doth use this word,] 1. Pet. 5. 7.] when thou wouldst that this or that should be given thee, considering of such gifts according to the exigence of thy want and necessitie; do but recommend it all unto thy heavenly Father, and he shall give thee what is saving for thee; or thy gift; that is, whatsoever the Lord doth give and send thee, what comes upon thee from his hand; call thou the same again on him with assured confidence, that he will unburden, ease, relieve, and give thee such an issue, as shall conduce to his glory and thy salvation. Compare Psalm 22. on v. 9. Others, thy pack, or burthen; yet this signification is not found in the Scripture] and he shall maintain thee: [or feed thee according as the Hebrew word is used elsewhere. See Ruth 4. on v. 15.] he shall not permit in eternitie, that the righteous do waver (or shake.) [Heb. he shall not permit in eternitie the shaking, the (or of the, or for the) righteous. Comp. Psa. 15. on v. 5.]

24. But thou O God, shalt cast those [viz. the wicked afore said] so descent into the pit of destruction; the men of blood [See Psalm 5. on v. 7.] and deceit shall not bring their days to the myrie: [Heb. shall not halt their daies, that is to say, they shall die an untimely death, comp. Job. 15. 32. and 22. 16. and below, Psa. 58. 9; 10. and 102. 24. 25. Prov. 10. &c. Eccl. 7. 18.]

P S A L M LVI.

David, through Sauts continual persecution being come into the hands of the Philistines, maketh complaint to God of all his sufferings, weepings and wanderings, prayeth for favour and the punishment of his enemies, magnifieth the Word of God, is consistent of the fulfilling thereof, and promisieth thankfulness for it.

A Golden Jewell of David, for the chief-song-matter. [See Psalm 16. on v. 1. and 4. on v. 1.] on Jonath Elem Rechokim: [this come do hold for a beginning of a certain song, well known unto the Jews of those daies, unto the tune whereof this Psalm was to be sung. Others render it thus; of the dumb Dove, (Heb. Dove of daintines) in remote places. Whereby David himself understandeth himself, being at that time like unto a Dove, which being chased far away from her wonted abode; doth mourn and makes no found at all. Comp. Psa. 55. 7. against thus of the oppression of the assembly (or rout,) of those that are farre (changed) viz. from God and his people, meaning the Philistines; who had put David in hold among them, and brought him before their King Achis, nothing doubting, but the same would forthwith command, that David should be put to some shameful death or other.] When the Philistines had laid hold on him at Gath.

2. Be gracious unto me, O God, for the mas (homo) [Saut with his on the one side, and now the Philistines also on the other, so that he was no where safe] [seeketh to swallow me up; [Heb. doth swallow or swill; glut me up for hath swallowed me, i.e. he seeketh to devour me, or, there wants not much but he doth it, he wants not will nor means to do it; and so in the next verse, compare Nehen 6. on velle 9. 14. and below 57. 4.] others, janneth, geyeth, snatcheth after me, pursueth gaping after me, i.e. gapeth, length and endevourst with most eagerly, that, and how he may undo and ruine me. Thus the Hebrew word is like-

wife taken, Job 7. v. 2. Eccles. i. 5. and below Psal. 119. 131.] the adversarie presseth me all the day, [Or, fighting be presseth me.]

3. My spies [That those that watch my wayes and walking] seek all the day to swallow (me) up, for I have many adversaries, O most high! [Thus the Hebrew word Marom, is likewise used of God, Psal. 92. 9. Mich. 6. 6. otherwise (in) height, i. e. haughtily, daringly, insolently, in the highest degree.]

4. On the day (when) I shall be afraid, will I trust in thee. [As if he had said, I shall overcome the fear by trusting in thee.]

5. In God will I praise his word; [That is, his true and steadfast promises, which do support my faith, and comfort me in all my sufferings; howbeit they are not presently fulfilled, yet this I am most sure of, they shall not remain behind, nor tarrie, but in due time I shall receive and glory in the Lord. Thus David strengtheneth himself in his extremities:] I trust in God, I will not fear: what should I fear to do unto me? [As if he said, perishing man, who is but flesh and blood, compare Psal. 78. 39. Isa. 31. 3. and 46. For. 17. 5. also 2. Chron. 33. 6. v. 8. it. Gen. 6. on verse 12.]

6. All the day (long) they wrest my words: [Others, trouble, or grieve my things, or affairs. The Hebrew word doth signify to cause smart, grief, trouble, and likewise, to flout, scorn, fashion (see Job 10. on v. 8.) which the Potter performeth on the clay with turning, wresting and pressing: thus it seems David would say, that they do vex and grieve him, with a daily wresting and turning of his words, to whom they give (as it were) quite another shape and semblance, forcing a false and perverse sense upon them, only to make him black and odious] all their thoughts are against me for evil.

7. They gather together, they hide themselves, they observe my heel: [For to look in secret upon my wayes and steps, to see how and where they may ensnare or entrap me, and take away my life, which they long for with expectation] as they that watch for my soul. [i. e. for my life. See Gen. 19. on v. 17.]

8. Should they go free for (their) iniquity? [Or, shall thou let (them) escape in their iniquity? i. e. go unpunished? others, the bearing (tendeth) them to iniquities, or oppression, i. e. thy forbearance and long-suffering, (that thou delayest to punish them) is abused by them to all manner of evil and mischief; therefore throw, &c.] throw down the Nations in wrath O God. (these nations) that deal thus, and follow such practices.]

9. Thou hast numbered my wailing about; [How often I was put to file and retire, now to this, then to that place] I lay my tears, [Heb. ear. i. e. every tear I shed] into thy bottle: [Or leather bag, spoken of God after a humane manner, to declare that God takes singular notice of their tears, which are wrongfully oppressed, and holds them in esteem, to right and vindicate them in due season. comp. Deut. 32. 34. both Hebrew words, signifying to swear, or wail about, and a bottle, have a singular and opposite resemblance sounding much alike] are they not in thy Register? [Or book accounts. I know assuredly (will David say) that thou dost note or see them down, and shalt forget not one of them, according to the usual interrogatory was among the Hebrews, when they affirm a thing past all doubt.]

10. Then shall mine enemies turn backward, on the day, when I shall call: [As above, Psal. 4. 2.] this I know that God is with me, [Or for me, or mine, how little soever it appears, yet by my condition or present plight of affairs. Others, this I know for God is for me.]

11. In God will I praise the Word; [See above on ver. 5.] In the LORD will I praise the Word.

12. I trust in God, I will not fear: what should I do unto me? [As if he said, to weak frail a creature, made but of earth, comp. above v. 5.]

13. O God, on thee are my vows: [i. e. I have engaged myself to thee by vows, that I will live in thy thankfulness, when thou shalt have performed thy promises upon me, according to thy word. compare Psal. 66. 13.] I will render thee thanksgiving, or thank-offerings, praise-offerings.]

14. For thou hast rescued me from death: not all my feet from offending: [By way of question as above, v. 9.] to walk before Gods face, [i. e. before thy face] in the light of the living? [Which men enjoy, whilst they are alive, yet here on earth; Compare Psal. 116. verse 9. and Psal. 27. on verse 13; Job 33. 28. 30.]

PSALM LVII.

David flying before Saul, prayeth to God for favour and protection, whereas he asseeth himself, and describing the bitterness of his enemies, he foretelleth their fall, and is ready to praise God.

A Golden Jewel of David, for the chief-songmaster, [As in the former Psalm] Altscheth, [This some do likewise hold, for the beginning of a certain song well known among the Jews in that time, according to the tune whereof this Psalm was to be sung. Others are of opinion, that it is a short Lammaic, or argument of the contents of this Psalm, wherein David declared more at large, that in his great distress he was wont, anxiously and frequently to call upon God, in these few words. Destroy not, consu ne not.] when as he fled before Sauls face, into the cave, (or den.)

2. Be gracious to me O God, (or have mercie on,) be gracious unto me; for my soul trieth in thee, [Or take refuge to thee and so in the sequel] and I take my refuge (or shelter) under the shadow of thy wings: [See Ruth. 2. on v. 12. and below 61. 5. and 63. 8.] till the destructions shall be passed by, [Or the troubles, miseries, mishaps, mischiefs, wretchednesses.]

3. I will call upon God the most high, upon God that shall fulfill (or accomplish) it on me. [To wit, his work, which he hath already begun with me. comp. Psal. 138. 3. Phil. 1. 6.]

4. He shall send from heaven, [His hand, namely, his help, or holy Angels, see Psal. 144. 7. Dan. 2. 28. or his kindness and truth, as followeth] and save me shining, (or bringing to reproach) him that seeks to swallow me up, [see Psal. 56. on v. 2.] set a [see Psal. 3. on v. 3.] God shall send his kindness and his truth, [Or faithfully, i. e. He shall faithfully perform his gracious promises, by actual help and deliverance, compare Psal. 40. 12. and 42. v. 9.]

5. My soul [i. e. my self, my person] is in the midst of the Lions, I lie among incensaries, (butteux) [Or fire-bands, Heb. flaming (one)] whereby he understands the flatterers and informers, which betrayed him till to Saul, and incensed him more and more against him. See 1. Sam. 23. 19. 20. and 24. 10. and 26. 1.] Children of men, whose teeth are spears and arrows, [i. e. like unto spears, &c. Heb. spear] and their tongue a sharp sword, [compare Psal. 55. 22. and 59. 8.]

6. Exalt thy self above the heavens, O God: compare v. 4. Because Davids God was quiet, a while, Davids enemies persuaded themselves, that God regarded him not, and approved of their wicked practices, wherewith they dishonoured God: therefore he prayeth that God would manifest the contrary from heaven upon earth, for the honour of his righteousness and truth; compare Psal. 58. verse 11. 12.] thine honour be over all the earth.

7. They have prepared a net for my paths, my soul was bowed down; [I was almost ensnared and taken in their net; I was even fallen into it.] they have digged a pit before

before my face: they are fallen into the midst of it; side!

8. My heart is ready O God, my heart is ready: [Or strengthened, confirmed; see Psal. 103. 2. &c. and the annotat. there.] I will sing, and sing Psalms.

9. Awake mine organ, [As Psal. 16. 9. see there] Awake that lute and harp; I will awake in the dawning of the day.

10. I will praise thee among the people, O LORD: I will sing Psalms to thee among the Nations.

11. For thy benigneity (goodness, kindness) is great, up to the Heavens; and thy Truth up to the uppermost clouds.

12. Exalt thy self above the heavens, O God, thine honour be over all the earth. [As above v. 6.]

PSALM LVIII.

David reproacheth the Counsellours and Courtiers of Saul, for their unrighteousness, wickedness and stubbornness, and prayeth to God to break their might, and to cause them speedily to perish and vanish in their consultations, for his honour, and the joy of the godly.

A Golden Jewel of David, for the chief-songmaster Altscheth, [See Psal. 57. 1.]

1. Do ye verily speak righteousnes, O congregation! [Or Rost understanding the Assembly or Colledge of King Saul his Judges or Counsellours, or his Council of War, who instead of judging according to right and equity, did but incense and stir up Saul against innocent David; which is the reason why the holy Ghost gives them such a slight title here] ye ye judge equities, [or justness as Psal. 9. 9. &c.] ye children of men! [of Adam.]

2. Ye, ye work iniquities, [Or ye practise perverseness, baseness, villainies] in the heart; ye, weigh the violence of your hands upon earth [in lead of keeping the balance of your judgements even (as ye ought)] ye overpeel the wrong part to oppels and crush the innocent.]

4. The wicked are estranged from the womb: [Namely from God; they are an evil brood of such an inbred ill condition, that they cannot leave it or give it over. Compare Isa. 48. 8.] the lic-sellers stray [in evil wayes, not entering the right] from the (mothers) belly. [The word mothers is elsewhere expressed; see Psal. 16; verse 17. Compare with chap. 13. 5. 7. and Job 3. on verse 10.]

5. They have ferie venom, [after the likeness of ferie Serpents venom: they are a deaf Adder, (that) stoepeth her ear:]

6. That she may not hearken, [Or, that she doth not hear] after the voice of the charmer [Heb. properly, numbers, in regard that the Sorcerers and Conjurers, use to speak and mumble within their mouths] of him that is expert [or learned, subtle, cunning, Heb. made wise. Compare 2. Sam. 13. on v. 3.] to deal with (or to practice) conjuring, or charming, Heb. conjuring, couplings, as Deut. 18. 11. The combinations are no wayes allowed by the holy Ghost, as appeareth by Deut. 18. v. 10, 11, 12. but is only applied here by way of similitude, the better and more lively to represent the stubbornness and incorrigibleness of Davids and all the godlies enemies. Thus the suillitude of a thief is used, Rev. 16. 15. &c. of the unrighteous Judge, Luke 18. 11, 2, 6, 7. of the unfaithfull steward, Luk. 16. &c.]

7. O God, break their teeth in their mouth; [i. e. their power to do mischief, and to hurt the godly. See Job 29. on v. 17.] break down [as one breaketh and pulleth down a building] the jaw-teeth of the young Lion, O LORD.

8. Let them melt like water, let them drive away:

1. A Golden Jewel of David for the chief Songmaster, Altscheth: [See Psal. 57. on verse 1.]

1. A Golden Jewel of David for the chief Songmaster, Altscheth: [See Psal. 57. on verse 1.]

[That is flee and run away like something that is molten. Others, they shall be rejected, they shall go any like water, &c. and so in the sequel] doth be [Every one namely, of my wicked enemies; I] ly on his in the beginning of v. 10. and further in v. 11.] I ly on his arrows, [Heb. shall be (as he shall tread his arrows, i. e. bend or tend his bow, and lay his arrows upon it, to Psal. 64. 4. Let them be as if they were cut off; and consequently blunt, or headless, so that they shall not be able to pierce or hurt. Others, let them be as corn-cars, or stubble, straw, that is light, slight and without force.]

9. Let him be gone as a melting snail: [Heb. a snail of melting] to them be [all wicked enemies] (as) an untimely birth [or mischance, see Job 3. 16. Eccl. 6. 3.] of a woman, nor behoild the Sun.

10. Ere your pots [The Hebrew word (so as it is here found) hath in the holy Scripture the signification of pots or kettles] are aware [Heb. observe, mark, understand, i. e. before, or ere they are warm or heated; ere once they smell the fire, as we use to speak. Compare Psal. 16. 9. Jer. 17. 8. &c. 108. on v. 18. This may be taken as if the Prophet spake it to the wicked, for terrors, or to the godly for comfort, your pots, &c.] of the thornbush, [i. e. the fire of the thornbush, wherewith it is kindling or kindled. The meaning of this verse (which indeed is variously rendered, though the sense remain one and the same) is, that God shall very suddenly and unexpectedly, like to a tempest or whirlwind ruine and hurry the wicked away ere they shall have wrought out their wicked practices. Compare Psal. 55. 24. I shall bestorm him away (God shall sweep every one of these wicked ones in this manner; as on verse 8. or, that he burn, &c. as praying and wishing that it might be so,) as alive, (as) in hot wrath; [i. e. very suddenly and unawares, as happened unto Korah, &c. See also Psal. 55. 16. otherwise, as well the raw as the burnt; that is, even as a great storm may seize on, and carry or hurric away the flesh-pots with all that therein is, whether raw and cold yet, or hot, and so shall God, &c. Some read it thus: ere one shall feel your thorns (dangerous plots and practices) being thorns of a thorn bush (i. e. very sharp and pricking) shall be in a tempest hurric away, as well the fresh as the burnt, (or withered) thorn namely, that is the one as well as the other, green and dried, old and young together. Compare 2. Sam. 2. v. 6, 7.]

11. The righteous shall rejoice, when he beholdeth the vengeance: of God, i. e. his righteous judgement upon the wicked [He shall wash his feet in the blood of the wicked.] [This doth imply the greatness of their defeat. Comp. Psal. 68. 24. Rev. 14. 20.]

12. And (a) man (bomo) shall say: sure there is fruit for the righteous: [i. e. a comfortable issue and gracious retribution, for that they fear God and suffer wrongfully for his Name: which is so sweet and acceptable to them, as the sweetest fruit which they enjoy after all their toil and labour. Compare Heb. 12. 12. Jam. 3. 18. Rev. 14. 13. and see Prov. 1. on verse 31.] sure there is a God, that judgeth upon the earth. [Heb. Elohim, that judgeth in the plural; see hereof Gen. 28. on v. 13.]

PSALM LIX.

David being in danger to be apprehended and put to death by Sauls servants, prayeth unto God for deliverance, re- lucteth his innocency, and the blood thiristiness and ferie of his enemies, which he opposeth with his confidence in God, whom he invocath to make them an example of his vengeance unto others, to quell their insolency, and to change the same into misery; and promiseth God thankfulness.

1. A Golden Jewel of David for the chief Songmaster, Altscheth: [See Psal. 57. on verse 1.]

When Saul had sent, such as should guard (his) house, to put him to death. [But David by the good providence of God, being let out of the window by Michal had escaped, 1 Sam. 19. 12.]

2. *Requie me from mine enemies, O my God: I put me into an high retreat.* [Where I may be free and safe] *before them, that rise up against me.*

3. *Requie me from the workers of iniquity; and deliver me from the men of blood.* [See Psalm 5. on verse 7.]

4. *For ye, behold, they lay wait, (or lie in wait) for my soul.* [For my life or person.] *Strong ones rout (or gather themselves) against me without my transgression, and without my sin.* O R D: [i. e. without having sinned or trespassed against them, without any cause given by me.]

5. *They run and make themselves ready, (prepare.)* [To surprize and fall upon me] *without (my) misdeed: awake to meet me* [for to succour and rescue me in due place and season] *and behold.* [in what I might I am, and what mischief they do plot against me.]

6. *Ye hear, LORD God of hosts* [See 1 King 18. on v. 15.] *God of Israel awake, to visit I punish:* [see Gen. 21. on v. 1.] *all these heathens;* [that are Israelites, which do resemble if not exceed the barbarous malice and bitterness of the heathen, compare Psalm 54. on v. 5.] *be gracious to none of them that practise iniquity secretly.* [Heb. Be not gracious to all these, &c. Or thus; be gracious to no unrighteous faith-breaker.] *Sola.* [See Psalm 3. on v. 5.]

7. *Against the evening they return again,* [After they had sought me all day and found me not. Or they turn to and fro, to entrap me some where or other;] *they make a noise like a dog,* [that barketh and maketh great noise, as he is pursuing or hunting the Deer, or howlth and crieth for meat being hungry, and getting nothing. See verse 15. 16. and compare Psalm 22. on v. 17.] *and they go round about the Citie.*

8. *Behold, they pour out abundantly out of their mouth;* [Or bubbles, sedit, issue forth all manner of slanderous reports of me, of the Hebrew word here used, See Psal. 19. on v. 3. and compare Jer. 6. 7. and below v. 12.] *swords are upon their lips:* [for who hears it?] [These are the words of the enemies, whereby they show that no fear of God restrains them, speaking even what they list, as if there were no God that heard it. See Psalm 10. 11. and 94. 7.]

9. *But thou, LORD, shalt deride them;* [See Psalm 2. on v. 4.] *thou shalt mock all the heathen.* [See above, on verse 6.]

10. *Against his strength,* [That of mine enemy, Saul,] *I shall I wait upon thee, for God is my high retreat,* [he being a great deal too strong and mighty for me; so that I am not able to make any resistance; I do even commend all to thee; resolved to wait with patience, abiding and looking out, or for thy only help and protection, wherein I am more safe, than if I were secured in the highest and strongest fort that might be found. compare below, v. 17. 18.]

11. *The God of my kindness,* [Or of my benigneity, bountifullness, i. e. my kind or bountifull God, who is very gracious and tender unto me, and hath showed his kindness towards me. compare Jer. 22. with the annot.] *shall prevent me:* [or meet, occur me, i. e. tenderly relieve me in due season.] *God shall make me to look upon my spies.* [or on them, viz. my hearts desire, or his vengeance. See Psalm 54. on verse 9. and 22. on verse 18.]

12. *Put them not to death, that my people forget (it) nor;* [or least my people forget (it)] [i. e. do not destroy them all at once, and suddenly, but proportion thy judgements to times and occasions, that both my self and people, (over whom thou hast anointed me King; or

my countrey-men) beholding the variety of thy judgements from time to time, may have and keep them better in remembrance, and be instructed by them.] *make (or cause) them to wander about by thy power;* [to be prostituted and made a publicke spectacle; and cast them down, for make, cause them to come down out of their high places and honours, that made them so presumptuous and daring still, to plot and practise all manner of mischief.] O LORD, *our shield.*

13. *(For) the sin of their mouth,* [for the words of their lips; and let them be made captive in their haughtiness; and for the curse, and for the lies, (which) they relate,] *Dayly broach and vent abroad in their open discourses without any fear or remorse;* [see above verse 8. Others, they shall relate of the curse, and of the leanness. The whole verse renders the reason, why such a judgement of God should pass upon them, namely, because there comes nothing forth out of their mouth but sin, insulting, spitefull speeches, cursing and belying David. Some do joy and construe these words, which the word forget in the former verse in this manner; that my people do not forget how insolently, (or spitefully) they use to speak, and how it fares with them thereupon (to wit) that they are so taken therein, that one cannot sufficiently relate of their cursing and lying, (the cause of these heave judgements upon them. Others, The sinne of their mouths (is) the word of their lips, therefore let them eye, i. e. it is nothing but falsehood and lies, what ever they utter, therefore, &c.]

14. *Consume them in fierce-wrath, consume them that they be not,* [viz. by degrees through various plagues; by comparing v. 12. above] *and let them know,* [i. e. take notice, find by experience] *that God bears sway, (or hath dominion) in Jacob, among Gods people, the Israelites] (yea) and to the end of the earth. Sola!*

15. *Let them return then against the evening, let them keep a noise (or stir) like a dog, and go round about the citie.* [Here the Prophet repeats all most the same words, that are above, v. 7. but in a deriding manner, out of an holy assured confidence, of Gods just recompence, which should light upon his enemies.]

16. *Let them wander (or swerve) about themselves,* [As above v. 12.] *for meat:* [Heb. for to eat.] *and let them pass the night although they be not satisfied.* [See the contrary, Prov. 19. 23. Others, murmur, grumble, grudge, grin, howle, if they be not satisfied: being the Hebrew word is found to be used in both these significations.]

17. *But I shall sing thy strength* [In opposition to the strength of mine enemies, above v. 10. and join the verse following] *and cheerfully praise thy kindness in the morning;* [for that thou hast been an high retreat to me; and a refuge in the day when I was in straight.]

18. *Of thee* [Thus the Hebrew word or particle El, is sometimes taken; See Job 24. on v. 7. and above Psal. on verse 7. Others my strength is by, (or with) thee; (therefore) shall I, &c.] *O my strength, shall I sing Praises: for God is my high retreat, the God of my kindness.* [as above, v. 11.]

P S A L M LX.

David having obtained victorie of God against his enemies, doth here compare the former sad condition of the land, with the present happy change under his reign: and triumph for Gods assistance and promises, praying for, and assuring himself of further fulfilling thereof against the rest of his enemies.

A Golden Jewell of David, [See Psalm 16. v. 1.] for instruction: Heb. for to reach, i. e. to instruct the Church of God of the matters contained

tained in this Psalm] for the chief song-master [See Psal. 4. on v. 1.] on Schuchan Eduth, [this is rendered by some the six-stringed instrument of the testimony; and understanding by the testimony, the Ark of the covenant wherein lay the tables of the law, called the testimony Exod. 40. v. 20. before which in the Priests Court this Psalm was to be sung; see further of the word Schuchan, Psal. 45. on v. 1.]

