

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 truth*, [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 faithfulness, believing the same without all doubt and wavering; see below, verie 37-38. and Psalm 119. v. 89.] [Sylg.]

4. I have made a Covenant: [Here God is brought in speaking himself] *with my elect* [or chosen] one: *with which I have*, as followeth immediately; *I have sworn to my servant David*.

5. I will establish thy seat, [viz. Christ and the faithful] into eternity: and build up thy throne, [to wit, the Kingdom of Christ. See Luke 1:32-33, 69.] from generation to generation: *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 faithfulness 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 faithfulness in their congregations - [Thy faithfulness is etc. undisturbed praised, made known, celebrated, etc.]

7. For who may be shadowed in heaven [Others in the lustic 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 powerfulness: See above, Psal. 78, 25. and below 103, 20. This kind of expression will have likewise, Psalm 29, 2.]

8. God is greatly dreaded in the counsel of the Saints: [Others, in the secrecy, or hidleness of the saints; understand the Church or Congregation, wherein the secrets and mysteries of the Kingdom of God are revealed; see Math. 13:11. Rom. 16, 25. and 1 Cor. 4:1. Eph. 3:4, or also the holy Angels: as followers] and fear full 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 Hosts, Who is like thee, mighty, O LORD? [Heb. *shb*: see the Annot. Psalm 68, on verse 5.] and thy faithfulness is round about thee. [his meaning is; Lord thou art not only allmighty, but likewise true and faithful.]

10. Thou bearest sway over the swelling of the Sea: [Over the pride, haughtiness, i. e. over the rising and swelling up of the Sea, when it doth proudly as it were life up its waves and billows, which is likewise declared in the sequel. See Job 26:12. and 38:11.] when the waves thereof lift up themselves, thou stillest them: [or thou subduest them.]

11. Thou hast afflicted Rabah; [Others, Egypt, or the Egyptian: See the Annot. Psalm 87, on ver. 4. it should seem, that the Psalmist hath regard here to the peishing 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 is replenished and richly provided with: See Psalm 24, on v. 1. and Ps 50, on v. 12.] *Last thou founded*.

13. The North and the south, [Heb. the right [hand] or side] *hast thou created*: *Thabor* [A mountain in Gailice; Job. 19. 22. Job. 4:6, 12.] and *Hermion* [A mountain otherwise called *Syrion*: 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. Righteousness and judgement [or right] are the steadiness 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 thereof; 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. 47, 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 god pleasure shall our born be exalted*, [the Word *Herr*, is diversly 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 spakest 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 seemeth to be the most probable meaning, seeing the words which God spake to Nathan there, are expressly rehearsed, v. 21.] of thine holy ones, [or, to, &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. etc. Wherein 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 Israel, 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 my holiness; 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. 5:3. 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 remain in: *to alme arm shall I strengthen him*.

23. The one my shall not urge him: [viz. So as the creditor doth urge and press, with daily soliciting him

that is in his debt;] of this word the Psalmist maketh use likewise, Psalm 55:16.] and *the son of unrighteousness* [i. e. the wicked wretch, which is given up altogether to the unrighteousness: 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 will break his Adversaries in pieces before his face: and *shall plague them that hate him*.

25. And my faithfulness 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 [Oth. unto 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 into the Rivers*.

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. 1:5, 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 settle his seat for ever [See 2 Sam. 22, on v. 51. and Psalm 22, 30, 31.] and *his throne as the days 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, 14. Heb. 1, 8. This prophetic was not fulfilled in Solomon, 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 flesh.]

31. If his children do forsake my Law [This cannot be applied to Christ, but is to be understood of other sons, or posterity of David.] and *walk not in my rights*.

32. If they prophane my Institutions, and do not keep my commandments.

33. Then will I visit [See the annot. Genesis 21, v. 1.] their transgression with the rod, [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 holiness, Hebr. 12, 6, 10, see Job 9:34.] and *their iniquity with stripes*.

34. But my kindness will not take away from him, [Heb. break from, with him, i. e. not so far that it should cease to be with or by him] nor fall in my faithfulness: [Heb. nor will not lie in, or] against my faithfulness; that is, from shewing my faithfulness upon, or towards him.]

35. I will not prophane my covenant, and that which is gone forth of my lips [i. e. that which I promise to my servant David, or to any of my children. Heb. the issue of my lips] I will not alter.

36. I have sworn once by my holiness [i. e. by my self, that am the holy God, Gen. 22, 6. Isa. 5, 16.] if I do he 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, 12. we read, if there shall be a sign given to this generation, but Mar. 16, 4. it is exprest, 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 flesh, and to whom the Lord hath given the stool

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. 2. 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 my self, that dwell in heaven give faithful record or witness hereof] *Sela!*

39. But thou had rejected them and cast [him] off, [viz. thy King and thy people, Lthan bewalth and complaineth here of the misery of the Church, which was such that it seemed all the former promises of no value nor efficacy] *thou hast been incensed against thine anointed*, [viz. the King, some do understand Zedekia, 2 King 25:10.]

40. Thou hast made void the Covenant of thy servant, [To wit, c' covenant which thou hadst made with thy servant the King] *thou hast profaned his Crown against the 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 Judah, which David had and wore in former times. See the annot. Exodus 29, 6.]