2. *When he had fought with the Syrians of Mesopotamia,* [Heb. with Avam (i. e. the Syrians) of the two rivers (i. e. Mesopotamia) see Gen. 24. on v. 10.] *and with the Syrians of Zobah* [see 2 Sam. 8. on v. 3.] *and with the Syrians of 12000.* [see 2 Sam. 8. v. 13. there we read, that David in the salt-valley slew 18000. and 1 Chron. 18. 12. the same is ascribed to Abisai, here it is said that he slew more 12000. if this was not another defeat, these three places may be reconciled thus; that David (as King) slew to many Edomites there by his Lieutenants General, at sundry times (as in two or more encounters) that the total number amounted to 18000. whereof he had slain 12000.] returned [from the Syrian wars, turning back to the fourth-borders of Canaan, to fight against the Edomites that inhabited there. Then it was that David made this Psalm. Compare below v. 11. 12. 13. whereupon the victory ensued] *and smote* [Oth. had written, conceiving that David made this Psalm after the victory] *the Edomites in the salt-valley twelve thousand.*

3. *O God thou hadst rejected us* [This hath relation to the losses and depositions which Israel had suffered, both at the time when Saul and his sons, together with all the host were totally defeated by the Philistines; (see 2 Sam. 31. 6. 7.) and afterward by the long continued war between the house of Saul and David, 2 Sam. 3. 1. as likewise the miseries of former times, which lighted very oft and thick upon the Israelites in the latter days of the Judges, Jud. 13. 1. and 15. 11. 1 Sam. 4. v. 2. 10. 11. and 13. 19.] *thou hadst torn us, thou hadst been wrath with us, turn again unto us.* [or thou shalt turn again.] This comfort David was able to draw from the victory which God had already given him against the Syrians, and likewise from the ground which is mentioned below v. 8.]

4. *Thou hast shaken the land,* *thou hadst split it* [A multitude taken from the Earth-quake, which shaketh, rents and tears the Earth, and causeth much woe and misery. The sense is, thou hadst put all the land into a fearful confusion and alteration from what it was before. Compare Hag. 2. 6. 7. with Heb. 12. v. 26. 22. and Ezek. 31. 16.] *heal his breaches, for it shaketh (or wavereth).*

5. *Thou hast made thy people to see,* [i. e. see, find, thou hast brought it home to them, and touched them to the quick, see Job 7. on v. 7.] *a hard master* [as there was among others, that the Ark of God was taken by the Philistines, Israel divers times routed and defeated, their King and whole army lost by a general overthrow, &c.] *thou hast made us to drink of reeling (or giddy wine).* [Or wine of trembling, staggering, shaking, i. e. thou hast followed and filled us with thy judgements, that we were as people bereft and disposed of all our senses, reason and apprehension, even as we see them that are overcome with strong wine, to stagger, reel and shake. See Isa. 51. 17. 20. 21. 22. and compare Nah. 2. 3. where the word that hath some affinity to it, is used of the shaking, moving, or swaying the spears.]

6. *(But now)* [In this verse the prophet speaketh of the mercy of God shewed unto his people at this time] *hast thou given a banner to them that fear thee;* [by making me King over them, and vouchsafing us this victory and triumph over our Enemies. Compare Psal. 20. 5.] *to throw up the same because of the truth.* [for to show that

thou art true in thy promises, whereof more in the sequel] *Sola.*

7. *Thy beloved ones should be freed:* [This verse and all the rest that follow unto the end of this Psalm are repeated, Psal. 108. 7. &c. see likewise there] *give salvation (through) thy right hand* [Compare Psal. 20. 5. 6. 7. and 21. 3. 3.] *and hear us.* [or me.]

8. *God hath spoken in his sanctuary, therefore will I leap for joy* [Where the Ark of the Covenant was, which David now had brought up to Zion, 2 Sam. 6. it should seem he means to say, that when, as (before this war began) he did according to his wonted practise ask counsel of God; he then received a very favourable answer, from between the Cherubims, according to which having now obtained this glorious victory, he could not but heartily rejoice, and entertain the more hope and confidence of all the rest. Oth. through, or, by his holiness, implying it to be a most true and assured word, as pronounced by the holy God himself] *I shall divide Sichem, and meet out the valley of Succoth;* [of Sichem and Succoth, see Gen. 12. on v. 6. and 33. on v. 17. Jud. 8. on v. 5. as if he should have said that it was he became absolute Lord and possessor of these and the following places, on both sides of Jordan.]

9. *Gilead is mine, and Manasse is mine, and Ephraim is the strength of my head:* [The main or principal strength of my Kingdom, or as mine horses. See Gen. 33. 17.] *Juda is my Law-giver.* [i. e. my royal residence. See Gen. 47. on v. 10.]

10. *Moab is my wash-pot,* [i. e. I shall so humble and subdue the Moabites and other Nations my Enemies; that I shall use and employ them by my meanness and contemptible offices. Compare 2 Sam. 8. 2. Heb. pot of my washing] *in Edom shall I throw my shoe* [i. e. I shall subdue, possess, inherit and put them as it were under my feet. Compare Ruth 4. on v. 7. and Jud. 5. 21.] *thou ever me, O thou Palestina!* [This he speaketh ironically, or mockingly, to spite and requite the Philistines, who were wont to scold and insult on the Israelites, letting them know now the case was altered, now his turn was come to shout and triumph over them, according as he declares these words in the repetition Psal. 108. 10.]

11. *Who shall lead me into a strong City?* [Heb. City of strength. A kind of wishing whereby he makes known how hard and difficult a thing it was, for him to overcome and take such strong Cities, holding out against him 5 or (as some are of opinion) especially the Metropolis of the Ammonites, the City of Rabbah (whereof see 2 Sam. 12. 26. 29. &c.)] *who shall lead me into Edom?*

12. *Shalt not thou be O God (thou) hadst rejected us?* *and didst not march forth with us, with our Armies.*

13. *Give thou us help, out of the straits,* [i. e. help whereby we may get out of our straits] *for mans salvation* [or deliverance, preservation] *is vanity.* [or lies, a lye, i. e. it deceives one, it comes too short, and is not able to perform, like a lye, or vanity, when men rely upon it in distress. Compare Psal. 4. on v. 3.]

14. *In our God shall we do valiant acts,* [Heb. valour, courage] *and he shall trample our Adversaries.*

P S A L M LXI.

David being fled and in great danger, prayeth for deliverance according to his faith, and Gods former mercies, assuring himself, that God would protect his life here, and hereafter give him life everlasting, for the Messias sake, of whose imperishable Kingdom he prophesied, with promise of thankfulness;

A Psalm of David : for the chief Song-master, or Organist. [See of the Hebrew word, which is used here in the singular number, Psalm 4. on verse 1.]

1. O God hear my cry, *save* my prayer.
2. From the end of the land [Or, from the utmost, or, whether he was forced to flee and retire himself, because of *Abuloy*, 2 Sam. 17. verse 24. to which they some apply this Psalm] do I call unto thee, when my heart is overwhelmed : [Or, covered over, viz, with fear and straight, care and grief. Compare Psalm 77. verse 4. and 102. verse 1. and 107. 5. and 142. 4. and 143. 4. item Lam. 2. 12, 13, 19.] Lead me upon rocks, [that may be too high for me.] i. e. into a safe place of retreat, whither I shall not be able to get in up, without thy help and power.]

3. For thou hast been a refuge to me, a strong Tower [Heb. Tower of strength] before the enemy, [Heb. from the face of the Enemy, that is, to secure, safeguard, and protect me, before or against mine enemy.]

4. I shall converse in thy tent [in] eternities : [i. e. abide or continue in thy tabernacle for a long time here on earth yet, and afterward in heaven, whereof the Tabernacle was but a type, to all eternity. See below on v. 6.] I will take; [or have] my refuge in the secret [or hidden] of thy wings, [which the Scripture elsewhere declareth by the shadow of the wings. See Ruth 2. on v. 12. and above Psalm 57. 2.] Selâ ! [See Psalm 3. on ver. 3.]

5. For thou O God, hast hearkened to my voices : [i. e. to my prayers, which I presented unto thee with vows and promises of thankfulness, according to the custom of the Saints. See Gen. 28. 20. Judges 11. 30, 31. and Psalm 132. 2. and 116. 18. and below verse 9.] thou hast given [me] the inheritance of them that fear thy Name. [i. e. the inheritance upon the land of Canaan, over which God had ordained him King, with promise of his protection ; confident, that he would not cast him out again thence, much less out of the inheritance of the Celestial Canaan, whereof the earthly here was but a pledge and figure.] See Hebrews 11. 8, 10, 13, 14, 15, 16, 31.

6. Thou shalt add days, [Or, add days, by way of prayer.] and for the sequels, to [or, above, upon] the Kings days. [I understand him (notwithstanding the enemies sought by all means to shorten them or cut him off from the enjoyment of more) but especially by the Lord Christ his son after the flesh, whose type he was. Compare 2 Sam. 7. 13, 16. Psalm 72. and 89. 21, 30, 37, 38.] his years shall be as from generation to generation. [Heb. as generations and generations, i. e. unto, or, for all generations.]

7. He shall live before Gods face for ever : [Reigning in his Throne, see Psalm 29. 10. Luke 1. 32, 33. Acts 2. 30.] prepare kindness and truth, [or, appoint, order as his appointed and prepared portion.] In the Hebrew the same word is used, Man, which the heavenly Man, or *Manna* had, wherewith God fed the Israelites in the Wilderness, as with food prepared and appointed for them : that they may keep him.

8. So shall I sing Psalms to thy Name in eternity, that I may pay [i. e. pay] my vows : [See above v. 6. and Job 22. on v. 27.] day by day. [Heb. day, day, i. e. day by day, daily. See Gen. 39. on verse 10. item Psalm 68. 20. Isa. 58. 2.]

P S A L M LXII.

David doth variously testify his quietness in God, against all the constitutions and practices of his Enemies, and exhorts all Believers to do the like. Withstanding their confidence from men, and from all vain, deceitful and unjust or unlawful means, trusting alone in God,

Who, according to his word, is powerful, merciful and just alone.

A Psalm of David for the chief Song-master over *Jeduthun* [i. e. the family, and order of *Jeduthun*, or, *Jeduthun*, as being a chief Song-master, as Psalm 39. verse 1. See there.]

1. Verily is my soul still [or silent] to God : [Or, my heart is quiet, (or yet) is my soul quiet, or silent, holding her peace. Or, My soul is silent to God, or before God, as if he said, let it go as it may, I shall not cease, by prayers, patience and confidence to wait for Gods help and salvation ; notwithstanding he can ready to forsake me, because mine enemies do still persecute me with so much bitterness and malice. Compare Psalm 37. on v. 7. and below v. 6.] Thus David breaks out with words of comfortable assurance, after a great conflict endured in his mind. Compare Psalm 37. 1. &c.] from him is my salvation.

2. Verily is he my rock, and my salvation ; mine high retreat, I shall not greatly waver. [i. e. not, so that I shall be in danger of falling and perishing utterly.] See Psalm 15. on verse 5. and vidual 1 Cor. 10. v. 13. and 2 Cor. 4. 9.]

3. How long shall ye [Speaking to his persecutors,] contrive evil [the Hebrew word (only extant in this place) doth signifie to devise and act all manner of evil, and mischievous practices to vex and ruin one] against a man ? [i. e. me, my self, as if he said, against one only man, innocent and honest David, who never wronged you ; yea, against him too, that hath shewed himself a man (*virum*) a Champion before King Saul himself, and the people of God. Compare Jerem. 5. 1.] ye shall all be put to death ; [the fulfilling hereof may be gathered from the great overthrow where Saul and most of his did lose their lives, 1 Sam. 31.] ye shall be as a bowed mill [which inclineth and is ready to fall] a pushed fence. [Understand this of loose stones, or such like materials, raised up to serve for a fence (as about vineyards, or otherwise for a partition. See Num. 32. 24. Prov. 24. 31.) and being pushed at, is easily thrown down. This similitude doth imply a sudden and a heavy fall. See Isa. 30. v. 13. Ezek. 13. v. 13, 14.]

4. They conspire plainly to thrust him from his highness : [Him, viz, me (David) whom God hath chosen, appointed and exalted to the Royal Dignity ; they delight in lies, with their mouth [Heb. his mouth, i. e. every one of them doth so] they bless, [compare Psalm 5. 10. and see 2 Samuel 8. on v. 10. and Job 31. on v. 20.] but with their heart [i. e. their heart] they curse, Selâ ! [See Ps. 3. v. 3.]

5. Yet thou my soul, be still to God : [See above on v. 2.] for my expectation is in favour him. [i. e. from him I do expect my salvation, as from v. 2.]

6. He surely is my rock, and my salvation : mine high retreat, I shall not waver.

7. In God is my salvation and mine honour : the rock of my strength ; [i. e. my strong rock] my refuge is in God.
8. Trust in him at all times, O ye people ; [viz, Of the LORD, ye people of Israel,] power out your heart [i. e. the desires of your hearts, your prayers with tears.] 1 Sam. 1. ve. 15, Lamen. 2. 19. and Psalm 41. on v. 15.] before his face : God is to us a Refuge ; Selâ ! [See Psalm 3. on ver. 3.]

9. Verily the common people are vanity, the great ones are lies. [Heb. the sons (or, children of a man (*hominis*) and afterwards, sons or children of a man, (*vir*) See hereof Psalm 4. on verse 3. the meaning is ; both small and great, all men in general, are vain and deceitful, there is no trusting nor relying on them. See Job 15. on ver. 31.] weighed up in the balance, they should together be (lighter) than vanity. [Or, in the balance should

should they together go up above (or, more) than vanity : i. e. Vanity being laid in the one scale, and all they together in the other, vanity would yet out weigh them ; they should weigh less, and therefore rise up higher then the Scale of vanity.]

10. Trust not in oppression ; [That ye should go about, by any way of craft or force, to oppress and ruin others. See Isa. 30. 12.] nor in robbery, and grow not vain ; [deceiving your selves, and prostituting your own folly, for putting your trust in vain things. Compare Psalm 31. on verse 7.] when the ability [riches and power] increaseth abundantly, [like an herb that commeth up spreading and multiplying in abundance. Compare Ps. 92. 15. and Prov. 10. 31.] set not the heart [there] on.

11. God hath shewn one thing [Or, once, as a most sure and undoubted word, once for all, whereof all the Prophets jointly testify, to wit, that God alone is Almighty, and in composition thereof all the power of the earth, in all that is mere vanity.] I heard this twice, [i. e. several or oftentimes ; a certain number for an uncertainty, as usual in the Scripture] that the strength is Gods : [or, belongs, appertaineth to God, that he hath strength] namely, to curb and punish the wicked : as he hath like wise kindness or mercy together with strength as followeth, to do good to him, and thus to give every one his due.]

12. And the kindness, O Lord, is thine ; [Or, comes to thee, then hast it ;] for thou shalt recompense every one according to his work. [or, surely, verily thou shalt, &c.]

P S A L M LXIII.

David winneth in the wilderness, complaineth very bitterly to God, that he was banished out of the house of God, and from the outward exercise of Gods public worship, highly extolled by him. Comforteth himself nevertheless in Gods favour and protection, and foreseeth the ruine and destruction of his blood-thirsty persecutors, and of his joy to come.

1. A Psalm of David ; as he was in the wilderness of Juda. [Fled he, for Saul, see the storie, 1 Sam. 22. 5. and 23. 14, 15.]

2. O God, thou art my God, I seek thee [For to call upon thee] in the dawning. [i. e. early, fervently, and zealously, with a singular desire. See Job 7. on verse 21. and Psalm 78. 34. Prov. 1. 28. Hof. 5. 15. Luke 21. 38.] My soul thirsteth after thee, [which is declared in the sequel] my flesh longeth after thee : [both, is withered, dried up, viz, for thirst : some are of opinion, that the Hebrew word (only here extant) doth signifie to be hot, hungry after meat, as in the former words was spoken of being thirsty] in a land drie, [as the Deserts are commonly and delitute of water. Exod. 17. 1. Num. 20. 11, 2. Psalm 107. 33, 35. Jer. 2. 6.] and faint, [Or, tired, wearied out ; i. e. thirsty : as a land is called or said to be, when it wanteth water, whereupon thirst followeth : Some do take it, as if David spake of himself ; that he was like a faint and tired man, (See Prov. 25. 25.) very die and thirsty, wanting water, applying his outward lack to the spiritual ; as followeth, comp. Psalm 143. 6.] without water :

3. Indeed I have beheld thee in the Sanctuary : [In thy pure solemn worship, wherein thou dost reveal thine thy attributes or properties, and wherein the Messias is variously figured out, and represented unto us.] seeing thy strength and thine honour ; oth, thus ; for to see thy strength in thine bones ; [or, I beheld thee in the Sanctuary] the words being but a little unexpressed.]

4. For thy kindness is better than the life : My lips should

praise thee. [Namely, when this might happen unto me, or, shall praise thee, and so on in the sequel.]

5. Thus should I praise thee [Heb. bless thee, understand ; when thou shalt have been so gracious to me, that I may freely again repair and appear in thine houses, as in former times] in my life : [i. e. during all my life, as Psalm 104. verse 33. and 146. 2.] In thy name shall I lift up my hands. [Hebrew palms. See Psalm 28. on v. 2.]

6. My soul should be satisfied as with greafe and fatness : [This he opposeth to the spiritual hunger and thirst after the publick and solemn worship of God and the assemblies and communion of Saints ; wherof v. 13. see Psal. 36. on v. 9.] and my mouth should celebrate with joyful singing lips. [Heb. lips of cheerfull songs, or, of shoutings.]

7. When I remember thee upon my couches, I meditate of thee in the night-watches. [Of the four parts of the night, called night-watches by the Jews, See Exod. 14. 24. 1 Sam. 15. 11. Lam. 2. 19. Mat. 14. 25. and 24. 43. Mark 6. 48. and compare further, Psal. 1. on v. 2.]

8. For thou hast been a help to me : [both, a perfect help of the addition of thy word, perfect, see Psalm 44. on v. 27. and compare Psalm 3. on v. 3.] and in the shadow of thy wings [shall I sing cheerfully.] [i. e. under thy protection. See Ruth 2. on v. 12.]

9. My soul cleaveth on thee behind [Willing to follow and loth to leave or part from thee] thy right hand : and droppeth me.

10. But those (that) seek my soul to desolation, [i. e. those that go about to take away my life ; See Exod. 4. on v. 8.] with such fierce and violence, that all the land is in uprore and trouble for it : See Psalm 35. on ver. 8.] shall come in the narrowest places of the earth. [i. e. They shall be cast down on the ground, die and perish in the earth and hell.]

11. They shall be overthrown [Heb. they shall overthrow him ; i. e. Every one of them shall be thrown ; that is, destroyed in that manner, that their blood, lives and faculties, shall be powdered out, fleet and vanish away like water : compare 2 Sam. 11. 14.] through the force of the sword : [Heb. the hands ; see Job 5. on v. 20.] they shall become a portion to the Foxes, [that shall devour their dead carcases. These beasts did mightily abound in those countries. See Jud. 15. on verse 4. compare further, Rev. 19. 21.]

12. But the King shall rejoice in Gods [I David namely, when God shall have exalted me once to the kingdom which they do seek to let, Psalm 62. 5.] every one that searcheth by him [God namely] shall glory : [i. e. he that truly honoureth and serveth him, shall joyfully count himself happy in God, and his work of grace, that he shall have shewed to me and to his people, so also Psal. 64. 11.] for the mouth of the lier-sellers [i. e. those which now so boldly and impudently belie me and other goodly people, inventing and venting abroad, what-ever they list] shall be stopped.

P S A L M LXIV.

David prayeth unto God to guard and shelter him from his enemies, whose crafty, cruel and ungodly practices he describeth, fore-telling withall their ruine to the honour of God, and the joy of the holy.

1. A Psalm of David ; for the chief song-master. [See Psalm 4. on v. 1.]

2. Hear O God my voice in my complaint : [i. e. while I complain, or devoutly pray and groan] keep my life from the enemies terror. [Which he doth put me to, and vex me with, by persecuting of me.]

3. Hide me from the secret counsel of the evil doers ;

From the tumultuousness [Or stir, tumultuous roaring, or gathering together, uproar, see of the Hebrew word Psa. 2. on v. 1.] of the workers of iniquity.

4. *That harp* (or when) *their tongue as a sword; lay on a bitter word* (as) *their arrows* (etc.) [Heb. *tread a bitter word* that is heard it, as they were wont to tread their foot-bowes, and to lay on and fit their arrows, thus above Psa. 58. v. 8. &c. Or they have bent: a bitter word is their arrow.]

5. *For to shoot the upright in hidden places hastily* [i.e. suddenly, unexpectedly, and so v. 8.] *they flow at him and are not afflitt.* (never consider what they do, stand in no awe neither of God nor man.)

6. *They strengthen themselves (in) an evil cause; they commence of hiding places; they say who shall see them?*
7. *They search out all manner of villany,* [Heb. *villanyes, or iniquities, base, vile, perverse practices, i.e. they use all the wit and industry they can, to find out all manner of sly devices and bale projects, how to colour the executing of their wicked intentions*] *they search out to the utmost, what is to be searched out,* [Heb. *they perform a thorough search, thorough search, or an enquiring this is to be enquired,* Compare Psa. 137. on v. 8. i.e. they sent and sit out, spy, try and attempt all, which way and how they may best attain to and compass their villainous purpose. Oth. *We are consumed* (through their) *thorough-searching search, so deep is the innoy of a man and the heart;* even the innoy of a man, and the deep heart.]

8. *But God shall hastily show them with an arrow; their plagues are.* [He speaks by a prophetic spirit, of that which is to come, as if it were in being, or done and before the eyes already.]

9. *And their tongue* [Wherewith they have so abominably and bitterly transgressed against God and against all the golly] *shall make them* [Heb. *him &c. i.e. every one of them, themselves together*] *hurt* (or offend) *gainst themselves* [i.e. their own words shall take and encrease them, yea they shall by their slanderous tongues vex and offend one another among themselves, and procure the one the others fall] *every one that seeth them, shall pack away,* [Oth. *and they shall wander* (or *fray*) *about, every one shall look upon* (or at) *them, or set on them, viz. the righteous judgement of God,* as Psa. 59. v. 11. &c. Or according to the reading kept in the text, it may be understood, that such as were formerly well affected to them, shall now be disaffected from them, that they will have nothing to do more with them. Heb. *they shall spurne away, or fly* (away, in the plural, and so in the next vers.)]

10. *And all men* [i.e. many men and people of all sorts and conditions. Heb. *all, or every man*] *shall see and publish Gods work, and understandingly observe his doing.*

11. *The righteous shall rejoice in the LORD, and trust in him; and all upright of heart* [Heb. *right, or straight, direct of heart,* See Psa. 7. on v. 11.] *shall glory,*

PSALM LXV.

David praiseth God, first because of the spiritual gifts which he doth pour out upon his Church in Christ, in whom as Gods true temple, the prayers are heard, their sins forgiven, and all his graces richly communicated: and then for the temporal blessings likewise, and the mercies and benefits which he imparteth unto mankind in general, both by governing of the world, and by the abundance of bodily necessities.

A Psalm of David, a song (or hymn) [See Psa. 48. v. 1.] for the chief song-master. [See Psa. 4.

2. *The praise-song is (in) stillness to thee O God in Zion.* [Or is silent, i.e. in thy church thou art praised with still and quiet, or patient waiting, and taking heed and notice of thy favours and benefit. Compare Psa. 62. on v. 2.] *and to thee, the vow shall be paid* [viz. of thanksgiving, which was vowed to thee in distress. See in the next Psalm v. 13. 14. and above Psa. 61. on v. 5.]

3. *Thou hearest prayer,* [Or thou that hearest prayer, or O thou beaver of prayer] *to thee all flesh shall come* [i.e. all sorts and conditions of mankind. Compare Gen. 6. 12. Psa. 145. 21. Joel 2. 28. Acts 2. 17. to this may be taken as a prophecy of the conversion of the Gentiles unto God. Oth. (therefore) *cometh all flesh, i.e. of all sorts of men use to repair and come to thee, namely because thou art so gracious in hearing of prayers.*]

4. *Uprightous things had the upper hand over me* [Heb. *words, or things, matters of iniquity were more powerful, or mightier than I.* This may be applied either to Sauls reign or to Abshons rebellion, and whilst as a confession of Gods people, touching the sins, which lying sometimes under in the spiritual combat, they may have committed during the same] *(but) our transgressions, thou dost expiate,* [or thou dost give them thy costly, thou forgivest them, for the propitiation of the Messiah. Compare Dan. 9. 24. and Lev. 1. on v. 4.] *The Hebrew word seems to have regard to the expiation-cover, that was upon the Ark of the covenant* (Ex d. 25. 17. 18.) being a type of the expiation, or reconciliation of our Lord Jesus Christ.]

5. *Right happy is he (whom) thou chusest, and makest to draw near, that he (may) dwell in thy courts;* [See 1 Chron. 33. on v. 5. and Job. 12. 22. &c. and Ephes. 2. 19.] *we shall be satisfied with the good of thine house,* [See above Psa. 65. on v. 6. and Job. 6. on v. 9.] *(with) the holy of thy palace,* [or holy shrine, as, as edifices, &c. looking upon the Messiah. Oth. *holy place*] *(sanctuary, in the temple, palace, i.e. the Tabernacle.* See Psa. 5. on v. 8.)

6. *Fearfull things shalt thou in righteousness answer us O God of our salvation;* [Answering our prayers out of thy sanctuary, and giving a sign from heaven against our Enemies, in assurance of thy hearing; both striking awe and fear in all, and well agreeing with thy righteousness. See Num. 7. 89. Psa. 3. 5. and 18. 7. 8. &c.] *O confidence of all (the) ends of the Earth and the remote (on) the Sea,* [this may be understood thus, that all men in the world must have their sustenance, safeguard and assistance from God, if they shall subsist at all. Compare Psa. 104. 27. &c. or it may be taken of the saving confidence in God, in regard of the calling of the Gentiles to the faith in Christ. See Psa. 142. 4. 5. 6. &c.]

7. *That establisheth (or setteth fast) the mountains through his power, being encompassed with might.*

8. *That stilleth the roaring of the seas; the roaring of their waves, and the uproar of the nations.*

9. *And they that dwell upon the ends, fear before (or stand in fear of) thy tokens; thou makest the issues (or forth-comings) of the morning, and the evening to show,* [i.e. it cometh of thee, that we enjoy any cheerful morning and evening.]

10. *Thou visitest the Land,* [i.e. thou dost well by thy Land, or Ground, Earth, by thy liberal blessing as followeth. Compare Deut. 11. 12. and Job. 21. on v. 1.] *and having made it desirous* [or greenly, i.e. thristly after rain. Oth. *thou art well inclined, and well affected to it.* Others render it *thou waterest it,* taking the Hebrew word from another root] *enrichest it greatly; is the River of God is full of water.* [thus the Prophet calleth Gods rain, which he sendeth to make the ground fruitful] *or the cloudes whence he sendeth down the rain, Some do take the word God here, as added for the ex-*

plession

pression of a plentiful and abundant rain; as we have elsewhere, *mountain and Cedar-trees of God;* i. e. very high great and tall ones. Comp. Deut. 11. 10, 11.] *When thou shalt prepare it thus,* [viz. the land or ground,] *thou makest their corn ready,* [viz. means for their sustenance and livelyhood.]

11. *Thou makest its plowed up earth* [Of the Hebrew word, signifying in the opinion of many, the high ridges betwixt two furrows, call up and standing out above the rest of the ground; See Job 31. on v. 38.] *drunken* [i.e. thou waterest and sprinklest the same abundantly with rain.] *thou causest it to descend (in) its furrows;* *thou findest it* [Heb. *thou mellest, dissolvest it,* viz. the earth or ground] *by the drops,* [i.e. the dropping rain, or clove rains, shower. The Hebrew word comes from multitude or bigyns of the drops] *thou blestest its sprouting.*

12. *Thou crownest the year* [Beautifying and adorning every part of the year with special blessings,] *of thy goodness;* [i.e. thy good year, which aboundeth or runs even over with thy blessings and benefits, as bill of thine helmes, and the like] *and thy footsteps* [Heb. *cart-ruts or tracks,* in thy paths: as if he had said, Wherever thou comest or goest or passest along, there thou leavest a blessing behind. Compare Job 2. 24. or thy tracks,] *in thy fields,* whereupon thou ridest as upon a chariot, Psa. 104. See likewise Job 36. 28. and 38. 26, 27.] *drop of fatness,* [or drop fatness.]

13. *They drop the pastures of the wilderness;* [As Psa. 23. 2. oth. *the huts, or tents of the wildernesses drop*] *and the little hills are girded with rejoicing,* [being refreshed and made flourishing with crals by the rain, which makes them look cheerfully and smilingly as it were, on man. See Job 8. on v. 18.]

14. *The fields are clothed with stocks, and the vallies are covered with corn;* they shout, they sing also.

PSALM LXVI.

The Prophet exhorteth every one to the praising of God, for his wonderful works, especially, for the deliverances of his Church out of all manner of troubles, wherewith he trieth them; therewithal setting before us by his example and experience, a pattern of praying and thanksgiving aright.

1. *A N hymn (or song) a Psalm* [See Psa. 48. ver. 1.] *for the chief song-master.* [See Psa. 4. v. 1.] *Thou to God, thou whole earth;* [i.e. all ye inhabitants of the earth, for which cause also the word *show* is put in the plural number in the Hebrew Text: and to verse 4. and Psalm 98. verse 4. and 100. 1. and else where frequently.]

2. *Sing Psalms to the honour of his Name: give honour to his praise,* [Heb. *set or put as Job. 7. 19. give* (Heb. *set or put*) the honour to the LORD: it may be thus understood, give (him) honour, (through) his praise, or, as it well, his praise; or make his praise glorious, i.e. praise him in the highest degree; or put it, hold it your greatest honour, that ye praise God, let all your praise be bent thercunto.]

3. *Say to God, How fearfull art thou (in) thy works; because of the greatness,* [Or multitude] *of thy strength, shall thine enemies faintly* [submit themselves to thee.] [Heb. *tie, faint, fassible,* as Deut. 33. 29. and 2 Sam. 22. 45. See there.]

4. *All the earth,* [i.e. all the inhabitants of the earth, as v. 1.] *worship (or adore) thee,* [Heb. properly, bow herself before thee. See Gen. 22. ver. 26.] *and sing Psalms to thee, let her sing Psalms to thy Name,* Seta: [See Psa. 3. on v. 3.]

5. *Come and see Gods acts: he is dreadful of working on the children of men.*

6. *He hath changed the sea to dry (land)* [That part of the red-sea, or red-sea, which the children of Israel passed over on drie foot. Exod. 14.] *they went through on foot, through the River:* [i.e. of Jordan, when Israel was first of all brought into the land of Canaan by Josias, Job. 3.] *there we rejoiced in him.* [they attribute unto themselves, what was done by their forefathers, according to the doctrine, Rom. 1. 5. compare Hof. 12. 5.]

7. *He ruleth (dominator) for ever with his power; his eyes keep watch over the heavens:* [Like unto a watchman, that keepeth watch or sentinel upon a high tower, and looketh heedfully about upon all occurrences.] *Let not the reviving ones be exalted,* [Or, the reviving ones, or the gain-striving ones shall not be exalted, for themselves, or shall not exalt themselves; that is, although they set themselves against God, and will not bow under him, yet they shall not be able to stand before, or against him, to their own advantage, and prejudice, or damage of the golly.] Seta

8. *Praise ye, ye Nations our God;* [Heb. *blest,*] *and let the voice of his land be heard.*

9. *That putteth our souls into life:* [i.e. doth as it were restore our life when we were as good as dead, compare Psa. 30. 4.] *and permittest none, that our foot waver,* [Heb. properly giveth not over our foot to waver, or wavering. See Psa. 15. on v. 5.]

10. *For thou hast tried us, O Gods* [By heavie afflictions: compare Isa. 48. 10. Ezek. 22. 19, 20, 21, 22. Zach. 13. 9. Mal. 3. 1. Pet. 1. 6, 7.] *thou hast refined us, as one refines the silver.*

11. *Thou hast brought us into the net:* [Brought us into great treights and perplexities, a similitude taken from fishes, fowlers and hunters, frequently used in scriptures: I thou hast put, (or laid) *a straight band about our loynes,* [viz. the straits and oppression of our enemies.]

12. *Thou hast made man to ride upon our heads* [i.e. to contemnat and use us like slaves and beasts, which are rid, and trod under foot as it were, or like a common way or road, which every one doth go and ride upon. Comp. Isa. 51. 23.] *We were come into fire and into water;* i.e. into all manner of crosses and extremities, whence there appeared no issue. Compare Isa. 43. 2. Ezek. 15. 6, 7. and see 2 Sam. 22. on v. 17. and Job 15. on v. 34.] *but thou hast led us forth into an abundant refreshing,* [or into a place which refresheth abundantly: you have the Hebrew word likewise, Psa. 23. 5.]

13. *I shall go into thine house with burnt offerings: I shall pay thee my vows.*

14. *Which my lips have uttered, and my mouth hath pronounced when I was in strengths.*

15. *Burnt-offerings of marrow-beasts,* [Heb. properly, as if one should say, marrowed-ones, i.e. which are full of marrow.] *I shall offer unto thee; with incense of rams:* [i.e. with the fat of rammes, or mutton, which was kindled for incense, see Lev. 3. 10. 11. compared with Lev. 10. 12, 13.] *I shall prepare* [for offerings, namely, as frequently in the books of Moses] *bullocks* [Heb. *bullock*] *with he-goats, Seta.*

16. *Come, hearken, O all ye that fear God, and I shall relate what he hath done to my soul.*

17. *I called to him with my mouth: and he was exalted under my tongue.* [That is, as (some do understand it,) within my heart, in my inmost parts. For the wicked have indeed God upon their tongue as well, but deeper it goes not with them. Others take it in this sense: My mouth shall be full of thy praise, comp. Psa. 107.]

18. *Had I looked after mine iniquities with my heart,* [i.e. given up my self to the service of iniquity; compare Job 31. 26. Hab. 1. 12. oth. *Had I seen iniquities in my heart,* i.e. purposed it.] *the LORD should not have heard.* [for he heareth no finners nor hypocrites, Job. 35. 13. Job 27. 8, 9. Prov. 15. 29. 29c.]

Psalm lxx.

PSALMS.

Psalm lxxi.

PSALMS.

Psalm lxxii.

28. *Aske iniquitie to their iniquitie* : [Heb. give, put, let them fall from the one fin into the other ; give them over into a reprobate mind, &c. See Rom. 1. v. 24, 28. and 11. 8. 1 Thes. 1. 16. and 2 Thes. 2. v. 11. Item Mar. 23. 32. Some do understand by iniquitie the punishment of it, as who should fy, as the punishment to their punishment, and let them not come to thy righteousness.] To be justified before thee, and absolved from their finnes, see Rom. 10. 3. Phil. 3. 9. Jobn 11. 2. 39. 40. but continue in their unbelief, and die in their fins: Jobn 8. 24.]

29. *Let them be blotted out of the book of life* [Or of the living] i. e. as the words following do declare it] let it elect, that they do not belong to the number of thine elect, and are not written down among them by thee, notwithstanding, that both by themselves and others, they are held to be of the people of God, and accounted among themselves to do that cut them off, &c. Thus Job 39. v. 20. *as depriving of wisdom, and not impart understanding*, declared or cleared the one by the other. So that the particle *and* may feily here be taken for *that is, or that is to say*. See further here, Exod. 32. 32. ver. 32. 33. and compare Psalm 22. v. 31. and 87. ver. 6. Item. Ista. 4. 3. Ezek. 13. 9. Rom. 11. 20.] and not be written down with the righteous.

30. *Yet I am afflicted and in pain* (let) thy salvation O God, let me in a high retreat.

31. I shall praise the name of God with singing, and magnify him with thankfulness.

32. And it shall be more acceptable, [Heb. better, i. e. more pleasing or acceptable] to the LORD, when an Oxe, [offerings of bullocks: See Psalm 40. 7. and 50. 12, 14, 15.] (or) an horned hee that divideth (the clawes.) [see Lev. 11. on v. 2.]

33. The neck [See Psalm 10. on v. 17. and 21. on v. 27.] having seen this, shall rejoice: and you that seek God, your heart shall live.

34. For the LORD doth bear the needy; and he doth not despise his prisoners. [Heb. bounden ones, i. e. his faithful servants, whom he suffers to be afflicted for his Names sake. Comp. Eyp. 2. 1. and above v. 27.]

35. That the heaven and earth (may) praise him, the Seas, and all that crawlth therein. [See Gen. 1. on ver. 21.]

36. For God shall save Zion [His Church. See Psal. 2. on v. 6.] and build the Cities of Judah: and there they shall dwell [those meek ones, namely, that see God, his servants and lovers, v. 33. and in the sequel] and hereditarily possess her : [viz. Zion, and so in the next verse.]

37. And the seed of his servants [-- Their posteritie See Psalm 22. on v. 31.] shall inherit her: and the lovers of his Name shall dwell therein.

PSALM LXX.

David prayeth to God for speedie help, the shaming of his spitefull enemies, and the rejoicing of the godly, so the magnifying of his holy Name.

1. **A** Psalm of David, for the chief song-masser : [See Psal. 4. on v. 1.] to cause remembrings, (or, to put in mind, [See Psal. 28. on v. 1.])

2. Haste thee, O God to rescue me : O LORD to my help. Compare this Psalm with Psalm 40. from the 14. verse to the end, where we find almost the self same words ; and see the Annotation there.]

3. Let them be ashamed, and blush, that seek my soul: let them be driven backwards, and put to shame that delight in mine euill.

4. Let them turn back for recompence of their shamings, whom thus says Heh !

5. Let all them rejoice in thee, and be glad that seek

thee : let the lovers of thy salvation continually say : God be magnified !

6. Yet I am wretched and needy, O God, hasten thee to me: thou art my deliverer. LORD, deley not.

PSALM LXXI.

The Prophet being in danger of being overtaken and surprised, avoweth his trusting in God alone, whom he beseecheth for speedie deliverance from his subtil and cruel enemies, according to the favour which he had shewed him formerly, even from his youth, giving him alwayes cause of praying his Names which he doth promise likewise to doe constantly, praying withall for preservation and preservation in his old age, and resting confident thereof, makes promise of solemn thankfulness to God.

1. **O**N (or in) thee, O LORD do I trust: let me not be ashamed in eternitie.

2. Rescue me through thy righteousness, [Psalm 31. 2.] and deliver me: exalteth thine ear to me, and save me.

3. Be to me a rock, for to dwell therein, [Heb. rock of habitation or dwelling,] to enter therein continually, thou hast given charge. [viz. to thine Angels, as Psalm 91. 11, or thou hast ordained, taken order, decreed that I shall be saved.] for to deliver me ; [or of delivering me] for thou art my rock and my fortress.

4. My God deliver me from the hand of the wicked, [i. e. from his power or violence] from the hand [Heb. Palme] of him, that deatht perverteth, [or, that practiseth iniquitie] and of the just up, [or, of the cruell, unjust, that spoyleth and wasteth all, the insolent, violent, The Hebrew word comes from Leaven, wherunto the Apostle also doth liken the bad, 1 Cor. 5. 8. or, (as some think) by the change of a letter, from insolence, fierceness or violence.]

5. For thou art mine expectation, Lord, LORD; my confidence (even) from my youth.

6. On thee I have leaned (even) from the belly; thou art my helper one (or pulle forth) from my mothers bowels: [Or, out of my mothers bowels I have thus drawn me. Compare Psalm 22. 10, 11.] My haste is continually of thee [i. e. I am (or shall be)] alwayes taken up with lauding and praying of thee, which thou hast given me cause enough for, ever since I was born.]

7. I have been to many [Or, to the great (ones)] as a wonder : [or, monster, of which many (or the great ones) in Sauls time, were afraid and terrified, thinking God must needs hate me, because of my manifold suffering. See Psalm 31. 12. and compare below, verse 11. Some are of opinion, that David doth profectate that here which he had said in the former verse, applying this to the wonderful deliverances and protections, which God from time to time had wrought for David beyond all mens thoughts or expectation ; it being no less then a Miracle, whereby Gods people should learn to believe God, and firmly rely on him, nothing doubting, but Davids sufferings should have a good issue: compare Ista. 30. 3. Ezek. 12. 6, 11. with the Annotation.] yet thou art my strong refuge.

8. Let my mouth be replenished with thy praise ; the whole day (or, all the day) with thy glory. [-- As thou hast done in former times, to give me new cause again still of praying thee.]

9. Reject me not in the time of old age : [From hence and v. 18. it is gathered that David made this Psalm upon the conspiracy and persecution of Absalom.] for sake me not, while my strength perisheth.

10. For mine enemies speak of me: and they thus lurk for my soul [Or watch, keep watch, lie in wait, spie out for my soul --] seek to destroy, and take away my life : comp. Psalms 67.] consult together.

11. Saying,

Psalm lxxi.

11. Saying, God hath forsaken him: pursue, and apprehend him. [Compare 2 Sam. 17. 1, 2.] for there is no deliverer. [i. e. none that shall be able to rescue him out of our hands.]

12. O God be not far from me: my God, haste thee to my help. [For Absaloms persecution came very suddenly and unexpectedly upon him, see 2 Sam. 15. 14.]

13. Let them be ashamed, let them be consumed [Or faint] let us be against my soul, let them be covered over with reproach, that seek my euill. [i. e. my ruine and destruction, as below v. 24.]

14. Yet I shall hope continually, and shall make all thy praise yet greater. [Heb. I shall adde to all thy praise ; praise thee more yet, then ever I did. Compare the manner of speaking with 2 Chron. 10. 11.]

15. My mouth shall relate thy righteousness, the whole day, (or all the day long) thy salvation. Albeit I do not know the numbers, [i. e. the workes of thy righteousness and of thy salvation are so many, that there is no numbering of them.]

16. I will go on (Or, on my way) in the mightinesse of the Lord LORD, [As if he should say: I will pat on courageously and undauntedly, being enabled through Gods almighty power. Or (as others take it) I will be like my self to the relating and declaring of thy mighty workes, I will enter upon, or go about that matter, although I be not able to do it according to their worth.] I will record thy righteousness, shine alone [or make mention of, recount, keep in, or bring to remembrance, giving thee alone the glory, for having so often and wonderfully delivered and preserved me through thy righteousness, as above v. 2. and below v. 19.]

17. O God thou hast taught me from my youth: and I declare thy wonders bitterly.

18. Therefore also, the whilest old age and graynes is there, [Or, until the old age and graynes. See of the like use of the Hebrew participle, Job 1. on v. 18.] forsake me not O God, until I do declare thine arme [i. e. thy power, as the Prophet doth declare it himself presently after] unto (thine) generations, [i. e. to the men of this age, to the people now living, see Sam. 12. on v. 8.] thy power [which thou shewest in delivering of me, and in destroying of mine Enemies] unto all posterity. [Heb. to all (or every one) that shall come.]

19. Also thy righteousness O God, is into the height; [Some connect these words with the former thus: and thy righteousness, viz. may I declare (which reacheth) unto the height, i. e. unto the heavens. See Psal. 36. 6, 7. or to the highest, in the highest degree, viz. praise it by recording] thou that hast done great things, [or for that thou, or because thou. Oth. they are great things which thou hast done] O God, who is like thee?

20. Thou that hast made me to see many (Or great) straightis and euills, [i. e. hast made me to undergo and taste many afflictions. See Job 7. on v. 7.] shalt revive me (Or, us) again, [Heb. shalt return, shalt revive me, and to again presently, thou shalt return, thou shalt fetch me up] as who should say, thou wilt want to do, and thou wilt do with again now at this time. Compare Psal. 85. 7.] and will fetch me (or, us) up again out of the abysses of the Earth, [i. e. out of deep miseries.]

21. Thou shalt multiply my greatness, and comfort me round about, [Heb. thou shalt go round about (or surround, compass) thou shalt comfort me, &c. thou shalt supply me with comfort from all sides.]

22. Also I will praise thee with the Instrument of the Lute, thy faithfulness, my God: I shall sing Psalms to thee with the harp; O holy one of Israel. [See Psal. 78. 41. and 89. 19. &c. thou being holines it self, doest sanctify thy people, and art sanctified of thy people, i. e. acknowledged to be holy, praised thus holily word, and severed from all Idols. See Lev. 20. v. 8. 26. Ista. 8. 13. Mat. 9. &c.]

PSALMS.

23. My lips shall shew, when I shall sing Psalms unto thee: and my soul, which thou hast redeemed.

24. Also my tongue shall utter thy righteousnesses all the day: for they are ashamed, they are made to blush, that seek my euill, [as above v. 13.] David doth triumph here through faith, seeing thereby the ruine of his persecutors before his eyes as it were. Others: when they are made ashamed, when they are made to blush.]

PSALM LXXII.

David a liete before his death, prayeth for Salomon, and foretelleth of a most blessed and happy estate of his Kingdome, the same being a Type of the Kingdome of Christ over the everlastingness, large-spreading, gloriousness and graciousness, wherof he doth exceedingly rejoyce through faith, concluding all with a hearty thanksgiving.

For Salomon. [Wherces his father David had made him King in his stead. See 1 Kin. 1. 32, &c. Yet under Salomon you must comprehend the Messias also, as the King of Peace, Heb. 7. 2.] O God give the King [Salomon] thy rights [i. e. a righteous government, according to the precept of thy Lawes] and thy righteousness unto the son of the King. [i. e. to my son: for that David was the Author of this Psalm, apperach by the last verses and throughout he doth prophetic very excellently under the type of Salomon, of the heavenly King Christ Jesus and his Kingdome.]

1. So shall he judge thy people with righteousness; and thy afflicted (ones) [i. e. the godly, which are wrongfully oppressed, and yet dear unto thee. So Psal. 74. 19. Compare Psal. 69. 24, 34.] with right.

2. The Hills shall bear peace to the people: [Or let the hills, in manner of a propheticall wish and prayer, and so in the sequel] also the little hills: with righteousness, [or through, by means of righteousness, which King Salomon was to exercise, and the Messias to bring with him. Otherwise the whole verse may be understood, that all places of the country high and low, should overflow with peace and righteousness, like unto a fertile soil, that beareth fruit in abundance. Compare 2 King. 4. v. 25. Psal. 85. v. 12. Item 1 Chroni 22. 9. and Heb. 7. 2.]

4. He shall judge the afflicted of the people [i. e. freed them from their oppression] he shall deliver the children of the needy, and bruise the oppressor. [that opprellith others by subtilty or power.]

5. They shall fear thee, as long as the Sun and Moon shall be, from generation to generation. [i. e. as long as the world shall stand, shalt thou O God have thy church here on Earth; under the government of the Messias worshipping thee and serving thee. Heb. wish, by, or before the Sun, and before the aspect of the Moon, generation of generations. Compare Gen. 8. on v. 22. Job 26. on v. 10. Psal. 89. 37, 38. and below v. 17.]

6. He shall descend as a (hower of) rain [Compare 2 Sam. 32. on v. 4. Deu. 32. 2. Job 29. 23. Hof. 6. 3.] upon the after-grass; [grass mowed or cut down; Heb. properly, shorn down or off] as the drops that moisten the Earth. [Heb. moistneff or moistning. But the Hebrew word (only extant in this place) doth signify such a moistning, as is made by scattering or sprinkling of drops; so that the ground may commodiously drink in the rain; and the small growths of it be thereby cherished and made to grow up. Compare Psal. 65. 10, 11.]

7. In his dayes, [i. e. in the time of his reign, during his government or Kingdome] shall the righteous bloom (or flourish, grow) and the multitude of peace, until the Moon be no more. [see above on v. 5.]

8. And he shall have dominion from the Seas unto the

Sea; [i.e. from the one sea to the other sea] and from the River [Euphrates, which was the border promised to Israel, and enjoyed by Salomon] unto the ends of the Earth. [which is fulfilled in Christ. See Gen. 15. 18. 1 Kin. 4. 21. 24. Mat. 28. 18, 19. Rev. 11. 15.]

9. The inhabitants of dry places [Heb draughts, i.e. the barbarous people, inhabiting deserts, dry, unknown or uncouth places: in regard of Salomon, and savage rude unbelieving heathens, in regard of Christ] shall kneel before his face; [viz. of Salomon, and Christ as before. Compare Isa. 40. 3. 4. and 42. 11, 2, 8c.] and his Enemies shall lick the dust. [Compare Mich. 7. 17. and Isa. 49. 13.]

10. The Kings of Tharsis [Which dwell by the Ocean. See 1 Kin. 10. on v. 22.] and the Islands [The Hebræes understand here and in many other places, by the Islands, those people or Nations, which live in or at, about and beyond the Mediterranean or Midland Sea, although they be not quite environed with the Sea, or begin with water round about. See Gen. 10. on v. 5. Jan. Isa. 20. 6. and 23. 2. 6. Jerem. 25. 22. with the annot. 8c.] shall bring on gifts: the Kings of Sebeba and Seba [See Gen. 10. on v. 7.] shall offer presents.

11. Yea all Kings shall bow down before him, all heathens shall serve him. [This regardeth only the Messias.]

12. For he shall rescue the needy, that doth cry, [By reason of his distress, and for help. Compare Job 29. 12.] together with the afflicted, and him that hath no helper.

13. He shall spare the poor and needy [or graciously spare] and save [or deliver] the souls of the needy.

14. He shall deliver their souls from craft and violence, [i.e. from those that oppress them by cunning devices, and by violence] and their blood shall be precious in his eyes. [that which the wicked flesh and spirit, he doth to highly account of, that he shall not easily fulfil the shedding of it, or else he will be fure to revenge it feverly. Compare Ps. 116. 15.]

15. And he shall live [i.e. enjoy a long life, as men are wont to wish, unto Kings. 2 Sam. 16. 16. 1 Kings. 1. 31. 39. compare 1 Kings 11. 42. and as concerning Christ. Isa. 53. 10. Rom. 6. 9. Heb. 7. 3. and 13. 8.] and they shall give him of the gold of Sebeba; [above on v. 10.] and they shall continually pray for him. [not only for Salomon and his Kingdom, but especially for the progress and increase of the spiritual Kingdom of Christ. See Ps. 118. 24, 25, 26.] all the day shall men bless him. [i.e. highly laud and praise him. Oth. thus and he [Christ] shall give to the poor] of the gold of Sebeba; and he [Christ] shall continually pray for him; [the poor] all the day shall he [Christ] bless him [the poor].

16. Is there a handful of corn [Or a small quantity or portion, or the least parcel, or but a little corn or grain viz. sowed] in the land, upon the height [or top] of the hills; [Heb. head] the fruit thereof shall make a noise like Lebanon; [i.e. it shall come up to abundantly and gloriously, that the wind passing through and shaking it, it shall cause such a ringing noise, as is among the trees of Lebanon, Compare further Hof. 14. 8. with the annot. and Mat. 13. 7, 23. Acts 2. 41, and 4. 4, &c. Or thus he shall be as when a handful of corn, &c. understanding this of the small beginnings of his Kingdom upon Earth] and those of the City [i.e. the Citizens, Inhabitants of Jerusalem and other Cities. Compare Isa. 27. 6.] shall flourish as the herb of the Earth.

17. His Name shall be into eternity, as long as the Sun is; [Heb. before the regard of the sun, see on v. 5.] shall his Name be propagated from child to child: [Heb. properly as if one should say, shall be sowed or childed i.e. spread and propagated from one generation to another] and they shall be blessed in him: [see Gen. 22. on v. 28.] all heathens shall praise him right happy.

18. Praised be the LORD, God [Heb. blessed, &c. and so in the sequel] the God of Israel, which alone doth wonders.

19. And praised be the Name of his glory [i.e. his honourable or glorious Name] into eternity, and let all the Earth be replenished with his glory: Amen, yea Amen.

20. The prayers of David the son of Isai, have an end. [The meaning is not, that there are no Psalms of David more to follow in this book, but that this was the last Psalm, which David made in his life-time, and left or bequeathed the same to his son Salomon, yea unto the whole church as a Testament or Jewel, concluding with this excellent prophetic of his spiritual blessed King the Messias, our Lord Jesus Christ. Some do conceive, that this conclusion doth intimate, that all the Psalms hitherto, were made by David alone, whereas in the sequel divers are found, which are made by others.]

PSALM LXXIII.

The Prophet described by his example, what a heavy temptation it is to the faithfull: to see the wicked prosper whilst themselves are afflicted: Seeing the right way, how to overcome such temptations, by considering of Gods holy government, which serveth to the conviction and destruction of the wicked, but to the good of the godly, especially that they may learn to take or seek their perfect content in nothing but the grace and blessed communion with God.

A Psalm of Asaph. [See Ps. 50. on v. 1.] Sure God is good to Israel; [or yet, however, nevertheless, apparently, &c. thus the Prophet breaketh out, after that he had overcome a heavy inward combat and temptation by reason of the wicked temporal prosperity. Compare Ps. 62. 2.] to those that are pure of heart. [i.e. to the true Israelites, not such as are without sin. (Prov. 20. 9.) but such as do serve God with an upright faith, and godlines unfeigned. See Jobn 1. 48. Acts 15. 9. Rom. 9. 6, 8. 1 John 3. 3.]

2. But as for me, my feet had almost turned out. [Oth. I was (or had) almost turned out with my feet] my steps were even shot forth.

3. For I envied the foolish, [Job. 21. 7, &c. Ps. 37. 1. Jerem. 12. 1, 2. See of the Hebrew word Ps. 5. on v. 6.] seeing the peace of the wicked, [i.e. their temporal welfare and prosperity.]

4. For there are no bonds [Or knots, i.e. they have or feel no paines of sickness, or bodily infirmities, whereby a man comes to be bound, or tied and hindered from going about his affairs. Some do hold it to be a similitude taken from the courier foot of yarn or thread, which run smoothly all the loom over without breaking, so that one need not bind or knit them together again, so in like manner doth the life of the wicked pass smoothly away, without any great rub, adversity or impediment until their death. [Oth. in their death, i.e. they dye an easy gentle death. See Job. 21. 13.] and their vigour [or power] is fresh, [i.e. they are healthy and lively, see Job 21. 23, 24.] Heb. fat, healthy, Oth. their port is strong.]

5. They are not in toy as (other) men [Heb. in the toy of man; and so again presently. Here two words are used one after another Enof and Adam, both signifying man, whereof the former hath regard to the mortality, and wretchedness of man, the other to the original of his body made of earth.] and are not plagued with (other) men.

6. Therefore doth pride encompass them as a chain: [Heb. chain them, i.e. is instead of a chain to them, hanging about them like an ornament, or golden collar, and chain about their neck, or they are hung round about

about with pride, even as a chain goeth round about the neck.] Violence covereth them (as) a garment [or, gay apparel. The Hebrew word is used Prov. 7. 10. for the garment of an adulteress, and seems to have its denotation from sitting, or sitting well and comely to the body. So the wicked brave it with violence and oppression, as if by their gallantry and ornament. See the contrary Job 29. 14.]

7. Their eyes burn out of fatness, [Heb. goeth forth, each eye namely. Compare Job 15. 27.] they go above the imaginations of the heart. [i.e. it is rather better with the imaginations, then they could have imagined; or, the imaginations of their heart to proceed; or, they practise more [mischiefs] than any ones heart could imagine. Compare Jer. 5. 28.]

8. They tire out (men), [Or, consume, waste, or melt (men) by all manner of oppression and insolence, as the following words declare. The Hebrew word is found no where thus but here, and therefore diversly rendered.] and speak evil [Heb. in, or, with evil or malice] of oppression, they speak from an high. [to be heard above all others, and whom none much gainsay, compare Psalm 12. 5.]

9. They set their mouth against heaven: their tongue wageth upon the earth. [i.e. they speak and rail as well against God, and all divine things, as against men. Compare Jerem. 13. 6. thus God is likewise understood by heaven Dan. 4. verse 26. Luke 15. 18.]

10. Therefore his people turneth hither; [Gods people namely, of whom the first verse of this Psalm, and the sequel here speaketh. The sense is, that the godly considering their great crosses on the one, and the prosperity of the wicked on the other side, they are troubled with these thoughts, whether God indeed have any care of humane things.] when waters of a full cup are wrung out upon them. I cup, or basin. Afflictions being in such abundant manner measured out upon them, as if one squeezed or wrung out water out of some moist or sopping matter into a basin or water. See Psalm 11. on v. 6. 2 Sam. 22. verse 17, or by the waters may be under flood tears, by comparing Psalm 80. 6. and 42. 4. as if the Prophet had said, A cup full of tears.]

11. Thus they say; How should God know, and there be knowledge with the most high?

12. Behold these are wicked, nevertheless they have rest in the world, [Heb. they are the quiet, or peaceful of the world, or, of the age, or eternity, i.e. such of those that enjoy peace (compare Jobn 14. 27.) for the luck and success of this world; so that are at rest, and possessed of ease and prosperity all their life time, and live in all security. Of this use of the word eternity, See Dent. 1. 5 on v. 17.] and compare with this complaint Jer. 12. v. 11.] they multiply the substance. [i.e. their riches, as Deuteronomy 8. 17, 18. Ruth 2. verse 1. 2 Kings 5. 1.]

13. Sure in vain have I cleansed my heart: [The words of the Prophet. See above on verse 1.] and washed mine hands in innocency: [see Psalm 26. on verse 6.]

14. Because I am afflicted all the day, and my correction is every morning [Heb. in the morning hours, i.e. every morning, or very early still. So Job 7. 18. Psalm 101. 8. Isaiah 33. 2. Lamentations 3. 23.]

15. If I should say; [This may be taken for thinking or saying with ones self, as it is frequently used.] I shall likewise speak thus: [i.e. I shall give way to this temptation to prevail over me; so that I yield to my flesh, and openly henceforth pronounce the godly unhappy and praise the ungodly] behold, then should I be unfaithful to the generation of thy children. [i.e. to all the godly in general, thy universal Church, elsewhere also called the generation of the righteous, or, the righteous generation,

Psalm 14. 5. implying that he should greatly wrong the Church of God, and greatly trespass against both them and God himself, by condemning them, by reason of their affliction. Of the Hebrew word, rendered generation, see Psalm 12. on v. 9.]

16. Nevertheless I mused for to understand this: (but) it was toil (or, toilom) in mine eyes: [This business about the cross of the godly and the spite of the wicked, seemed too difficult for my apprehension, I was not able to extricate my doubts about it. See Job 18. on verse 3.]

17. Till I entered into Gods sanctuaries: [Understand the word of God, and the place also, where Gods people assemble together, and his word is handled, taught and searched into] and marked their end. [Heb. hindermost, last, utmost, i.e. how it fareth with the wicked at their latter end, as Deuteronomy 32. verse 20, 29, &c.]

18. Sure thou settest them upon smooth places, [A comparison taken from slippery ways, where there is no sure footing, and one may easily get a fall.] thou causest them to fall into desolations. [or desolations, properly such as fall out with a great deal of noise and impetuosity.]

19. How do they become a desolation, as in a moment: take an end, are consumed of sighing.

20. Like unto a dream, after waking: [i.e. all their speed, prosperity, ease and pleasure doth vanish on a sudden, like unto a dream, to him that awaked. See Job 20. 8, 9. Isaiah 29. 7, 8.] when thou awakest, O LORD [i.e. doest prepare thy self to punish them, when as he doest thou didst seem to sleep, and not to see their wickedness: See Psalm 35. 23, &c. Oth. when thou risest, or awakest (them), viz. at the last day to judgement.] (then) shall thou despise their image. [i.e. all their fading and transitory prosperity, lustre and glory. Compare 1 Cor. 7. 31. & Psalm 39. 7, this may also have relation to the everlasting confusion of the wicked, which they are to undergo, after the resurrection from the dead. See Dan. 12. 2.]

21. When my heart was swelled up, [Or, rose up, like leaven, as the word doth properly imply in the Hebrew, i.e. when I was thus disquieted, vexed and angred with the prosperity of the wicked] and I was pricked in my reins: [i.e. mightily provoked to passion, or when my passions were most stirred and vehement. See Job 19. 27.]

22. Then was I senseless, [Like unto brute animals see Psalm 49. on verse 11.] and knew nothing: I was a great beast with thee. [i.e. very brutish, or beastly Heb. Behemoth, i.e. Beasts, which word is used Job 40. 10. as some conceive of the Elephant; the meaning is, I might justly be accounted as brutish and beastly by thee, as the beasts themselves are.]

23. Now shall I be continually with thee: [i.e. cleave close unto, and rest satisfied with thy wife and household government] I shall have taken hold of my right hand, [i.e. preserved and supported me, in my senselessness, that I turned not aside. See above verse 2.]

24. Thou shalt guide me by thy counsel: [By thy word and holy Spirit, together with thy fatherly providence and government.] and after take me up in glory: [Comp. this kind of speaking with 1 Tim. 3. 16. & Heb. 2. 10. Item 1 Thess. 4. 17.]

25. Whom have I (besides thee) in heaven? [Or, who is there for me, viz. besides thee, which words being expressed in the sequel, are likewise to be applied to this antecedent prophetic implying that he had none in heaven, to call upon and trust unto but God.] besides thee also I desire (or long for) nothing upon earth. [viz. to be as rest satisfied therein, or to die upon his God, would he say, was his only and chiefest good, which having once obtained, he had all his hearts desire fulfilled.]

26. If my flesh and my heart [i. e. my body and soul] as Psalm 84. 3.] faint, God is the rock of my heart, [i. e. he in whom my heart doth trust, as my best strength and refuge. See Deut. 32. on v. 4.] and my portion in eternity for ever. [comp. Psalm 16. on v. 5, 6.]

27. For loe, those that are for from thee, [That have no communion with thee, or continue at distance from thee,] shall perish; thou destroyest every one that goeth a whoring from thee. [Committing spiritual whoredome or adultery, and loving any other thing more than thee. See Levit. 17. on verse 7.]

28. But as for me: it is good for me to be near God: [Heb. necrepsoc drawing near approaching of God, i. e. unto God, as Isa. 58. 2.] I put my trust upon the Lord: LORD; for I will relate (or recount) all thy works.

PSALM LXXIV.

The Church of God lamenteth over the fearful devastations which the enemies had made every where, especially in the Temple and Synagogues; and considering the cruelty and blasphemous of the enemy she present want of Gods love-tokens, his former wonders and mercies, the afflicted estate of his beloved and helpless Church, and the steadfastness of his Covenant, she prayeth for deliverance, for Gods glory and the enemies confusion.

AN instruction, [See Psalm 32. on ver. 1.] for Apsah. [Or, of Apsah, which may be understood of Apsah himself, or his posterity. See Psalm 50. on v. 1. Some think that Apsah himself composed this Psalm by a Propheticall spirit of the times to come, to be used when these troubles should befall the people of God.] O God why dost thou reject for ever? [Or, utterly, altogether; see of the Hebrew word Psalm 13. on v. 2.] (who) shouldst thou anger smok [Or, thy nose? Compare 2 Sam. 2. 16. otherwise, smaking anger, is the same with burning anger according as Gods wrath is often compared with fire, which useth to send up smok. See Psalm 80. 5. and Deut. 29. verse 20.] against the sheep of thy pasture? [See Psalm 100. 3.]

2. Remember thy congregation, [Thy Church thy people Israel.] (which) thou hast purchased of old; the rod of thine heritage, [i. e. Israel which is thine heritage, which thou hast measured out unto thy self with rods as it were. So Jerem 10. 16. compare Deut. 32. on v. 9. and Psalm 16. v. 5, 6.] which thou hast redeemed: the hill of Zion, whereupon thou hast dwelt.

3. Lift up thy feet [Or going, steps, i. e. make haste, come away, to take a view of those long-lasting desolations, and to take order accordingly, spoken of God after the manner of men.] to the everlasting desolations: [Heb. desolations of eternity, i. e. exceeding long and lasting.] the enemies hath wasted [or desaced Heb. properly made evil] all in the Sannitaric.

4. Thine adversaries have roared [Like Lions] in the midst of thy gathering places: [where at let times thy people are gathered together to perform their solemn worship of God, and to hear the Word of the Lord; such as were in those days the Temple and the Synagogues, whereof below, v. 8.] they have set (up) their tokens for tokens: [they have replenished all with their idolatrous tokens, or warlike banners, in token of their conquest and mastery over us.]

5. Every one is made known, [Heb. is known; Every one, namely, of the enemy, i. e. every one of them grows famous and renowned, is taken notice of, as one that did nobly acquit himself of his manhood or valour. Compare Prov. 31. 23. and above Psalm 9. 17.] as one that getteth up the axes aloft, [i. e. they hewed and hacked not otherwise, then if they were cutting

wood in a forest,] in the thicknes of the trees [or wood, (vaincut),] for it may likewise be taken for the wrought tight wood or vaincut of the sanctuary, the meaning being all one, and then it might be rendered thus: bringing up the axes on high, or, to the top, or, having brought up or, plying, or laying on the axes aloft, i. e. every one was taken notice of and famous, as going to work in that manner, or, thereby that he thus did and bestowed himself; the particle as, or like, being not always taken for comparing of things, but sometimes also letting out the very act and truth of things. See Nchem. 7. on v. 2. and Gen. 27. on v. 12.]

6. So have they now beaten in pieces the engravings of it [i. e. the cut or carved work of the sanctuary, (Whereof v. 2.) where the congregation used to assemble, which seems to be implied by the pronoun of it; or of her Heb. her openings, of which word see Exod. 28. 11.] together with hammers, [the Hebrew word hath its denomination from hewing, falling, selling, or pulling down, signifying likewise such a tool or instrument, whereby something is torn or broken off to be pulled down; as pick-axes, iron hooks, hammers, and hammers.]

7. They have set, [Heb. set] thy sanctuaries on fire, to the ground: have they prepared the habitation of thy Name. [i. e. to the very ground, or they have prepared it; breaking it down, and soing it to the ground.]

8. They have laid in their hearts: Let us spoil them altogether: [Or oppress them. Of the Hebrew word here used, there comes another signifying a Dove, the same being every mans prey as it were. Others, their children say in their heart, &c. they have, &c.] they have burnt all Gods assembling places in the land: [that is to say, all the Synagogues and schools of the Prophets where the word of God was wont to be read and taught occupied.]

9. We do not see our tokens (or signs): [Neither the ordinarie nor the extraordinary signs and tokens of Gods gracious presence and favourableness.] There is no Propheet more: Compare Ezek. 7. v. 26. From this passage, considering that the Author of this Psalm was a Propheet and Man of God himself, the opinion of some seems the less strange, which hold that this Psalm was made by Apsah, or some other Propheet of that Name, (as we find the like Propheticall form prescribed elsewhere in the word of God.) before this bad condition befall Gods people, and whilst the publick worship of God was in use and practise yet; as may be gathered from v. 1. to serve Gods Church in sundry times thereafter; partly in the Babylonian captivity, after that Ezek. had ceased to Propheetic: partly under the grievous Tyranny of Antiochus, which some apply this peculiarly unto; in regard the time of the deliverance out of the Babylonian captivity was expressly prophesied by Jeremie. Some doe conceive, that this Psalm (and some others of like argument) were made in that time of Antiochus, by some man of God or Propheet, that is by one of their Teachers, that taught Gods people then, and made this Psalm, but was no such Propheet, as the others were in former times, peculiarly called for, for that they had divine Revelations of things to come, of whom Malachi was the last; nor any with us, that knew how long: [i. e. how long those miseries and desolations were to last.]

10. How long, O God, shall the adversarie reproach? shall the enemy blaspheme thy Name for ever? [i. e. continually, without end or ceasing. See on v. 1.]

11. Why dost thou with draw thine hand, yea thy right hand? [Whereby thou wast wont to powerfully to protect and save us, spoken after the manner of men] draw (pluck) it forth out of the midst of thy bosom, [i. e. employ it, or set it a work, the contrary is said of them, that are loath to work. Prov. 26. 11.] make an end, [i. e. of these desolations of the enemy, and of our miseries, or consume,

consume, &c.] those our enemies. Others, put it out fully out of the midst of thy bosom.

12. For God is my King of old; that worketh salvations, (or deliverances) in the midst of the crib.

13. Thou hast clef (or split) the Sea, [Understand the Red Sea, or the Red-Sea:] by thy power: Thou hast broken the heads of the Dragons in the waters. [i. e. the stout and insolent Grandees and Commanders of Pharaoh.]

14. Thou hast bruised the heads [i. e. that great head which is in head of many; like as the Elephant is called Behemoth, i. e. Beast, for being a beast of that bignesse, Job 40. 10. &c.] or by these heads we may understand Pharaohs Captains of the Leviathan, [That is, of that terrible Sea-monster, or Sea-Dragon, unto which Pharaoh and other great Tyrants are assimilated, Isa. 27. 1. comp. also Ezek. 29 3, 4, 5. and 32. 2. see further of Leviathan, Job 40. v. 20. &c.] Thou hast given him food to the people in his places. [i. e. to the fowles and wild beasts, which devoured the dead carcases of the drowned Egyptians, being cast on land, or driven on the shore: (Exod. 14. 30.) thus as the Pisines, Grasshoppers, Conies, &c.] called a People, Folk or Nation, Prov. 30. 25, 26. Job 1. 6. Otherwise, it may likewise be understood thus, that God gave the spoil of the Egyptians to his people, for their maintenance in the wilderness; comp. Deut. 31. 17. and Numb. 14. 9. with the Annot.]

15. Thou hast clef a fountain and a brook: [i. e. thou hast clef a Rock, that a Fountain and a Brook issued thence.] Thou hast dried up strong Rivers: [Heb. Rivers of strength; as] as the waters of the river Jordan; that the children of Israel went over drie foot. The verse implieth, that he bringeth forth waters, where there is no appearance of any, and drieth them up, where they are in abundance.]

16. The day is thine, the night is thine also: thou hast repaired the light and the sun: [The light, i. e. a lighting, or shining body, whereby the moon and stars may be understood here to give light by night, as the sun doth by day: See Gen. 1. 6. Psalm 136. 7, 8. and comp. Job 31. 26. where by the light, the sun seems to be understood, but the moon is expell by name.]

17. Thou hast set all the borders of the earth; summer and winter hast thou formed. (or fashioned.)

18. Remember this: The enemy hath reproached the LORD: [Others, The enemy hath reproached, (or scorned) O LORD:] and a foolish people hath blasphemed thy Name.

19. Do not give up the soul of thy Turke Dove; [That is, the life and being of thy Church, which is to provide and helples to withstand this fierce multitude, as a poor silly Turke Dove is against the violence of ravenous beafts or wild fowle, shrowding her self in still-lands, with weeping and moaning to God, and remaining innocently and inwardly fair-plain, or single hearted, meekly and faithfull to her God. To which fence and purpose, the similitude of Doves is frequently used in the holy Scriptures. See above Psalm 55. 7. and 56. 1. and 68. 14. Cant. 1. 5. and 2. 14. and 4. 1. and 5. 12. and 6. 9. Isa. 38. 14. and 59. 11. Ezek. 7. 16. Hof. 1. 11. Matt. 10. 16.] to the wild beasts: [or to this wild fire:] See of the Hebrew word, Psalm 68. on verse 11.] forget not the company of thy afflicted ones: [such as belong to thee, and suffer for thy Names sake: Comp. Psalm 27. 34. and 72. 2.] for ever. [i. e. continually evermore; as ab. v. 1.]

20. Look upon the Covenant: [Which thou hast made with Abraham and his seed grounded on the Messiah] for the Lawk places of the Land are full of habitations of violence; [i. e. all the corners of the land, are like to murdering-dens, where the enemy practiseth all manner of cruel and violence.]

21. Let not the oppressed return ashamed: let the afflicted and needy praise thy Name;

22. Arise O God, debate thy cause; [See Psalm 35. 1.] remember the reproach (that lighteth) on thee from the foolish all the day. [Heb. of thy reproach of a fool.]

23. Forget not the cry of thine adversarie: [Heb. the voice, &c.] the noise of them that rise up against thee, ascendeth continually: [i. e. increaseth still:] Compare 1 Kings 22. 35. or, mincehnt up to thee towards heaven: as Jon. 1. 2.]

PSALM LXXV.

David gives God thanks, together with all the gods, for the gracious change of affairs in Israel, and voweth that being once made by God (the Author of exalting and humbling) King over Israel, that he will reign peacefully, punishing the wicked, and exalting the good; and praying God, which suffers indeed the godly to drink of the cup of his wrath, but maketh the ungodly to sip up the dregs.

For the chief songmaster, [See Psalm 4. on ver. 1.] Al-tasbeth: [See Psalm 57. on v. 1.] a Psalm, a Hymne, [see Psalm 48. on v. 1.] for Apsah. Others of Apsah: But it seemeth altogether, that the opinion of those is the plainest, which by comparing the matter of this Psalm with 2 Sam. chap. 2. 3, 4. 5. gather that David himself did make this Psalm, and gave it to Apsah, when as after Sauls death he was made King over Judah, and the affairs stood so after the death of If boctus, that he was like to be posselt of the promised Kingdome over all Israel; so to give God praise and thanks for this wonderful and gracious change of things, promising to reform according to the will of God, whatsoever there was amiss or decayed in the land; and to carry himself surely as a Type of Christ. Compare this Psalm likewise with Psalm 101.

2. We praise thee O God, we praise that thy Name is high: [i. e. thy self with the performance or accomplishment of thy promises, which thou hast made unto me; others, and thy Name is high; viz. in our mouths,] thy wonders are rehearsed; [i. e. they rehearse vs. I my self; and all those that adhere to me, and have waited for this time with much patience, praising thee now, as was said, v. 2.]

3. When I shall have received the appointed office; [i. e. the kingdome which thou hast promised, and all the Tribes assigned me. Some do apply it to the appointed time of the kingdome; I mean, to the assembly of the Elders, as a Diet or Parliament, appointed for this purpose; or, as the appointed place of holy congregations: to wit, Zion, which David being made King, presently went about to subdue, and to make it the place of Gods worship, and of his regal Throne: the matter being all one and the same:] Then will I judge rightly altogether. [Heb. righteousness, straightnesse, i. e. I shall rule and govern with all right and equitie, fairly and squarely, and so likewise frequently.]

4. The Land and all the inhabitants thereof, were molten: [By reason of the former troubles, all manner of licentiousness, fear and terror: to Job 2. 9. Compare Deut. 1. on v. 28.] (but) I have fastned the pillars of it; or crested, set right, straight, I have begun in Juda to redress and reestablish all things into good order, in matters of Religion, state and Justice; and I will proceed thus, by the grace of God; for time to come in all Israel] Sel. 1 [See Psalm 3. on v. 3.]

5. I said to the mad ones, [See of the Hebrew word, Psalm 5. on v. 6.] be not mad! and to the ungodly; exalt not the horn: [that is, Be not insolent and high-minded in your power and greatness. See Deut 33. on v. 17. and below v. 11.]

6. Exalt not upon horn on high, and speak not (with) a stiff neck. [Proudly and stubbornly. Compare Exod. 32. on v. 9. Job 15. 20.]

7. For the exulting [(some) not from the East, [Heb. From the going forth, i. e. from the rising of the Sun. See Psalm 119. 6.] nor from the West, nor from the Wilderness: (or Desert.) [that is, as some conceive, nor from the South, nor from the North, being the land of Judea had Defensers on both these sides, as it is described by some.]

8. But God is Judge; he humbleth this (man), and exalteth that (man.) This hath a particular regard to the exaltation of David unto the Kingdom, (after all his sufferings under Saul) according as God had promised him by Samuel, and to the humbling and rejecting of Saul, from the Kingdom, as by Samuel God had likewise foretold him.

9. For in the hand of the LORD, there is a Cup [Of this compassive, See Psal. 111. on v. 6. and Job 21. on v. 20. &c.] and the wine is troubled, [or bedregged, (full of dregs) i. e. of the Hebrew word above, Psalm 46. 4. and Job 15. on v. 16. Others troubled, strong, red.] full of mixture, [i. e. fully prepared to be drunk, as in those Countries they used to mingle their strong wines with water. Compare Prov. 9. 22. Rev. 14. 2. &c.] and he poweth forth out of it: [or he hath powred forth out of it; viz. suet of all to his own people, as David and his good followers and partners had their share. Compare Psalm 73. 10. Jer. 25. 17. 18. 1 Pet. 4. 17.] yet all the ungodly of the earth shall suck in our drink [Heb. drinking out, drink out: compare Isa. 51. 17. Ezek. 23. 34.] the dregs of it: [of that Cup, i. e. they shall undergoe the heavie punishments, endless and everlasting deflection.]

10. And I will declare it for ever; I will sing Psalms to the God of Jacob.

11. And I will out off all the horns of the wicked: [All the might and power, whereby they annoy and hurt the godly. See above v. 5.] the horns of the righteous, [i. e. his power and glory] shall be exalted.

PSALM LXXXVI.

The Prophet giveth God thanks for his gracious presence, manifested to his people, by a wonderful deliverance of them from insistent and potent enemies, whose insolvency power and fierceness God had brought to nothing by his wrath and jealousy; exhorting thereupon to prayers, and praises to God.

1. A Psalm, or Hymne of Asaph [See Psalm 48. on verse 1.] for the chief song-master: See Psal. on v. 1. on Nezinath.

2. God is known in Juda: his Name is great in Israel.

3. And in Salem [i. e. Jerusalem, as Gen. 14. 18. Compare Psalm 48. 2, 3, 4, 9. and see Hebr. 7. 1.] is his Tent: [i. e. his Tabernacle, or Temple;] hereby it appeareth plainly, that Salem and Jerusalem is one and the same; and his habitation in Zion.

4. There hath he broken: [Compare Psalm 46. 10.] the fiery arrows of the bow: [Heb. the fierce coals, or sparkes of the bow; i. e. the fiery or sparkling glittering arrows, or the glittering bow (of Steele) as some take it.] the shield, and the sword, and the warre, Sel. 1. [See Psalm 3. on verse 3.]

5. Thou art more illustrious (and) more glorious, then the mountains of prey: [Heb. do some understand the mighty Kings and Kingdoms (compared sometimes in Scripture to mountains) with whom it is usual, to prey both one upon another, and upon the people of God, even like

the wild beasts, following and worrying their prey. Oth. Thou art illustrious and glorious from, (or by reason of) the mountains of prey: i. e. thou hast got thyself great honour, and shewed thy power upon the mountains;] from whence the enemies, like to many wild beasts, made account to prey upon and devour us; where hast thou confumed them, and made them a prey to us, as is declared in the sequel.]

6. The stout-hearted are spoiled: [Heb. the strong of heart] they have slumbered their sleep: [i. e. the long and lasting sleep of death, their deadly sleep. Compare Jer. 51. 39, 57. Psalm 13. 4. this is applied by some to those destroyed by the Angel in the dayes of Uzza, 2 King. 19. 35.] and none of the valliant men have found their hands. [Heb. all men of valour have not found their hands; i. e. they were as if they had no hands;] they were not able to make the least resistance, or defence.

7. From thy rebuke, [See Psalm 9. on v. 6.] O God of Jacob, both chariot and horse are sunk asleepe. [i. e. both the great and the common founders, which were wont to ride on chariots and horses, were dismayed all together: see Jud. 4. 3, 13, 15. 2 Sam. 10. on verse 18. 1 King. 22. 31, 34.]

8. Thou, thou art fearful; and who shall stand before thy face, from the time of thy wrath? [Heb. from then, or thence of thy wrath? i. e. from that very time; or when thou art with: or beginnest to exercise and let forth thine anger.]

9. Thou makest a judgement heard out of heaven [Compare 2 King. 19. 32, 33, 34, 35. Jud. 5. 20. 2 Sam. 22. 7, 8. &c.] the earth [on the land;] and so in the next verse] feared and was still: [i. e. when thou makest thy judgement to be heard, &c. then the earth feared, &c. or, thou makest a judgement to be heard, &c. and so in the sequel.]

10. When God arose to judgement, for to deliver all the meek of the earth. [See Psalm 10. on v. 17. Sel. 1. [See Psal. 3. on v. 3.]

11. For the fierceness of men shall make thee praefor-worship: [i. e. shall serve to get thee praise and honour. The fence is, the more eager and furious the enemies are against thee and thy people, the more honour and glory shalt thou get in proceeding thy people and quelling the enemy.] thou shalt bind up the remnant of fierceness [or gird, &c.] This may be understood, that God shall likewise subdue the remaining fierce enemies, even as one girds or binds and ties a body, from stirring at pleasure: or else: He shall gird the remainder of his people, those that are left over and delivered from the fierceness of the enemy with strength and courage to withstand their enemies. Both meanings are good; though it may likewise be understood of God himself, that he shall gird his fierceness also him, for the utter destruction of his enemies.]

12. Make answer, [As the godly use to do in times of trouble, and being delivered out of the same, See Gen. 28. 20. &c. Psalm 66. 13, 14, 15. Jer. 1. 16. Compare also above Psal. 61. on v. 6.] and pay them to the LORD your Gods, all ye that are round about him. [i. e. all Gods people, that adhere unto and depend on him, even as the Tribes encamped round about the Tabernacle, Num. 2. 2, &c. and the Priests and Levites were placed round about God to serve him, and again the Elders round about the Throne of God, Revel. 4. 4.] Let them bring gifts [Compare 2 Chron. 32. 21, 23.] to him that is to be feared. [Heb. properly, to him of fear, that is of whom every one ought to stand in fear, to wit, the God of Israel; Compare Gen. 31. 53.]

13. That cutteth off the spirit of Princes, [Or, foregoers, leaders, (cutteth off) or plucketh off, gathereth] as eyes [the meaning is (according to the Emphasis of the Hebrew phrase) that God doth as suddenly and easily

take away the life, understanding and courage of the great ones, as grapes are plucked and gathered in the Vintage. See the same comparison, Jud. 20. 45. with the Annotations: and Rev. 14. v. 18, 19, 20. and compare in particular, 2 Chron. 32. 21.] that is dreadful to the kings of the earth.

PSALM LXXXVII.

The Prophet described in his own example very lively, how it afflicteth the people of God, when as they have no evidence of Gods gracious presence; and how the spirit ever cometh at length, raising and strengthening them again through faith, and the consideration of Gods faithful promises and former mercies.

1. A Psalm of Asaph [See Psalm 50. on verse 1.] for the chief song-master over Jeduthun. [See Psal. 39. on v. 1. or in Jeduthun, i. e. over or among the psalmists of Jeduthun. Others, for Jeduthun himself, as being one of the chief long-masters himself.]

2. My voice is to God, and I cry: my voice is to God, and he will enclose the ear unto me.

3. In the day of my distress sought I the Lord: my hand was stretched out by night, and ceased not: (or, gave not over.) Instantly paying to God; or, spread forth, properly cast out, thrown forth, as those that are in great trouble or anguish, sometimes strike their hands together, sometimes call them abroad or throw them forth as it were, and move them here and there, according to the commotion in their hearts: Others, overwhelmed, surcharged, with tears namely.] My soul refused to be discharged, with tears namely.] My soul refused to be discharged, [i. e. I could not satisfie, nor allay my griefs, and was altogether disconsolate, incapable of any comfort. Comp. Gen. 37. on v. 35.]

4. If I thought on God, I was troubled: if I meditated, [As Gen. 24. 63. See there: others, if I prayed, &c.] my soul was overwhelmed: [See Psalm 61. on v. 3.] Sel. 1. [See Psal. 3. on v. 3.]

5. Thou hast hid mine eyes waking [Heb. thou hast hiddest the watches of mine eyes, i. e. that is (as some understand it) mine eye-lids. The fence is, thou didst keep me awake, that I could not sleep for the continuance of the crosses and troubles upon me.] I was dismayed [like a woman struck and beaten with hammers;] as one whose heart beateh and panteth for anguish and grief. Compare Jud. 13. on v. 2. and Gen. 41. 8. Dan. 2. 13. Where the same Hebrew word is used, and spake not.

6. I considered the dayes of old, [According to the command, Deut. 32. 7. compare Psalm 74. 12, &c.] the years of the ages, [past and gone long ago, Of the Hebrew word Olam, see Jer. 2. on verse 20.]

7. I remembered my string-play [Or, stringed instruments] [how I was wont in former times to praise God for his benefits] in the night pondered [considered] in my heart; and my spirit inquired [searched] to get a right understanding in this matter. Compare Psal. 73. v. 16, 17. Hence proceedeth the following words of the Prophet, as if he should say. At last I thought; shall the Lord then, &c. as followeth.]

8. Shall the Lord then reject for ever [Or in eternities] [i. e. continually, evermore, and be no more favourable hence forward?] [Heb. not go on, or adde to be wellwilling favourable, or kindly disposed, or to take pleasure, or content, viz. in me, or in his people, to whom he hath been so favourable in times past.]

9. Dost his kindness cease for ever? hath the promise an end [i. e. the word of his promise] from generation to generation [Heb. in generation and generation.]

10. Hath God forgotten to be gracious? hath he shut up his mercies for ever? Sel. 1. Then said I: who afflicteth me; [viz. that God

dealeth otherwise with me now, then heretofore;] that he keepeth not always the same course and method in governing of his people. God doth all things wisely, and so as it may be serviceable to his glory and our good. Oth. this afflicteth me, the changing of the right hand of the most high, or by way of question, shall thy afflict me, that the right hand of the most high doth change? or who is my prayer, the changing of the right hand of the most high? [but] the right hand of the most high doth change, [i. e. he can soon change and turn this affliction into rejoicing.]

12. I will remember the acts of the LORD, [Thereby to raise up and strengthen my self] yea I will remember thy wonders of old. [Heb. of thy wonder, or miracle, and so in the next verse, all thy work, or all thy acting.]

13. And will consider all thy works [Or recount, relate] and speak of thine acts, [or attentively observe thine acts.]

14. O God thy way is in the sanctuary [i. e. thy government is understood to the purpose in thy Church or Sanctuary, and not at all among the children of the World. Compare Psal. 73. 17. Oth. thy way is in holiness, i. e. all thou doest is perfectly holy, though we are not always able to comprehend it.] who is a great God like God?

15. Thou art that God, that doth [Or worketh] wonder: thou hast made thy strength known among the Nations [or folks.]

16. Thou hast delivered thy people through [thine] arms. [Through thy great power and might. See Exod. 6. 5. Psal. 79. 11.] the children of Jacob and Joseph [Joseph was likewise Jacobs son, and consequently his children, the children of Jacob;] but he is named here in particular, by reason of the excellency and prerogative of Ephraim and Manasse, Gen. 50. 21. 1 Chron. 5. 13, 20. besides that he fed all Israel in Egypt like a Father: yea sometimes by Joseph there are understood the ten Tribes, or all Israel together. See Gen. 45. 10, 11, and 48. 22. compare Psal. 80. on v. 2, 3.] Sel. 1.

17. The waters saw thee O God, the waters saw thee they trembled, [Or were in anguish, as one that is in travel, flying away for fear as it were, to make way for the children of Israel, passing the red Sea. Compare Psal. 110. 3, 5.] the abysses also were troubled, [stirred.]

18. The thick cloudes powred out water [This verse and the sequel seemeth to declare that which is let down, Exod. 14. 24, 25. as being done in that manner, that God railed first a mighty tempest over the Egyptians;] the uppermost cloudes gave a noise [sound], [i. e. [thundered] thine arrows likewise issued forth;] [i. e. the flashes of lightning, as is declared in the sequel, compare 2 Sam. 22. 15.]

19. The sound of thy thunder was in this round [Or in the Orbe, Sphere, Globe, i. e. in the air which encompasseth the Earth like a Globe or Sphere. As for the Hebrew word: Compare Psal. 83. 14. Isa. 17. 14. Ezek. 10. 2, &c.] the lightning; enlightened the world; the earth was troubled and trembled.

20. Thy way was in the Sea; [Where thou wentest to lead thy people through the red Sea, and to overthrow the Egyptians in it. See Exod. 14. 19, 20, 22. Nehem. 9. 11. compare Nah. 1. 7.] and thy path in great waters; and thy footsteps were not known. [There was no sign nor token left of this passage; for the waters returned and were as before, Exod. 14. 26, 28.]

21. Thou leddest thy people as a flock [Like unto a Shepherd, leading them thorow the wilderness to the land of Canaan and taking care for them, &c. See Psal. 78. 52.] by the hand of Moise and Aaron. [that is by their means and ministry.]

PSALM LXXVIII.

The Prophet having exhorted to attention, instruction and preaching of Gods word, and working, he rehearse at large the Fatherly love and long sufferings of God, by which having driven against the manifold unthankfulness of his people, at last he forsook Silo, and passing by the rest of the Tribes, chose out Zion in Judah, for the place of his worship, and David out of Judah, over the Kingdom: the same being a Type or Figure of Christs everlasting Kingdom.

AN Instruction [See Psa. 32. on v. 1.] of Asaph. [See Psa. 50. on v. 1.] O my people hearken unto my doctrine: encline thine ear to the sayings of my mouth.

2. I will open my mouth with sentences; [Heb. sentence. See 1 Kin. 4. 32. and of opening the mouth Job 33. on v. 2.] I will gush forth secrets abundantly of old. [I will stream forth or pour out like a fountain abundance of deep, excellent and remarkable sentences and matters, said and wrought in former times, wherein there lie great secrets hidden. See of the Hebrew word which doth likewise signify riddles.] Jud. 14. v. 12. 1 King. 10. on v. 1. Mat. 13. 35. and further of the other Hebrew word, signifying to gush forth, or bubble forth, Psa. 19. on v. 3.]

3. Which we have heard and knew them, and our fathers have told us.

4. We will not hide it from their children, from before the generation to come, recounting the praise-worthy deeds of the LORD; [Heb. laud or praises, understand Gods praise-worthy acts, as is declared by the sequel] and his strength and his wonders which he hath done.

5. For he hath set up a testimony in Jacobs, and put a Law in Israel, which he hath commanded our Fathers, that they should make them known to their children.

6. That the following generation should know (the same) the children (that) were to be born: (and) should rise up and rehearse them to their children.

7. And that they should put their hope in God, and not forget Gods acts, but keep his commandments.

8. And that they should not become like their Fathers, a disobedient and rebellious generation, a generation (that) did not dispose their hearts. [According to the will of the Lord to serve and fear God. See 2 Chron. 12. on v. 14.] and whose spirit was not faithful with God.

9. The children of Ephraim, armed Archers, turned about in the day of the Battle. [Meaning that in the sequel there are rehearsed the wonderful works of God, which he wrought before the eyes of the Fathers of these Ephraimites, this may be applied to the story, 1 Sam. 4. where the Israelites, (among whom the Ephraimites were the most considerable and powerful, in whose country likewise the Ark was at Silo, 1 Sam. 4. 3, 4.) were defeated by the Philistines, and put to flight, and the Ark carried away, 1 Sam. 4. 10, 11. Compare below v. 69, 61, 62, 67. Some do understand it of the subversion of the Kingdom and captivity of the ten Tribes by the Assyrians, the said Tribes being frequently understood by Ephraim in the Prophets. See Isa. 7. v. 17. Hof. 12. 1. and 13. 1, &c. and besides 2 King. 17. and Hof. 10. 11, 14. Others apply it to 1 Chron. 7. 23, 22.]

10. They kept not Gods Covenant, and refused to walk in his Law.

11. And they forgot his acts, and his wonders, which they had seen him do.

12. Before their Fathers he had done wonders in Egypt (in) the field of Zoan [i.e. in the territory or country

of Zoan, which was a very old and famous royal Metropolis in Egypt. See Num. 13. on v. 22. and Isa. 19. on v. 23. and 30. 3, 4.]

13. He cleft the Sea, and made them pass through it: and made the waters to stand as an heap.

14. And he led them by day with a cloud; and all the night with a light of fire.

15. He cleft the stony rocks in the wilderness, and made them drink abundantly as out of dyssies (or gulfs.) [i.e. plentifully as if they had been deep waters.]

16. For he brought streams forth out of the stony rock, and made the waters to descend like rivers.

17. Yet continued they to sin against him, provoking the most high in the dry wildernesses.

18. And they tempted God in their heart; coveting meat after their lust. [Heb. soul. See Psa. 29. on ver. 12.]

19. And they spake against God; they said: How dull God be able to dress a table in the desert.

20. Behold he struck the stony rock, that waters flowed forth, and brooks broke out abundantly: should he be able to give bread also? should he dress meat for his people.

21. Therefore the LORD heard, [i.e. he observed it as a Judge, or he shewed indeed, that he had heard and observed, or taken notice of it, and so v. 59.] and was incensed, [spoken of God as if the manner of men] and a fire was kindled against Jacob. [See Job 31. v. 12.] and wrath also went up against Israel.

22. Because they believed not in God, and trusted not in his salvation.

23. When as he commanded the clouds from above [Or had commanded, and so in the sequel, meaning his disposing and ordering of them] and opened the doors of heaven, [a figurative expression, by way of similitude, compare 2 Kings 2. 19.]

24. And rained upon them the MAN [See Exod. 16. on v. 15.] to eat, and gave them heaven-corn, [that fell down out of the air, and might be good like corn, and supply the want thereof, see Num. 11. 8.]

25. Every one ate the bread of the mighty ones, [i.e. of the Angels, so called by reason of the power and might, which they received of God, to exploit and perform great and mighty things, especially for the service of his elect. See Psa. 103. 20. Heb. 1. 14. The MAN is called the bread of the Angels, for that God sent it down by Angels, or from heaven the Angels dwelling place; or because of the excellency of it, as the tongues of Angels, 1 Cor. 13. 1. i.e. the most pleasant and harmonious] he sent them victuals to satisfaction.

26. He drew on the East-wind in the heaven (air), and brought on the south-wind through his strength.

27. And rained flesh upon them as dust, [in such plenty and abundance] and winged fowl [to wit the quails] as sand of the seas.

28. And made it so fall in the midst of his Camp, [Yet so notwithstanding that it fell likewise far without the Camp. See Num. 11. v. 31. He calleth Israel Gods Camp, for that the LORD was the head and King and leader thereof] round about his habitations, [this may be understood of Gods Tabernacle, wherein there were several habitations, or of the peoples dwellings which may be called Gods habitations for the same reason, as the camp Gods camp.]

29. Then they ate, and were well satisfied, so that they yielded them their lust [desire] [i.e. abundance of that they they lusted after.]

30. They were not yet estranged from their lust; they had scarce satisfied their lust, their appetite was not quite over [their meat was in their mouths.]

31. When the wrath of God rose against them, that he put to death of their fatest (ones), [i.e. some of their principal, richest, strongest, goodliest, livelyest men]

Compare

Compare Job. 3. on v. 29. Heb. fatnesses] and felled down the chosen of Israel. [Or Youth, young men, and so v. 63.]

32. Above all this they sinned yet [Murmured again for all that. See Num. 14. 16, 17.] and believed not throughout their wanderings. [Compare Deut. 1. on v. 32. i.e. they would not trust God, notwithstanding all these wonders which he wrought among them.]

33. Therefore cursed be their days to pass in vanity, [See Num. 14. 28, 29, 33, 34, 35.] and their years in affliction.

34. When he put them to death, then they enquired after him, and turned again and sought God early.

35. And remembered that God was their rock, and God the might of their Redeemer.

36. And they flattered him with their mouth [Or gave him glory, or fair words, as if they meant to be useful him. See of the Hebrew word Jud. 14. v. 15.] and lied unto him with their tongue.

37. For their heart was not right with him: and they were not faithful in his covenant.

38. Nevertheless he being merciful, atoned the iniquity, [i.e. he remitted the temporal punishment, or withheld the blame, in regard of those hypocrites; and pardoned them, in pursuance of his Covenant of grace; for the atonement of the Messia, in regard of the Elect] and destroyed them not; [See of the Hebrew word Jud. 20. v. 21.] but turned off times his anger away [Heb. he multiplied turning away, or diverting, &c.] and raised not up all his fierceness. [for to destroy them altogether at once.]

39. And he remembered that they were flesh [See Psa. 56. on v. 5.] a vain that passeth and turneth not again. [Comp. Jam. 4. 14.]

40. How often did they provoke him in the desert; give him in the wilderness.

41. For they came again still, and tempted God: [Or they tempted God again] and set a pale to (or limited) the holy one of Israel. [See Psa. 71. on v. 22. i.e. they would let and appoint him limits and measure, confine his divine almighty power and government within certain pales as it were; as if he could or must do no otherwise, then pleased them, or they judged feasible, they would even rule and tutor him.]

42. They remembered not his hand [His mighty power, which he had manifested in delivering of his people] the day when he delivered them from the Adversary: [Or distress.]

43. How he set up his tokens in Egypt, and his marvels in the field of Zoan: [Above v. 12.]

44. And turned their floods in blood; and their streams that they should not drink.

45. He sent a mixture of insects among them, that consumed them: and frogs which spoiled them. [Heb. a frog.]

46. And he gave their increase to the caterpillar, and their labour to the grasshopper. [i.e. the fruits of the Earth, which they had taken pains for, and bestowed their labour upon.]

47. He put their vine to decay through the hail [i.e. he made them wither and decay, go out and dye] and their wild fig-tree through fiery hail-stones. [this Hebrew word is only used in this place. Some hold that the fire mixt with the hail (Exod. 9. 24, 25.) is called thus, for piercing, splitting and spoiling all it lighted, (or as it were lodged or camped) upon.]

48. He gave up their cattle up to the hail [Or he concluded their cattle under the hail, &c. that they were under the power of the hail, in pound or prison as it were, no where able to escape or elude it; and so v. 62.] and their beasts to the fiery cold. [Or fiery sparks, i.e. the fiery flames of lightning, compare 2 Sam. 22. v. 9]

49. He sent over them the fierceness of his anger, indignation and trouble and distress [i.e. most grievous and heavy plagues and punishments, the effects of his wrath. See Job 21. 30. Ezek. 7. 2. with the annotation.] with sending forth the Messengers of much evil: [Heb. of evils, i.e. of much evil and mischief: Hereby some understand destroying Angels: Others Moses and Aaron, by whom God caused these plagues to be denounced upon Pharaoh.]

50. He weighed a path for his wrath: [In the scales of his Justice, balancing his punishments against their deserts; even as God useth to proceed in punishing, when men go on in sin and obliquity. See 1 Levit. 26. v. 23, 24, 27, 28.] he did not withdraw his soul from death, and their cattle he gave up to the pestilence. [Or, their life, as Job 33. 18, 22, 28.]

51. And he made all the first-born [Every first-born] in Egypt: the beginning (or commencement, or firstlings) of powers [See Gen. 49. on v. 3.] in the tents of Chanaan, [in the dwelling places of Egypt, in Hebrew called Mitsraim, after the name of Chams. So see Gen. 10. on v. 6.]

52. And he conducted his people as sheep, and led them as a flock in the wilderness.

53. Ye beheld them secretly, so that they feared not (or were not afraid) for the sea had covered over their Enemies. [The red sea namely, or red sea.]

54. And he brought them to the borders of his holiness; [To wit, Chanaan. Compare Exod. 15. 13, 17. that is his holy confines; Or the borders of his sanctuary] to his mountain, [viz. Zion, as v. 68. Oth. this mountain (our region) understanding the land of fury, encompassed with mountaines] whom his right hand hath gotten.

55. And he expelled the heathens before their face, and made them fall into the line of (their) [the Israelites] inebriation; [i.e. he gave them Chanaan as it were by the lot of inheritance, and caused the land to be divided among them by lot. See Num. 34. 2, 8. Job. chap. 14. 15, 16, 17. See also Deut. 32. on v. 9. and Psa. 16. on v. 5, 6.] and made the tribes of Israel to dwell in their tents.

56. But they tempted and provoked God the most high: [This hath regard to the sin, which Israel, being come into Chanaan, committed in the days of the Judges, see v. 59, 60, &c. and besides Deut. 6. on v. 16.] and encircled not his Testimonies. [his laws and commandments. See Num. 1. on v. 50. and Deut. 4. on v. 45.]

57. And they recoiled, and dealt perfidiously, as their Fathers, [Had done in the wilderness] they are turned about like a deceitful bow. [Heb. a bow of deceit, which shoots the bolt backward, and not forward to the mark; or which hurteth the shooter, or doth vary and turn away in his hand, that he either faileth to shoot, or the shot misdirecteth, so Hof. 7. 16.]

58. And they stirred him up to anger [Compare Deut. 32. 21.] through their high places, [where they committed idolatry, after the manner of the heathen. See Lev. 26. on v. 30. Deut. 12. on v. 2, &c.] and stirred him up to jealousy [See Exod. 20. on v. 5.] through their carved Images.

59. God heard it [Compare above on v. 21. and was incensed, and greatly tormented Israel.]

60. Therefore he forsook the Tabernacle at Silo [See 1 Sam. chap. 4. v. 4, 11. Jerem. 7. 14. and 26. 6, 9.] the tent (which) he had set for an habitation among men. [The Israelites, whom he calleth barely men, to set out the great favour of God, daigning to dwell among such wretched creatures.]

61. And he gave his strength [i.e. the Ark of the Covenant, whereby God manifested otherwise his help and power in his peoples behalf: See 2 Chron. 6. 41.]

Psalms 132. 5. 8. The same is likewise called here the glory or honourableness, or ornament of God; as 1 Sam. 4. 21. Some do understand by his strength the strong men and champions of Gods people into captivity; and his glory into the hand of the adversarie; [to wit, the Philistines, 1 Sam. 4. 11.]

62. And he delivered up his people to the sword, and was himself against his inhabitants.

63. The fire [The wrath of God, through the sword and fire of the Philistines.] consumed their young men; [Heb. his virg. Israels; and to in the sequel, and their young daughters were not praised. [with musical hymns; as the custom was at their weddings and espousals, i. e. they were not married in any solemn or honourable or joyfull manner: this is likewise implied Jer. 7. 34. and 16. 9. and 25. 10.]

64. Their priests fell by the sword; [This may be understood in particular of the sons of Eli, the high Priest: 1 Sam. 4. 11.] and their widows wept not. [for abstinence and tear, by reason of the overgreat common calamities, which to withdraw their fence and mind from the particular cases, that they could not weigh the same, nor find time for the accustomed dayes and performances in that kind. See 1 Sam. 4. 19. 20. Job 27. 15. Ezechiel 24. 23.]

25. Then the Lord awaked as one asleep; [Seeming to have been asleep, for suffering the Philistines to prevail thus; and to carry away the Ark. Comp. Psal. 44. 24. [as a Champion that sheweth of wine, [strengthened by a liberal draught of wine, and thereby made courageous and undaunted, to fall upon his enemy. Others, rising up from wine: i. e. as a strong man having slept out his wine; be- liebreth himself again to shew his valour, when as before while he was asleep, he fenced to have none at all.]

66. And he smote his adversaries [The Philistines: See 1 Sam. 5. 5, 6, 7. and 6. v. 4, 5, 11, 15, 17.] on the helmet [i. e. to the face, and to a never ending reproach. [Heb. reproach of eternitie.]

67. Nevertheless, he rejected the Tent of Joseph [The Tabernacle, which was at Silo, in the Tribe of Ephraim; was not suffered by God to continue there, nor the Ark to return thither again, for any reason,] and the tribe of Ephraim he chose not.

68. But he chose the tribe of Judah: the hill of Zion, which he loved.

69. And he built his Sanctuary [The Temple, by Salomon; See 1 King. 6.] as high [places:] as the earth which he hath grounded for ever: [as high, as any high Palaces, and as firm as the earth, which is unmoveable for ever.]

70. And he chose his servant David: and took him from the sheep-solds.

71. From after the sucking [ewes:] [Others bearing] made him come to be fed Jacob his people, and Israel his inheritance: [See 2 Sam. 5. v. 2.]

72. Also he fed them according to the springness of his heart: and led them with a very understanding conduct of his hands, [Heb. with understanding of his palms, i. e. he governed the kingdom, and managed the affairs thereof with great wildome pudence and discretion.]

PSALM LXXIX.

The Church of God bewaileth the extreme cruelty of the enemies, which had destroyed Jerusalem and the Temple, and entreateth him, that forgetting and forgiving their finnes, he would for his own glories sake, graciously and speedily deliver them, and punish the enemies, to the everlasting praise of his Name.

1. A Psalm of Asaph: [See Psalm 50. on v. 1.] O God, Heathens are come into thine inheritance; [Understand the land of Canaan, and more particularly Jerusalem: See Psal. 68. on ver. 10.] they have defiled the Temple of thy holiness: [i. e. thine holy Temple.] They have set Jerusalem to a stonheap.

2. They have given the dead bodies [Heb. the dead bodies, or corps, as below v. 11. of the prisoners, i. e. of the prisoners; as frequently elsewhere.] of thy servants to the fowls of heaven; the flesh of thy favorites, [See Psalm. 4. on v. 4.] to the beasts of the field.

3. They have shed their blood round about Jerusalem, like water, and there was none to bury them.

4. We are become a reproach to our neighbours; [See Psalm 80. 7. and compare Psalm 137. 7. Ezech. 35. ver. 2. 12, 13, 15.] a mock and sport to them that are round about us.

How long LORD? wilt thou be wrath for ever? [O, how long LORD wilt thou be wrath continually? of the word for ever; or eternitie; See Psal. 137. on v. 2.] shall thy jealousie burn like fire? [See Exodus 10. on verse 5.]

6. Pour out thy fierceness over the heathen; that do not know thee: [As water is poured out; see Hofa 5. 10. i. e. let thy judgement surprize; and fall upon them on a sudden abundantly and powerfully: compare Psalm 69. 25. Isa. 42. 15. Jer. 7. v. 20. and 10. 25. Ezech. 7. ver. 8. and 20. 33. 34. Revel. 16. 1. &c. What it is, see in Hofa 5. 10.] How long LORD wilt thou be wrath continually? [See Psal. 137. on v. 2.] shall thy jealousie burn like fire? [See Exodus 10. on verse 5.]

7. For they have [Heb. he hath, &c. i. e. every one of their hath, &c.] eaten up Jacob; [compare Dent. 7. on verse 16. and Psal. 14. on v. 4.] and they have laid waste his pleasant habitation.

8. Remember not unto us [Others against us: compare Jer. 22. and see Jer. 31. 34. Ezech. 18. 22. and the contrary, Jer. 14. 10. Hof. 6. 13. and 9. 9. and besides the manner of speaking, Gen. 8. on v. 1. or the misdeeds of the former ones, i. e. our forefathers;] the former misdeeds: haste thee, let thy mercies prevent us; for we are grown weary thin: [exhausted, consumed, become very mean.]

9. Help us, O God of our salvation, because of the honour of thy Name: and rescue us, and make atonement; [or cover graciously; compare Psalm 65. on v. 4.] our sins for thy Names sake.

10. Why should the heathen say: where is their God? let the revenge of the shed blood of thy servants be known, [or acknowledged] among the heathen before our eyes: [Others, let him (our God) be known (or acknowledged) among the heathen, through (or by) the revenge of God, compare Dent. 32. 42, 43. Jer. 51. 36, 37.]

11. Let the groaning of the prisoners; [Heb. prisoner, see above, v. 2.] come before thee, keep ever (or spare) [let them be preferred or kept alive] the children of death, [i. e. those which are appointed or condemned to death, as evil doers: see 2 Sam. 12. 1. 5. and Psal. 21. on v. 8.] according to the greatness of thine arm: [i. e. according to thy great power and might; see Psalm 77. 16. and Job 40. on v. 4.]

12. And render to our neighbours sevenfold [See Gen. 4. on v. 15. and Psalm 42. on v. 7.] into their bosome. [i. e. abundantly, and so that they may feel it, and it may lick upon them: So Isa. 65. 7. Jer. 32. 18. Luke 6. 38.] the reproach O Lord, wherein they have reproached thee.

13. So we thy people and sheep of thy pasture shall praise thee for ever, from generation to generations [Heb. in generation] we shall recount thy praise.

PSALM LXXX.

The Psalmist bewaileth the sad condition of the Church, in regard that the former manifold mercies of God exhibited unto her, were changed now into distresses and persecutions; praying for deliverance out of them: with protest of thankfulness.

1. R. The chief song-master upon Shoshannim: [See the Annot. on Psalm 45. 1.] a Testimony, [a testimony, or declaration of faith in Gods gracious promises during the heavey pressure of his Church] a Psalm of Asaph: [See for Asaph, as Psalm 79. 1.]

2. O Shepherd of Israel, [compare Psal. 23. 1. and 48. 15. Isa. 40. 11. Ezech. 34. 12, 14, 15. Job. 10. 11. and 1 Pet. 2. 25.] take to us: [or, hearken, listen] which teacheth thy sheep like sheep: [Joseph, that is the potentie of Joseph, to wit, the tribes of Ephraim and Manasse, which descended from Joseph. The holy Scripture doth sometimes comprehend under the name of Joseph all the rest of the Tribes, especially the ten, in regard that Joseph was the principall and most reputed among the sons of Jacob; see Genes. 49. 26. Psalm 81. 6.] which fighteth between the Cherubim, [or, which was wont, or used] to sit upon the Cherubim: For after that the Chaldees had destroyed the Temple, the Lord sate no longer upon the Cherubim there; or of the Cherubim see 1 Sam. 4. 4.] appear shining (or with lustre) [i. e. shew us thy grace and favour by delivering us out of this long and loathsome captivitie, wherein we have sat so long as in darkness.]

3. Rouse up thy might [Shew forth thy might and let it appear, which was in a manner asleep all this while] before the face of Ephraim and Benjamin, and Manasse; [i. e. for, or in the behalf of the Tribes of Ephraim, Benjamin, and Manasse. These three Tribes were camped together on the west side of the Tabernacle; Num. 2. 17, 18, 20, 22. and chap. 10. 21, 22, 23, 24. therefore they are both here, and 1 Chron. 9. 3. and elsewhere named jointly together, and come to our deliverance.]

4. O God, [This verse is repeated, v. 8 and verse 20.] bring us again, [i. e. to our former state and condition, or, out of our captivitie and wandering into the land, whence we were carried forth; others, revive us, as Psal. 23. 3.] and let thy face shine over us; see the Annot. Num. 6. on v. 25, 26.] so shall we be delivered.

5. O LORD, God of hosts, how long wilt thou smother against the prayer of thy people? [i. e. be angry, rejecting our prayer in great anger; it is a similitude or comparison taken from the carriage of such as are extremely angry; see Psalm 74. 1.]

6. Thou seekest them, i. e. thou seekest us. See Psa. 42. 4.] with tears; [or bread of tears [the fence of these words is, that affliction is as common to them, as their meat and drinke, and that they are visited with very great and sensible grievances. Or, bread of tears, that is, bread dip in tears, or tears in stead of bread, as Psalm 42. 4.] and drenchest them with (or give them to drink) tears out of a great measure. [The Hebrew word doth signifie a certain measure of either liquid, as here, or drie wares, as it seems to be used Isa. 40. 12. which held three ordinarie measures, though of what size or largeness be unknown.]

7. Thou hast set us for a strife (or contention) to our neighbours, [i. e. the Idomites, as Psalm 79. 4. and other wicked people about us; who contend with, cross and thwart us daily: or they contend and strive among themselves, who shall have the honour and advantage to subdue and ruine us; and our enemies make a mock among them, [i. e. of us, or with us, when they see us in straits and troubles.]

8. O God of hosts bring us again; [See above, v. 4.]

and let thy face shine, so shall we be saved, 9. Thou hast brought over a Vine [Thus he calleth the Church and people of Israel, as also [Isay. chap. 5. 1, 2, 7. Jer. 2. 21. Math. 21. 33. Mark 12. 1. Luke 10. 9.] out of Egypt: hast expelled the heathen, [understand here the seven Nations of the Canaanites: See the book of Joshua and Psalm 44. 3. and 78. 55.] and hast planted the same [Vine, namely, Exod. 15. 17. Psalm 44. 3.]

10. Thou hast prepared [the place] before him, [i. e. thou hast driven and thrust out the Canaanites, before their faces, Exod. 23. 28. Josh. 24. 12. see the annot. on Gen. 24. 31:] touching the signification of the Hebrew word, which properly is, to cleave fowles, [sweep out;] and made his roost to take rooting [to grow deep and firm in the ground] so that he hath filled the land: [i. e. with his branches.]

11. The hills were covered with his shadow, [The Psalmist impleth, that the people of Israel was mightily multiplied, throughout all the land of Canaan,] and his branches were [like] the Cedar-trees of God, [mightie great and tall ones: See the annot. on Gen. 12. 10. Psal. 36. 7. you have mountains of the Lord, i. e. very great and lofty ones: or, Cedar-trees of God, do signifie such as were of Gods own planting, as Psal. 104. 16.]

12. He [Meaning that Vine, i. e. the people of God, the people of Israel] has forth his branches unto the Seas, [i. e. to the midland, or Mediterranean Seas, as Psal. 72. 8.] and his sprouts unto the river. [Euphrates, namely, as Psalm 72. 8.]

13. Why hast thou broken through his walls, [i. e. all his Forts and strong holds, which being broke thoroughly, layeth the whole land open to the prey of his enemies: See Psalm 89. 4. 42. and Isay 5. 5.] so that all which pass by that way, do pluck him?

14. The Boar out of the wood [Thus he calleth the enemies and persecutors of Gods people, as Psalm 68. 31.] which were then especially the Assyrians and Babylonians, as we read, 2 Kings 17. 6. and 25. 1.] hath rooted him up: and the savage [beast] of the field hath eat him up: [Hereby may be understood the wild beasts, wherein with God threatened his people, Levit. 26. 22. or fierce and cruel Tyrants; as likewise are implied by the wild Boars before mentioned: see Job 24. 21.]

15. O God of hosts, turn again now, [i. e. to help us after that thou hast so long withheld thine assistance from us:] regard us of Heaven, and behold, and visit this Vine. [See the Annot. Gen. 21. on verse 1. and Job 5. 24.]

16. And the stock (or stem) which thy right hand hath planted, and that for the Son; [Understand here the Son of God: compare Psalm 2. 7. Isay 9. 5. Dan. 9. 17. and here below, verse 18. Others understand by the Son here, a young sprout or branch, and apply it to Israel, or the Church of God;] (whom) thou hast strengthened thee: [compare Isay 49. v. 1, 2, 3, 4, 5, 8. &c. Others, sprout which thou madest great and strong for thy glories, and to enjoy the fruit thereof.]

17. She is burnt with fire, she is cut off; [That same stock, or stem v. 16. or, be viz. the Vine, as v. 9.] They perish from the rebuke of thy Countenance: [i. e. viz. thy people Israel, of whom the Text here speaketh, or all men, they must perish whensoever thou dost set once thy face against them, pronouncing thy curse upon them; see Psal. 9. the Annot. on v. 6.]

18. Let thine hand be upon the man of thy right hand; [Understand this verse of the Son of God, the Messias, of whom was spoken v. 16. Thy hand be upon him, i. e. be with him, support him, and establish or maintain him in his Kingdom: See the like kind of expression, Ezra 7. 6. &c. and compare Psalm 118. 24. Isay 11. 2, 3. and 61. 1. Acts 10. 38. the man of thy right hand: i. e. him whom thou lovest as thy right hand: see Gen. 35. 18. or, the man that is thy neighbour or companion, Zach. 13. 7. (see

being thine eternal Son) and by whom thou dost stretch forth thy power, hast created, maintained and governest all things: John 1. 3. Col. 1. 16. Hebr. 1. 2. 3. and to whom thou hast said, Sit down at my right hand, &c. Psalm 110. 1. called out the New Testament; according as he appeared likewise Dan. 7. 13. by this Man, as (allo) by the son of Man in the next following words) some do understand the people of Israel, which is likewise called Gods first-born, Exod. 4. 22.] upon the Son of Man, (whom) thou hast strengthened thee.

19. So shall we not turn back from thee: keep us alive, so shall we call on thy Name.

20. O LORD, God of hosts, bring up again 3 [See above v.4.] Let thy face shine [above, v.4.] so shall we be saved.

PSALM LXXXI.

The Prophet exhorted the people highly to praise the LORD God, for the manifold mercies and deliverances exhibited to the same: complaining of their disobedience, which tended to their own hurt.

1. For the chief song-master, upon the Gittith, [See Psalm 8, on verse 1.] (a Psalm) of Asaph. [Or, for Asaph, as Psalm 80.1.]

2. Sing cheerfully to God our strength: shout to the God of Jacob: [i. e. to that God that made a Covenant with Jacob and his posterity.]

3. Lift up a Psalm, and give the drum: the pleasant Harp with the Lute.

4. Blow the trumpet, [See the Annot. Levit. 23, on verse 24.] in the new Moon, [viz, at that time which God hath instituted to be festival: Num. 10. 10. and 8. 11, 14.] at the appointed time on our Feast-day: [Others, in the evening, viz, of the Moon, i. e. when the Moon is obscured. Some understand here the feast of the sounding, whereof see Levit. 23. 24. others, understand by the former words the new Moon, and by the latter the three yearly feasts, whereof see Deut. 16. 16.]

5. For that [viz, the blowing of the Trumpet] is an institution in Israel, [i. e. amongst the people of Israel:] a right of the God of Jacob: [Others, for the God of Jacob, viz, that he rightly worshipped, so as he requires the same.] See the institution of feast-days, Exod. 23. 17. Deut. 16. 16.]

6. He hath let it [The blowing of the trumpet, and the keeping of the Ceremonies and feast days] for a testimony [of his grace towards his people] in Joseph, [among the posterity of Joseph] Whereby all the Israelites in general are understood here, as also above, Psal. 80. 2.] when he was gone forth against the land of Egypt: [The God, namely, that went out to fight against the Egyptians, setting upon them with all his plagues:] (where) I heard [This is Israels speech, in this sense, namely, giving to understand that in the person of their fathers, (in whose loyns they were) they have dwelt or sojourned among a strange and unknown people in Egypt:] I speak I understand not. [Heb. a lip, as Gen. 11. 1.] The Hebrew and Egyptian languages were so far differing, that the one was not able to understand the other; namely, in the beginning, when they came first into Egypt. See Gen. 4. 23. Some take this, as if the Prophet meant here, that Israel did not yet understand the speaking of God unto them, as being not yet used to it: compare Acl. 7. 25.]

7. [These are words of the LORD, whom the Prophet introduced speaking here] have withdrawn his shoulder, [Josephs namely, i. e. the Israelites, as verse 6.] from the burthen: [viz, of bondage, which the people of Israel was subject unto in Egypt. See Exod. 1. and 5.

chap.] his hands are rescued [Heb. pass through, gone thorum] from the pits. [Heb. from the pit: i. e. temeth the Prophet hath regard to the digging of the children of Israel for pot-earth (or clay) out of which they were forced to make bricks and pots: others, through, viz, such where-in men use to carrie chalk or lime, or mortar: or others, mawnds, busters.]

8. In the distress thou criest, [Some understand this of the same condition the former verse spoke of: Others, of the fright, wherein they were at the red Sea, Exod. 2. 23, and 14. 10. 15.] and I helped you out: I answered you out (or in) of the hiding place of Thunder: [i. e. out of the thick cloudie pillar, wherein God lying hid as it were, conducted his people Israel, but terrified the Egyptians with thunder, &c. Exod. 13. 21. and 14. 19. 20. 24. 25. See also Psalm 77. 18, 19.] I tried thee, [viz, by great thirst, which I made you to suffer at Raphidim] at the waters of Meriba: [thus the waters of Raphidim were called afterwards: See Exod. 17. 1. 2. 3. 7. Num. 20. 13.] I sold: [See the Annot. on Psalm. 3. verse 3.]

9. My people (said I,) [These are the words which God addresseth himself withall to his people, in the giving of his Law] bearken, and I will testify among thee [I shall take you for witnesses: for I shall testify and make known unto you, what is my will, and what ye ought to do] Israel, if thou dost bearken to me? [See the Annot. hereupon, how happy shouldst thou be! See Exod. 15. 26. Deut. 32. 29.]

10. There shall be among thee no out-lanish Gods, and thou shalt bow thee down before no Krange God.

11. I am the LORD thy God, which hath led thee up out of the land of Egypt: Open thy mouth wide, and I will fill it. [i. e. speak, and ask whatsoever thou desirest, and I will give it thee in abundance: yif to be namely, that thou live according to my will and laws: See the like promise John 15. v. 7. and 1. John 2. 22.]

12. But my people hath not heard my voice: and Israel would none of me: [i. e. were never so zealously or faithfully affected to me, as it was requisite; which was made evident, by their making of a calf presently after the publishing of my Lawes and Commandments among them, rebelling against me, Exod. 32. 2. &c. Jud. 2. 2. and 4. 1. and 6. 1. and 8. 27. and 10. 6. and 18. 30.]

13. Therefore I gave it over into the habitation of their heart: [See Deut. 29. 19. Jer. 3. 17. and 7. 24. and 9. 14. and 11. 8. Acl. 14. 16.] that they walked in their (own) counsels.

14. O that my people had bearkened to me! that Israel had walked in my ways! [Israel, i. e. the Israelites; therefore the Verbe in the Hebrew is of the plural number.]

15. I should soon have quelled their enemies, [And consequently procured them peace: compare 2 Sam. 7. 10. and 1 Chron. 17. 9.] and turned mine hand [i. e. plague, punishment, judgement: See the Annot. Job 13. 21.] against their adversaries.

16. Those that hate the LORD, should faintly have subjected themselves to him, [See the Annot. Deut. 33, on v. 29.] See likewise Psalm 66. 3.] but their time should have been for ever: [viz, my peoples time, that is, their welfare and happiness: the meaning is, they should have had and enjoyed a long blessed life.]

17. And he, [The Lord, namely] would have fed them [his people, verse 14.] with the fru of the wheat: [the flour of it, or the belt and chieftest corn; as Num. 18. 12. Deut. 32. 14. Psalm 147. 14.] yet I would have satisfied thee: [This God speaketh again in his own person] with honey out of the flowie rocks: [understand here 3 things should continually be found in abundance in the clefts of the rocks; being that the Bees in the Land of Canaan, used much to harbour in the rocks: See the Annot. Deut. 32. 13. Hebr. out of the Rocks; in the

the singular. Spiritually, this Rock doth signifie Christ, 1 Cor. 10. 4. and the honey, that sweetness of speech, and those favoury words, which issue from his mouth, being sweetness to the soul, and health to the bones, Psalm 119. 11. Prov. 16. 24. and Cant. 4. 11.]

PSALM LXXXII.

The Psalmist recordeth, that God presides in judgement: And he putteth the judgement in mind of their office, checking their want of judgement and neglect with a threatening annexed against it.

1. A Psalm of Asaph: [See the Annot. on Psalm 45. 1. and 50. 1.] God standeth, [i. e. he is present, viz, as President and Sovereign or Supreme Judge] in the Congregation of God [i. e. in his own Congregation; in the assembly which gathereth in his behalf, for his sake, and by his command, to do right, or administer Justice: See Deut. 1. 17. and 2 Chron. 19. 6. and Rom. 13. 1.] he judgeth [so namely, that he by his providence and wisdom so secretly and asdresth their judgements, they must end in his glory: or, he judgeth, i. e. he observeth exactly, what sentences the Judges pronounce, rewarding the Judges, which pronounce righteous judgements, and punishing those that do unrighteously oppres their subjects] in the midst of the Gods: [i. e. in the midst of Kings and Princes, and of all Magistrates, they being all but his Vicegerents, Deputies or Lieutenants: See Exod. 21. 6. and 22. 8, 9, 28. John 10. 34.]

2. How long will ye judge unjustly, [Here the Prophet introduceth God himself, addressing his speech to the unrighteous judges: Others, hold the Psalmist, speaks but in his own Person] and accept the face of the Ungodly? [to accept the face, is here as much as to say, to favour them in judgement, that have an unrighteous cause, which God hath expressly forbidden, Lev. 19. 15. Deut. 1. 17. and 16. 19. and 2 Chron. 1. 9. 7. Prov. 18. 5. Lamens. Jer. 2. 19.] Sell!

3. Do right to the poor and the fatherless: [i. e. Plead for, protect, deliver them: See Psal. 43. 1. Ifay 1. 17.] justify the oppressed, and the poor: [understand; if so be that the same have a just and righteous cause; then administer justice, let him enjoy his right, and right and further him: See Deut. 25. 1. and Jer. 22. 3.]

4. Deliver the poor and the needy, rescue (him) out of the hand of the wicked: [i. e. from them that have a bad or unjust cause, and seek to oppres the poor.]

5. They know not, nor understand not, [these Judges, namely: they neither know nor weigh, that God is present among them at the Bench or Judgement seat; nor do they regard or care for his command or reproof: See Prov. 29. 7. Jer. 10. 21. Mich. 3. 1.] they walk continually in darkness: [to walk in darkness, is to live ill in sin; 1 John 1. 6. Eph. 4. 17, 18. and 5. 8. on in darkness, that is to say, in ignorance] (therefore) do all the foundations of the earth shake: [as who should say. By this, or such carriage of Kings, Princes and Magistrates, it comes to pass, that things go ill and perversly in the world, and from thence arise and spring forth all the troubles and calamities in Towns and Countries: See Ifa. 24. 19, 30.]

I have said indeed, Ye are Gods 3 and ye are all children of the most High: [As if he said: I have honoured you indeed thus far, as to call you Gods, having appointed you to administer Justice and Judgement in my Name, &c. See Exod. 21. 6. and 22. 9. John 10. 34. and above, v. 1.]

7. Nevertheless, you shall die, [Therefore you had need to walk and deal uprightly, remembering that you are to give account to God, of all your doings and do-

portments] as a man: [Heb. as Adam, i. e. as well as any other ordinary mortall men] and you shall fall, [i. e. die] as one of the Princes: [viz, that were and lived in times past, and are all dead now, every one of them: Others; and Thou (ye) chieftains, shall fall like others.]

8. Avise O God, judge the earth: [As the supreme Judge of the world: See Gen. 1. 8. 2. 5. as if he had said, LORD, do thou take the matter in hand once, and redress again that which those evil unjust Judges have brought to ruine and confusion] for thou possessest all the Nations: [Heb. thou inheritest; and shalt inherit in all the Nations, i. e. thou dost and shalt for ever possess as thy own peculiar and propriety (which is the most righteous possessing of an inheritance) all mankinde whatsoever.]

PSALM LXXXIII.

A complaint of the Church of God, against the consultations of the wicked against her: praying him, to punish them, according as he was wont to punish the persecutors of his people in former times.

1. A Song, a Psalm of Asaph: [Or, for Asaph: as above, Psalm 80. 1.]

2. O God, be not silent; [Heb. there be no silence to thee: the Psalmist prayeth, that God would better himself again, for to help his people, and to avenge them upon their enemies. Thus the word of being silent is used likewise Jud. 18. 9. See the Annot. Psalm 109, on verse 1.] and keep not thy self as dead; nor be still O God.

3. For behold thine Enemies make a stir [Noise] [viz, against us as v. 4. the meaning is; our enemies, which are likewise thine Enemies, because we are thy people, better themselves to mischiefive us. Who these Enemies were, see verse 7, 8, 9.] and thy haters [they that hate thee] lift up their heads. [grow proud and insolent, as it were triumphing over thee, and over thy people, Jud. 8. 28. you have the like expression.]

4. They do subtilly make a secret plot against thy people [i. e. against us, which are thy people] and consult together against thy hidden (ones). [i. e. against those which betake themselves to thee for refuge, to be hid and secure under thy tuition and protection: Or whom thou esteemest as thy Jews, keeping them in faithful custody, and whose life is hid with Christ in God, Col. 3. 3.]

5. They said come and let us destroy them, that they be no more a people: [Thus Moab and other neighbouring Nations consult together against Israel, and the same thing happened afterward to Moab himself, Jerem. 48. 2.] that the name of Israel be no more mentioned.

6. For they have consulted together in the heart: against thee they made a Covenant. [i. e. they have combined themselves together, to make war upon Gods people, See Jer. 34. 18. 19.]

7. The tents of Edom and of the Ismaelites [Wardens which live in tents. See the like expression Jud. 7. 13; 14. and 2 Kings 7. 7. 10. Jer. 6. 3. Hab. 3. 10.] Or understand here the several families and generations of Edom, Ismael, &c. which posterity of Hagar, Abrahams serving-maid, or bond-woman, whereby, as are understood: those that descended from Ismael the son of Hagar.]

8. Gebal [i. e. the Gebalites, which dwell in the City or Country of Gebal, lying in Phenicia, by Zidon, From Gebal or Gebli, were those Matons or stone-carvers whom Salomon employed for the building of the temple, 2 Kings 5. 18. See likewise of these. Ezech. 27. 9.] and

and Ammon and Amalek; Palestine [i.e. the Philistines, the land or country being taken for the people that dwell therein] with the inhabitants of Tyre.

9. Affur likewise joined himself to them: they were an arm [i.e. a strong help and fence, i.e. of this kind of speaking likewise Psa. 37. 17. Jerem. 17. 5.] to the children of Lot, [i.e. to the Moabites and Ammonites, before mentioned, descended from Lot. Gen. 19. 37, 38, and it should seem that there is express mention made of Lot here, to shew the unworthiness of their enterprises, that being come from Abrahams Nephew, they should seek thus to root out their own kinsmen.] Sel.

10. Do unto them as to Midian [i.e. destroy them, as thou didst the Midianites formerly, when they came to fight against our fore-fathers, Jud. 7. 13, 22.] as to Sisera [See Jud. 4. 15. and 5. 19, 21, &c.] as to Jabin at the brook of Kishon, [of Jabin a King of the Canaanites, see Jud. 4. 2.]

11. Which were destroyed at Endor [A City lying by Kishon, Tannab and the waters of Megiddo. See Job. 17. 11. Jud. 5. 19.] they were made ding of the ground, [i.e. they lay rotting above ground, and had no burial; See Job. 8. 2. and 16. 4.]

12. Make [Heb. puc] them [and] their princes [See Job 12. on verse 21.] like Oreb and Zeeb [which were two Princes of the Midianites, whom Gideon smote, Jud. 7. 15. and 8. 11, 12.] and all their Princes as Zeba and asalmunna, [two Kings of the Midianites, likewise overthrown by Gideon, Jud. 8. 21.]

13. Which said let us take the goodly dwellings of God for our selves in hereditary possession. [viz. the Land of Canaan where God dwelt in the midst of his people: See Exod. 15. 13.]

14. My God, make them as a whirl-pool; [Oth. wheel, rolling thing, that is fickle and unsteady, so that they may not know what to do, or what course or refuge to take] as stubble before the wind.

15. As the fire burneth up the wood [See the lit e expression Deu. 32. 22.] and as the flame doth set the mountains a fire, [understand the trees and forests upon the mountains, or understand the brimstone-hills, which take fire of themselves.]

16. Thus pursue them with thy tempest: [See the annot. Job 9. on v. 17.] and terrify them with thy whirlwind.

17. Make their face full of confusion, that they may seek thy name O LORD, [i.e. make them willing to confess that thou art mightier than they, and they must cry unto thee when they feel thy plagues upon them, see Ex. 8. 8. and Psa. 1. 8, 42.] Oth. that [men] may seek thy Name, i.e. c. that the godly may have cause and encouragement thereby, to put the more confidence in thy goodness and omnipotence, and evermore make thee their refuge.]

18. Let them be ashamed and terrified in envy, and let them blush for shame, and perish.

19. That they may know [Oth. that men may know, or that it may be known as above verse 17.] that thou alone with thy Name art the LORD, the most high over all the Earth.

PSALM LXXXIV.

The Prophet poureth out the grief of his heart, that he could not enjoy the assemblies of the faithful, declaring the happy condition of such as did and could: wishing and praying that he might again appear among them.

For the chief song-master upon the Gittith: A Psalm for the children of Korah. [See Psa. 42. the annot. can. v. 1. for the chief song-master and Psa. 6. v. 1. for

the Gittith; and Psalm 47. 1. for the children of Korah.]

2. How pleasant [Or amiable] are thy dwellings: O LORD of hostes [Or thy Tabernacles, wherein thou art served and worshipped, which the Psalmist called dwellings in the plural, because the Tabernacle was divided into sundry partitions or quarters, see Psa. 43. on v. 3.]

3. My soul is desirous, and fainteth likewise for longing, [i.e. I am even ready to faint and vanish away with great and continual longing, to repair once again to the house of the LORD or his Tabernacle. See the annot. Job 19. on v. 27.] after the courts of the LORD: [understand the out-courts about the Tabernacle] my heart and my flesh cry unto the living God, [i.e. my body and soul is full of longing, when I call to mind, that God may show me the favour yet, as to bring me again to appear among his people in the Tabernacle for to celebrate his solemn worship with the people of God.]

4. The very sparrow findes a house, and the swallow a nest for herself [i.e. where she layeth her young, by thy altars, LORD of hostes my King and my God. [As if he said, thy altars are the house and nest I long after, them I have such a great mind unto, and it is a most unworthy thing, that I am thus banished and removed from them all this while, through the power and violence of mine Enemies, when as the wallowers are suffered to have their nests about them: Oth. after thine altars, viz. cryeth my heart and my flesh.]

5. Right happy are they that dwell in thy house: [Daily conversing there, viz. the Priests and Levites, and other godly people frequenting there] they are praising thee continually. [Or successively, onward, forward] Sel.

6. Right happy is the man whose strength is in thee, in whose heart the beaten paths are. [i.e. whose hearts desire is to go upon the ways, which lead unto the Tabernacle, and are much beaten or frequented by the godly: or which delight and take pleasure to have the way of Gods Commandments before their eyes.]

7. When they pass through the valley of the mulberry-trees [Divers Expositors write, that this was a very dry valley, through which some of the Israelites, repairing to the Tabernacle, were to pass; and understand hereby, all manner of dry places, which have no water. Of this place where there was store of mulberry-trees, see 2 Sam. 5. 23. Some Interpreters retain here the Hebrew word Baeth, and render it the Vale of tears, as the Greek [or Septuagint] do, or the vale of misery] they put him for a fountain [or make him a fountain, i.e. they hold and repute the Lord for their well-spring, whereby they are abundantly revived and comforted, and hereby they overcome the toilsomeness of this troublesome passage. Oth. they put it, to wit, that valley for a fountain, as if the Psalmist should say, they care not for the draught and toilsomeness of this valley, but pass it as cheerfully and contentedly, as if it were full of pleasant fountains] also the rain shall cover them very richly, [Heb. in or with blessing, that is, richly, plentifully, or abundantly, Ezek. 34. 26. are likewise the plentiful rainings called rainings of blessing: and 2 Cor. 9. 6. you read, he that soweth in blessing, i.e. liberally.]

8. They go from vigour to vigour [Or from strength to strength, i.e. so lively and vigorously, that the further they arrive to the house of God in Zion, Oth. from company to company, i.e. they go in several companies, one party before, the other after. See Psa. 42. 5. Luke 2. 44.] every one [of them] shall appear before God in Zion, [viz. in the Tabernacle which was upon the hill of Zion, and where the Ark of the covenant was which God fate upon, Hence we may gather, that David was the Author or Penman of this Psalm, when he was driven away by

Abalom,

Abalom; for then was the Ark of the Covenant upon Zion-hills, 2 Sam. 6. and 1 Chron. 16. but when David fled before Saul, then the Ark was at Kirjath-jearim, 1 Sam. 7. 1.]

9. LORD God of hostes, hear my prayer: take it to ears, O [Heb. to] O God of Jacob, Sel.

10. O God of Israel [That protectest and defendest us] behold [look graciously upon us] and regard the face [i.e. the petition, or bad condition] of thine anointed [i.e. of the Messiah, viz. of King David, the type and the Messiah, or anointed of the Lord, 2 Sam. 23. 1. And his three weds may be understood of King David, when he was driven away by Abalom, though others conceive them otherwise, and that David direct to have his prayer heard for Christ the Messias sake.]

11. For one day in thy courts [See above v. 3.] is better than a thousand [i.e. where] forth, or without thy courts whosoever [I choose rather to be at the threshold of the house of my God, [i.e. to live a low and mean condition, as if I might serve but in the office of a porter of the temple] then long to dwell in the tents of wickedness, [i.e. in such houses or places [as] them seem never to see and pleasant] wherein there is practised wickedness or villany.]

12. For God the LORD is a sun and shield [He enlighteneth and cheareth his faithful servants, even as the sun doth revive and comfort men, with her goodly splendour, after a great deal of sad and dark weather shall dure.] See Isa. 60. 19. Revel. 21. 23.] the LORD shall give grace and strength, he shall not withhold the good from them that walk in uprightnes. [he turneth away all evil and mischief from his, See Gen. 15. 1.]

13. LORD of hostes, right happy is the man, that trusteth in thee.

PSALM LXXXV.

The Psalmist representeth unto God the deliverance exhibited unto his people in former times, beseeching him to shew the like favour to his Church, still protesting that he will rely upon it.

A Psalm for the chief song-master, among the children of Korah. [See above Psa. 84.]

2. Thou hast been favourable LORD unto thy land: [in former times, viz. of old, when as thou didst recover the same from the Enemies which had taken it. Or thou hast delighted, had pleasure in thy land, to wit, the land of Canaan, which thou hast possessed thy people of, or to inhabit it.] thou hast turned the captivity of Jacob: [i.e. of the posterity of Jacob, the Israelites; he will say, thou hast delivered the captive Jews out of their Babylonian captivity, whether they were carried away Captivity for Captives is likewise used, Psalm 14. v. 7. and Psa. 62. v. 19. and elsewhere.]

3. Thou hast taken away the transgression of thy people; thou hast covered all their sins, Sel.

4. Thou hast taken away [Or made to cease. Heb. thou hast gathered] all thine iniquation: [i.e. the plagues and punishments which thou usest to pouce out upon me in thy wrath, see the annot. Job 21. on v. 30.] thou hast turned thy self from the beat of thine anger.

5. Bring us again [To our former state and condition. Oth. turn us, or convert us] O God of our salvation: and annihilate [make void] thy wrathfulnes over us.

6. Wilt thou be wrath against us for ever? wilt thou stretch out thine anger from generation to generation? [Heb. upon generation and generation.]

7. Wilt not thou revive us again? [Heb. wilt thou not turn again, revive us, to wit fully restoring us, where-

as now we are like unto a dead people in this miserable captivity] that thy people may rejoice in thee. [viz. for thy goodness and kindness shewed unto them.]

8. Shew us thy kindness [Or let us see, &c. i. e. let us partake of and enjoy thy favour and goodness, as Psa. 50. 23.] O LORD, and give us thy salvation. [i.e. thy saving deliverance.]

9. I will wear what God the LORD will speake [i. e. I will attentively mark, what God doth testify unto us of his grace and favour to his church, as well by his word as by the manifold works of his power] for he shall speak of peace to his people, and to his favourites; [But let them not turn again to folly. [i.e. to sin and transgression against Gods holy law, whereby they have laboured] Gods just wrath upon them, not hearkning unto, nor obeying the admonitions and instructions of the Prophets, as they ought to have done. See Psa. 135. 3.]

10. Assuredly his salvation is near to them that fear him, that in our land [there may] dwell honour, [i. e. that our land may be brought again into that glorious and happy condition, which it enjoyed in former times.]

11. Kindness and truth [Or faithfulness, and so likewise v. 12.] shall meet one another, or have met, &c. [the righteousness and peace shall kiss each other. [viz. as friends use to do when they meet, Exod. 4. 27. and

18. 7. By these and the following sentences, which are partly delivered by way of similes or comparisons, the Prophet describeth the blessed estate of the Kingdome of Christ, whose coming and glorious benefits are here glanced at.]

12. The Truth shall sprout forth out of the Earth [i.e. it shall be enlarged and spread abroad, to the conversion of many to God, and their obedience to the gospel] and righteousness shall look down from heaven [i.e. it shall be given and imparted unto men by God.]

13. Also the LORD shall give [that which is] good: [understand here the good and perfect gifts, which come from above, from the father of lights, Jam. 1. 17.] and our land shall yield us fruit.

14. Righteousnes shall go on before his faces [The Psalmist prayeth to understand by these words, that Christ shall bring with him to all places, where he cometh with the preaching of the holy Gospel, the righteousness of faith, spoken of v. 11. and he shall set it [viz. that same righteousness] upon the way of his footsteps.]

PSALM LXXXVI.

David being fallen into great straits, taketh his refuge to his merciful and Almighty God, praying for a gracious deliverance out of them, to his comfort, and the confusion of his enemies, and promising God to be thankful for it.

1. Prayer of David. [as Psalm 17.] LORD, incline thine ears, hear me: for I am weak and needie.

2. Keep [or, guard] my soul, for I am [thy] favourite: [Oth. to whom thou sweetest favour] O thou my God, save thy servant: [i. e. me, and so likewise v. 4. and 16.] which trusteth in thee.

3. Be gracious to me, LORD, for I cry unto thee all the day.

4. Clear the soul of thy servant: for unto thee Lord, do I lift up my soul, [i.e. I seek help from thee, and from thee I likewise expect it. See Psa. 25. on v. 1.]

5. For thou LORD, art good, and gladly forgiving: [Heb. a willing, or ready giver, or acquitter] and of great kindness to all that call upon thee.

6. LORD, hearken to my prayer, and give heed to the voice of my supplications.

7. In the day of my distress do I call upon thee, for thou hearest me.

8. Among the gods there is none like thee, Lord; [i.e. among the false gods, or idols: See Psalm 69. v. 5. and 1 Cor. 8. 5. 6. one may likewise understand here by the name of Gods, the Angels, or the Princes and mighty ones of this world:] and there are no works like thine.

9. All the heathen, Lord, whom thou hast made, shall come, and shall bow down before thy face, and honour thy name. [viz. in the days of the Kingdom of Christ, when the Gentiles, shall be called and brought to the knowledge of him.]

10. For thou art great, and dost wonders, thou only art God.

11. Teach me, I ORD, thy way, [How I shall walk and live] I will walk in thy truth: [i.e. in thy Commandments, which truly shew, how thou wilt be loved and honoured:] unite my heart to the fear of thy Name: [Heb. to the fearing of thy Name:] i.e. grant that my heart may be firmly knit and united with true piety, without turning back or aside, or being rent from it, and without being driven to and fro.]

12. Lord, my God, I will praise thee with my whole heart, and I will honour thy Name in ecclesie:

13. For thy kindness is great over me: and thou hast relieved my soul: [i.e. me, my life, or my body:] as Psalm 16. verse 10. out of the nethermost part of the grave. [Hebr. the nethermost grave.] The sense of this verse is, that David increased God for deliverance out of his misery, as he had done often before, understanding by the word grave or hell, the great danger and peril, or the great pain and misery, or even hell it self, from which God had delivered him, through Christ.]

14. O God, the proud do rise up against me, and the gatherings of Tyrans seek my soul: and they do not see thee before their eyes: [Hebr. over against thee, i.e. they have thee not before their eyes, nor stand in fear of thy holy Name:] See Psalm 54. on v. 5.]

15. But thou, Lord, art a merciful and gracious God, long-suffering, [or slow to wrath] and great of kindness and truth: [or faithfulness:]

16. Turn thee to me, and be gracious to me; give thy servant thy strength: [i.e. let thy strength and power be for mine advantage:] and save the son of thine hand-maid, [or bond-maid:] [that is, my self, whose mother was, or is still this hand-maid, or a son of thy bond-maid, and consequently properly belonging unto thee, as the children born of bond-women were in the absolute disposal of their masters: See Exod. 21. 4. with the Annot.]

17. Make a token by me for good, [i.e. to deliver and protect me, that I may be a mark or token to others, for their good and comfort, and encouragement:] that mine haters see it, as I be ashamed, when, [or because, for that] thou, I ORD, shalt have helped me, and comforted me.

PSALM LXXXVII.

The Prophet speaketh in this Psalm of the glory of Gods Church: together with the growth and spreading thereof among the Heathen, through the coming of Christ.

1. A Psalm, an hymn for the children of Korah: [See Psalm 48. 1.] His foundation [or the foundation of it] [viz. the foundation of the Temple, which was erected upon Mount Moris, joining to mount Zion, 2 Chron. 3. v. 1. some do understand by the word Zion, or of it; this very Psalm, whose ground, foundation or argument is, to speak of the Church of Christ, which met

together in the Temple, for to praise the Lord:] is upon the mountains of holiness.

2. The LORD doth love the gates of Zion, above all the dwellings of Jacob [i.e. of the Israelites.]

3. Very glorious things are spoken of thee, [i.e. concerning thee, others in thee:] See 1st chap. 40. 41. 42. See likewise Psalms 27. on v. 11. O City of God, [i.e. Jerusalem, which God had hallowed to himself, to erect his worship, and to take up his habitation as it were.] Of the glorious things spoken of this City See 1st chap. 54. 60. 62. 65. Revcl. 21. and 22. and here the next following verses: Gods own Words of the Church] sets! [See Psal. 3. 3.]

4. I shall make mention of Rahab and Babel, among those that know me: [For their good namely; that is, they shall likewise in due time be brought to the knowledge of God, by the preaching of the Gospel.] By Rahab is understood Egypt, as it is likewise called, Psalm 90. 11. 1st chap. 38. 7. and 51. 9. 5. that the fence of the world is, that the time shall come, when God shall count the Egyptians and Babylonians among his people, imparting his knowledge unto them, whereof they were strangers formerly, going about to oppress Gods people. See 1st chap. 19. 19. 21. 25. Egypt is called Rahab, by reason of its pride and haughtiness, signified by that word, or from some place or other of great strength and fame among them: Among the names mentioned in this v. we are to understand all kind of people and Nations: See Acts 2. 9. 10. Eph. 2. 12. Col. 3. 11. Behold the Philistines, [Heb. Philistia] and the Tyran [Heb. Tyris; of the Tyrians conversion: See Psal. 45. 13.] with the Moors, [Heb. Chus; of the Moors conversion to Christ: See Psalm 68. 28. and 72. 10. Acts 8. 27.] this time is born there: [as if he said:] The time shall come, that it shall be said of the Philistines, Tyrians and Moors, that they are born at Jerusalem [which is the mother of us all], Gal. 4. 26. that is in the Church of God: i.e. that they do belong to the Church of God, and to the heavenly Jerusalem.]

5. And of Zion it shall be said, [i.e. of the City of Jerusalem, lying at Mount Zion, mentioning the Christian Church:] This man, and that man; [Heb. man and man, i.e. this man and that man, i.e. men and people of all sorts and Nations:] See Acts 2. 9. 10. 11. I am born therein: [viz. in Jerusalem, or the Church of God, through the preaching of the holy Gospel, and by the holy Ghost:] and the most High himself shall say: [i.e. the most High shall so secure and fence the Church, that the gates of Hell shall not prevail against it, Matthew 16. 18.]

6. The LORD shall count them, [Those namely, which shall repair to the Christian Church:] in the rejoicing, writing down of the souls [or Nations:] [a kind of speech by way of similitude taken from Magistrates, keeping certain books or registers of the inhabitants of their Cities, so to distinguish and difference between the foreigners and the Natives: See Psalm 22. 31.] [saying:] This is born there, [viz. at Jerusalem, or, in Zion: that is, he belongeth to the Lord: See above, verse 4.]

7. And the singers, as the players [together with] all my fountains shall be within thee: [Others, therefore, do all my fountains sing and leap: i.e. God shall be praised with great rejoicing in his Church, which is to be gathered as well of the Gentiles as of the Jews: A kind of expression taken from the custom of the Church in the old Testament, where God was usually praised with musical instruments:] 1 Chron. 9. 33. and 25. 1. 2. by all his fountains, he understands all the affections and inmost thoughts and bent of his heart, which are like fountains or well-springs, whence all words and works do issue: See Psalm 103. 1. also there may be understood by the fountains here, the manifold gifts and graces of the

holy Ghost shall be within thee, or from thee, of thee, Zion namely: Here is foretold what joy and rejoicing there shall be in the world, by reason of the conversion of the Gentiles unto Christ.]

PSALM LXXXVIII.

A Prayer of the Prophet, representing the temptations, and the manifold troubles, which he suffered: reaching all believers, how to turn to God in adversity, and to wait for comfort from him.

1. AN Hymn, [This Psalm is the most sad and dolefull in all the book, from the beginning to the end:] A Psalm for the children of Korah, [See the Annot. Psalm 48. on verse 1.] for the chief song-master, upon Machalath Leannoth: [See the word Machalath, Psalm 53. 1. it doth properly signify weeping; but here it is the name of a musical instrument; or the beginning of a certain song in use among them:] An instruction [i.e. a Psalm made for to instruct and shew the people of Gods, how they ought to call upon God, when they are fallen into great troubles and afflictions:] of Heman the Ezrabite: [Heman is recorded amongst the most skillfull Musicians, and Wife men, 1 Kings 4. 31. and 1 Chron. 6. 33. and 15. 17. 19. and 16. 24.]

2. O LORD God of my situation! [i.e. that hast saved and kept me hitherto, and will preserve me likewise henceforward, as I do steadfastly hope and assure my self:] by day night do I call before thee: [Hebr. by day do I call (and) by night before thee.]

3. Let my prayer come before thy face [i.e. before thy presence] and thine eyes be on my crying.

4. For my soul is full of adversities, [Heb. of evils; and to be full, or satisfied of adversities, is as much as to say, to be overcharged with them:] See the Annot. Job 7. on verse 4. and my life reacheth to the grave, [Heb. shool See Gen. 37. on verse 35. i.e. there is scarce any difference at all betwixt us and death:] Psalm 107. v. 18. the grave is called the gate of death.]

5. I am counted with those that descend into the pit: I am become like a man that is powerless: [or of no strength:]

6. Separated among the dead, [Heb. freed, i.e. severed viz. from the living, even as the leprous were wont, according to the Law of God, Levit. 12. 46. to be separated from cohabiting with other men; See 2 King. 15. 5.] like unto the slain which lie in the grave, whom thou rememberest not: [viz. for to bring them into this life again: See Job 7. 7. and 10. 21.] and they are cut off from thine hand.

7. Thou hast laid me into the uttermost pit: [Heb. into a pit of lowliness or depths, or of the nethermost places] into darknesses, into depths.

8. Thy servants hath upon me: [Heb. leathes, &c.] Thou hast pressed me down with all thy billows: [spoken by a similitude, taken from the waves or billows of the Sea, whereby one is overwhelmed:] See the like expression above, Psalm 47. 8. and 2 Sam. 22. 5.] sets!

9. Mine acquaintance hath thou put away farre from me, thou hast set me to them for a great abomination: [Heb. to abominations, or loathsomnesses:] I am shut up, and cannot get out. [i.e. I cannot recover, or get out of the troubles, wherewith I am invincen.]

10. Mine eye mourneth for pressures like: I ORD, I cried unto thee all the day; [Or, daily, every day:] I stretch out mine hand unto thee. [Heb. my palms.]

11. Shalt thou do wonders on the dead? [viz. so as that they lying in the grave, shall have fence yet and ability to praise the Lord, as they would do, if they were alive yet:] He will say, Make haste Lord to deliver

me, else my life will soon be at an end:] or shall the dead rise up? [viz. to this temporal life which they enjoyed before in this world: See Psalm 6. on v. 6.] shall they praise thee? Sets!

12. Shall thy kindness be remembered in the grave? thy faithfulness in the destruction? [The Hebrew word abaddon, properly signifying perdition, or destruction; is whence it is sometimes taken for the place of destruction: and otherwise for the grave or tombe: See Job 26. 6. and 28. v. 22.]

13. Shall thy wonders, [Heb. thy wonders,] be made known in the darkness? [i.e. in the state and place of death, called the land of darkness, and the shadow of death, Job 10. 21. 22.] and thy righteousness in the land of forgetfulness? [thus he calleth the earth or the grave where the dead are laid, in regard that they, forasmuch as concerns the state of the body, have no fence at all left of the things of this present world; or likewise in regard that those which are laid under ground be forgotten:] See Job 10. 22. and 21. 21. and Psalm 37. 13. Eccles. 8. 10. and 9. 5.]

14. But I LORD, cried unto thee: and my prayer comes before thee in the morning.

15. LORD: why dost thou reject, [or cast off] my soul? See the Annot. Job 19. on v. 7. (and) biddest thy countenance from me?

16. From the youth am I oppressed, [Others, from the shaking or wrangling wherewith thou hast shaken and wrastled with me, am I oppressed, &c.] and ready to die; [or, dying, viz. by reason of my continual misery. See Num. 17. 12. 13.] I hear thy frightening, [viz. those which thou hast sent upon me.] I am perplexed: [or doubtful, wavering, almost ready to despair, not knowing what to think of my condition: or, I am in perplexed afflictions, for fear of more evil, that may be ready to come upon me.]

17. Thy hot wrathfulnesses give over me: [Heb. thy burnings; viz. thy afflictions, viz. whereby thou mightest or terrifit me:] make me perish: [or oppress me.]

18. All the day, they viz. thy wrath and terrors] compass me about like water: they surround me together.

19. Thou hast put friend and companions farre from me: mine acquaintance are in darkness, [i.e. they hide themselves from me, and go as it were in obscurity, so that I see none of them, and they will neither see nor know me any further. See Job 19. 13. 14.]

PSALM LXXXIX.

The Psalmist praiseth God for his bountifulness, and for his faithfulness also in keeping his Covenant made with David [typically representing Christ here,] and all true believers; as likewise for his great power and care in the behalf of his Church: complaining nevertheless over the heavie pressures, which the Church of God doth undergoe, and praying for deliverance.

AN instruction [See Palm 32. v. 1.] of Ethan the Ezrabite: [of this man see 1 Kings 4. 31. and 1 Chron. 2. 6. he lived in Salomons time, and after, when the kingdom was rent under his son Rehobam, and Sisek the King of Egypt took the strong Cities in Juda, and Jerusalem it self, and spoiled the Temple: 1 Kings 14. 25. and 2 Chron. 12. 2. which calamitie the Prophet seemeth to complain in this Psalm. Some take it as a Prophecie of the miseries that were to come in after times.]

2. I will sing the kindnesses of the LORD forever: I will make known thy truth with my mouth, [Here the Psalmist speaketh unto God:] from generation to generation. [Heb. to, or upon generation and generation.]

3. For I have said, Thy kindness shall be built for ever: [i. e. I am assured of this, that the grace and kindness of the Lord shall endure for ever, like unto a strong building which hath a foundation that cannot be moved, or shaken] in the heavens themselves; hast thou established thy wrath, [I These words have regard to the unmovable steadfastness of heaven, and to the unchangeable condition and orders of the celestial bodies, by observing whereof, God will have us to gather and conclude of the steadfastness of his promises, and the unchangeableness of his faithfulnes, believing the same without all doubt and wavering; see below, verie 37. 38. and Psalm 119. v. 89.] [Saying.]

4. I have made a Covenant: [Here God is brought in speaking himself] with my elect [or chosen] one: viz. with Israel, as followeth immediately] I have sworn to my servant David. [I will give all] thy seed, [viz. Christ and the faithful] into covenant: and build up thy throne, [to wit, the Kingdom of Christ. See Luke 1. 32. 33. 69.] from generation to generation. 1. Sela.

6. Therefore [These now are again the words of the Prophet, and of the people of God, saying, Therefore do the heavens praise thee, because thou dost so faithfully and firmly keep what thou hast promised: and therefore we hold thee powerful enough, fully to accomplish thy promises made unto thy servant David] do the heavens, [i. e. the heavenly hoste, or creatures, the Angels, and the blessed souls of the departed children of God, Luke 2. 13. 14. Phil. 3. 20. Revel. 7. 9. 10. 11. 12.] praise thy wonders, O LORD; thy faithfulnes also is in the assembly of the Saints. [He will say, that it is well known to the faithful, that thou art altogether as willing as powerful to perform thy promises, for which they do praise thy faithfulnes in their congregations. (Thy faithfulnes is etc. underrand praised, made known, celebrated, &c.)]

7. For who may be shadowed in heaven [Others in the lotie clouds] against the LORD? [Who is like unto the LORD among the children of the strong ones? [i. e. among the mighty Lords and Princes of this world: or amongst the Angels, whom God hath endued with extraordinary strength and powerfulnes: See above, Psal. 78. 25. and below 103. 20.] This kind of expression we have likewise, Psalm 29. 2.]

8. God is greatly dreaded in the counsell of the Saints: [Others, in the secret, or hideness of the Saints; underrand the Church or Congregation, wherein the secrets and mysteries of the Kingdom of God are revealed; see Math. 11. 11. Rom. 16. 25. and 1 Cor. 4. 1. Eph. 3. 4. or also the holy Angels; as followeth] and fearful above all that are round about him. [Heb. his surroundings;] whereby there are understood here the holy Angels, which stand round about him, when he sitteth in judgement; see 1 Kings 22. 19.]

9. O LORD, God of Hostes, Who is like thee, most-mightie, O LORD? [Heb. Jsh: see the Annot. Psalm 68. on verse 5.] and thy faithfulnes is round about thee. [His meaning is; Lord thou art not only allmightie, but likewise true and faithful.]

10. Thou hast brought down the swelling of the Sea: [Over the pride, haughtines, i. e. over the rising and swelling up of the Sea, when it doth presently as it were lit up with waves and billows, which is proudly declared in the sequel. See Job 56. 12. and 38. 11.] when the waves thereof lift up themselves, thou stillest them; [or thou subduest them.]

11. Thou hast bruised Rahab; [Others, Egypt, or the Egyptian: See the Annot. Psalm 87. on ver. 4. it should seem, that the Psalmist hath regard here to the punishing of the Egyptians in the red Sea, Exod. 14. and 15.] as a slain man; [viz. that is wounded and perished in the battle] thou hast scattered thine enemies with the arm of thy strength;

12. The heaven is thine, thine also is the earth, the world, and the fulnes of it: [i. e. whatsoever the same is replenished and richly provided with: See Psalm 24. on v. 1. and Ps. 50. on v. 12.] hast thou founded.

13. The North and the South, [Heb. the right (or side) hast thou created: Thabor (a mountain in Galilee; see 1. 22. Jud. 4. 6. 12. and Hermon [a mountain otherwise called Syrian: Psalm 29. 6. under the names of these two mountains the Psalmist comprehendeth the West and the East, and consequently the whole land of Canaan] show in thy Name: [i. e. it is from thy blessing, that they are so fruitful and pleasant, smiling as it were on man, and rejoicing in the goodness of God.]

14. Thou hast an arm with might, thine hand is stretched, thy right hand is high: [So, that every thing must be subject to it.]

15. Righteousnes and judgement [or right] are the steadings of thy throne: kindness and truth go on before thy countenance.

16. Right happy is the people, which knoweth [Or is acquainted with] the founding: [Others, the flourishing. Nevertheless it seemeth that the Psalmist hath regard here to Gods institution of blowing the Trumpets, and solemn rejoicing at the annual feasts, Num. 10. 10. and the meaning is, that the people is in a happy condition, which knoweth the time and manner of Gods solemn worship, and take their delight and recreation in the same] O LORD, they shall walk in the light of thy countenance; [i. e. they shall continually enjoy thy favour: See Psal. 4. 7. or they shall be steered all their life long through thy grace.]

17. They shall rejoice all the day in thy Name: [Or, because of thy Name, for thy Names sake; i. e. therefore because they know thee, and have experience of thy grace and loving kindness] and be exalted through thy righteousness.

18. For thou art the glory of their strength; [i. e. Thou only art he, by whom thy people is strengthened, and in whom they make their boast, or glorie themselves] and through thy good pleasure shall our born be exalted, [the Word Here, is divinely taken in Scripture: See Deut. 33. on v. 17.]

19. For our shield, [i. e. Our protection and defence. See Psalm 47. on v. 10.] is of the LORD: [or the LORDS;] and our King is of the Saints [or holy ones] of Israel.

20. Then thou speakest in a vision; [This some do understand of the Revelation which God made to Samuel, when he would have David anointed King, 1 Sam. 16. 1. but others understand it of that which God revealed to Nathan, 2 Sam. 7. 4. 13; &c. which cometh to be the most probable meaning, seeing the words which God spake to Nathan there, are expressly rehearsed, v. 21.] of thine holy one, [or, to 86, &c.] and said I have appointed help by a Champion: [i. e. I have appointed a Champion, and endued him with courage for to be an helper, and defender of my people against their enemies; David being understood here, as appeareth, v. 21. Who did help and deliver Gods people, manfully fighting for them: 1 Sam. 18. 13. 14. &c. Wherin he was a Typ. of our Lord Christ.] I have exalted a chosen one out of the people. [to wit, David, whom I have chosen out of all the sons of Isrl, nay, out of all Israel.]

21. I have found my servant David: with mine holy oil have I anointed him: [Heb. with the oyl of holynes; i. e. I have outwardly anointed him King, by the hand of Samuel, and agreement of the Elders in Israel, 1 Sam. 16. 13. and 2 Sam. 5. 5. inwardly by imparting unto him the gifts and graces of the holy Spirit.]

22. With who a my hand [i. e. help and assistance] shall I lean in sin: also mine arm shall I strengthen him.

23. The one of shall not urge him; [viz. So as the creditour doth urge and press, with daily soliciting him thus

that is in his debt;] of this word the Psalmist maketh use likewise, Psalm 55. 16.] and the son of unrighteousnes [i. e. the wicked wretch, which is given up unto wickednes] to unrighteousnes: So we have Psalm 79. 11. the son of Death, and 2 The. 2. 3. the son of perdition, or destruction] shall not oppress him.

24. But I shall break his Adversaries in pieces before his face; and shall plague them that hate him.

25. All my faithfulnes and my kindness shall be with him, and his born shall be exalted. [See Deut. 33. the annot. on v. 17.] in my name, [i. e. through my power and assistance.]

26. And I shall put his hand into the Sea [Or, into the seas, unto the Rivers, the fence is, I will give him power and dominion over the Nations or folks, which dwell at the Sea, and by the Rivers, see Psalm 72. 8.] And his right hand call me [Or he shall (thus) call upon me]

27. He shall call me [Or he shall (thus) call upon me] Thou art my Fathers my God and the rock of my salvation.

28. I shall likewise appoint him the first-born son, [i. e. head and ruler of my church and people, which having been but in part, the case of Davids person was afterward fulfilled and accomplished in Jesus Christ. See Col. 1. 15. Heb. 1. 6. and 2. 10.] the highest over the Kings of the Earth, [this is applicable to Christ alone, the true King of all Kings, as also that which is said, ver. 30. See Col. 1. 18.]

29. I will keep him my kindness for ever: and my Covenant shall remain firm to him, [i. e. that which I have promised unto him.]

30. And I will scite his seed for ever [See 2 Sam. 22. on v. 51. and Psalm 22. 30. 31.] and his throne as the dayes of the heavens, [i. e. his Kingdom shall be abiding and steadfast as the heavens themselves are. See Psalm 72. v. 5. and 2 Sam. 7. 13. Dan. 2. 44. and 9. v. 14. Heb. 1. 8. This prophetic was not fulfilled in Salomon, for he and his Kingdom had an end, Jer. 22. 30. Ezek. 21. 25. 26. 27. therefore must this promise have regard to Christ the son of David, according to the Bless.]

31. If his children do forsake my Law [This cannot be applied to Christ, but is to be understood of other sons, or politerly of David] and walk not in my rights,

32. If they prophane my Institutions, and do not keep my commandments,

33. They will visit [See the annot. Genesis 21. v. 1.] their transgression with the rods, [to wit, with a humane, or mans rod 2 Sam. 7. 14. that is with a moderate chastisement, for their good and amendment, to be made partakers of his holines, Hebr. 12. 6. 10. see Job 9. 34.] and their iniquity with stripes.

34. But my kindness I will not take away from him, [Heb. break from, with, him, i. e. not so as that it should cease to be with or by him] nor fall in my faithfulnes; [Heb. nor will not lie in or] against my faithfulnes; that is, from shewing my faithfulnes upon, or towards him.]

35. I will not prophane my covenant, and that which is love forth of my lips [i. e. that which I promise to my servant David, even so any of my children. Heb. the issue of my lips] I will not alter.

36. I have sworn once by my holines [i. e. by my self, that am the holy God, Gen. 22. 6. Isa. 5. 16.] if I do lie to (or by) David! [Of this kind of making oath, see Gen. 14. 23. and 26. 29. 1 Sam. 14. 44. and 1 Kings 20. 10. Psalm 95. 11. Mark 8. 32. we read, if there shall be a sign given to this generation, but Mat. 16. 4. it is expressed, there shall be no sign given them.]

37. His seed shall be for ever. [See above v. 30.] and his throne shall be before me like the sun, [i. e. his kingdom. Davids Kingdom is said to be everlasting, in regard that Christ born of the seed of David, according to the Bless, and to whom the Lord hath given the root

of his father David, is an everlasting King, Luke 1. 32.]

38. He shall be established for ever, as the moon, and the witness in heaven is faithful. [To wit, in as much as those celestial bodies do represent the stability and unchangeableness which is in God. See above v. 3. and below Psal. 97. 6. Or which (viz. Moon) is a faithful witness in heaven. Or and (hereof) there is a faithful witness in heaven, that is I myself, that dwell in heaven give faithful record or witness hereof] Sela.

39. But thou hast rejected (him) and cast (him) off, [viz. thy King and thy people. Litan bewalleth and complaineth here of the misery of the Church, which was fact that it seemed all the former promices were of no value nor efficacy] thou hast been incensed against thine anointed, [viz. the King, some do understand Zedekie, 2 King 25. 10.]

40. Thou hast made void the Covenant of thy servant, [To wit, that covenant which thou hadst made with thy servant the King] thou hast profane the Crown against thy ground. [i. e. thou hast thrown and trodden down his Crown on the ground, as a thing of no regard; He speaketh of the Crown of the Kingdom of Juda, which David had and wore in former times. See the annot. Exodus 29. 6.]

41. Thou hast broke throw all his walls: [viz. the Kings, underrand the walls of Jerusalem. See 2 King 25. 10. 13. Psalm 80. 13.] thou hast thrown down his Forts. [or bruised, battered them. Heb. put them to bruising.]

42. All that passed by the way, have spoiled him, he hath been a reproach to his neighbours.

43. Thou hast exalted the right hand of his Adversary; [viz. giving them power and courage to make war upon thy people, yea and to subdue the same, as Job 40. 9.] thou hast made all his Enemies to rejoice.

44. Thou hast likewise turned the edge of his sword: [i. e. made to turn about, that is, thou hast given him no victory in the wars, as thou wast wont to do formerly] and hast not kept him standing in the battle. [thou hast given him no force nor vigour, to renew the combat and to turn his head again against his Enemies, but thou hast suffered him to fall and fly before them.]

45. Thou hast made his beauty to cease [Heb. thou hast made to cease from his cleanness (his beauty), the Kings namely. Underrand hereby the beauty, excellency, and glory of the Kingdom, which the Enemies of the church of God had laid wast] and thou hast thrust down his throne [i. e. his Kingdom] to the ground.

46. Thou hast shortened the dayes of his youth [i. e. of his strength and vigour: This some refer to the flourishing Kingdom of David and Salomon, others to Jojachs, who being eighteen years old, began to reign, and reigned but three Months, 2 Kings 24. 8. 10.] thou hast covered him with shame. Sela.

47. How long, O LORD [viz. wilt thou forsake us. See the like complaints, Psalm 13. 2. and 79. 5.] wilt thou trouble thee [i. e. withdraw from us thy favour] continually? [See Psalm 13. on v. 2.] shall thy fiercenes burn like a fire?

48. Remember of what age I am [i. e. how short my life is. See Psalm 39. 6.] why shouldst thou have created all mens children in vaine? [viz. by taking them away out of the world, as soon as they are created, without attaining to the means to know and praise thee:]

49. What man lives there that shall not see death? [i. e. that must not die. See the like kind of speaking, Luke 2. 26. Jobn 8. 51.] that shall free his soul from the power of the grave? [Heb. From the hand of the grave, or of hell. Hebr. Sheol: The fence is, what needeth it that thou fettest thy power a work, to consume us, seeing we are in no wile or no waies able to elchew death] Sela.