41. Thou hast broke throvoy all his walls: [viz. the Kings, understand the walls of Jerusalem, 2 Kings 25, 10, 13. Psalm 80, 13.] *thou hast thrown down his Forts*. [or brused, 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. Understand hereby the beauty, excellency, and glory of the Kingdom, when the Enemies of the church of God had laid waste] and *thou hast thrust down his Throne*. [i. e. his Kingdom] to the ground.

46. Thou hast shortened the days of his youth [i. e. of his strength and vigour: This some refer to the flourishing Kingdom of David and Salomon, others to Joseph, 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.] *will thou be so long* [i. e. withdraw from us thy favour] continually? [See Psalm 13, on v. 2.] *shall thy fierceness burn like a fire?*

48. Remember of what age I am [i. e. how short my life is. See Psalm 39, 6.] *will thou leave*: *thou have created all mens children in vain* [viz. by taking them away out of the world, as soon as they are entered, 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. John 8, 51.] *thou shalt free his soul from the power of the grave?* [Heb. From the hand of the grave, or of hell. Heb. Sheol: The fence is, what needeth it that thou settest thy power a works, to consume us, seeing we are in no wise or no waies able to cleave death] *Sela!*

50 *Lord where are thy former kindnesses (which) thou hast sworn to David by thy oath?*

51 Remember *Lord* the reproach of thy servants [Understand this the reproach and scoldings, which Gods people suffered from their Enemies, who laughed at them in their mournfull and miserable condition, and made a mock of their worshipping of God, and trusting in him] which I carry in my bosom (from) all *great Nations*. [i.e. from all kind of them. Oth. from all the multitude of people, viz. that see and dishonour me.]

52 *Wherein*, O *Lord*, shine *Enemies* reproach, wherein they reproach the footsteps of thine anointed. [i.e. the actions and government of thy King, which ought to be understood of the King of *Juda*, that it be especially applied to *Jesus Christ* the eternal King of the Church, of whom was foretold, *Gen. 3. 15.* that the serpent should bruise his heels. Some do apply this reproaching of the footsteps of the anointed, to the fooling of the wicked in those days at the flow coming of the *Messia*.]

53 Praised (or Blessed) be the *LORD* in eternity: [The Psalmist concludeth the heavy complaint, which he made in this Psalm, with a confident assurance of being delivered out of this grievous affliction, supporting and cheering himself therewith in the midst of his miseries. See *Rom. 7. 24. 25.* and *2 Cor. 1. 3. 4.*] Amen [See *Psa. 41. 14.*] *yea Amen*.

PSALM XC.

Mose praying God for his providence and power, describing his weakness, misery and shortness of mans life, praying God, to teach both himself and all men the true knowledge thereof.

A Prayer of *Mose* [It is conceived that *Mose* uttered this prayer, when the people of *Israel* had sinned by murmuring, and God pronounced his judgement, that they should die in the wilderness, see *Numb. 14.*] the man of *God*. [See *Deu. 33. 1.* and *Jud. 13. 6.*] *Lord*, show *hast* been a refuge unto us [to wit, in all our straits and troubles. See *Exod. 33. v. 14.* *Deu. 8. 15.* and *33. 27.* *Heb. an habitation, retreat* (or place of retreat) from generation to generation. [Heb. in generation and generation, i.e. throughout and unto all generations, or at all times.]

2. Before the hills were born [i.e. before the hills and mountains were drawn forth as it were out of the abyss or bottom. See the like expressions, *Gen. 2. 4.* *Job 5. 7.* and *38. 28. 29.* *Isa. 51. 2.*] and thou hast brought forth the Earth and the world, *yea* from eternity to eternity thou art *God*.

3. Thou makest man to return to bruising: [i.e. to such a state and condition, that he is bruised and grinded as it were as small as dust. See *Gen. 3. v. 19.*] and *yeast*, turn again *ye* children of men. [viz. the body to *God*, *Psa. 146. 4.* and the spirit to *God*, *Ecles. 12. 7.*]

4. For as the flowers are in thine eyes, as the day yesterday being past by; [He will say: although a man lived a thousand years, yet he must die, and thou takest his life as easily away from him, as if he had lived but a day or a week, *2 Per. 3. 8.* Oth. but a thousand years, &c. reflecting on the second verse, to set out the difference which is between mortal man and the everlasting God] and (as) a nightwatch. [Heb. (as) the watch in the night, that is, one fourth part of the night, the same being usually divided into four parts. See *Mark 13. 35.* and *John 11. 9.*]

5. Thou overtakest (or overthrowest) them [As if he said, even as easily and unexpectedly as a flood of water, breaketh through, carrieth and hurrieth all away before it] they are (like) a sleep: in the morning they are like

the grass (that) altereth; [meaning that men are scarce born, but they pass immediately, understanding by the morn, mans youth or infancy]

6. In the morning it flourisheth and it altereth, [i.e. is renewed with more vigour and beauty. Compare *Job 14. 7.* *Isa. 40. v. 31.* Some take it for the hairy or cut-off and it withereth.]

7. For we perish through thine anger, [Kindled against us by reason of our sins] and through thy fierceness we are terrified.

8. Thou testest our iniquities before thee: our secret (sins) [Which are hid before the eyes of men, and which oft times we either know not or regard not our selves. See *Psa. 19. v. 13.* and *Job 20. 11.* in the light of thy countenance. [viz. hast thou let them, that they do clearly appear before thy face. See *Psa. 51. 11.* and *1 Cor. 4. 5.* *Heb. 1. 13.*]

9. For all our dayes pass away [Oth. turn themselves] through thine indignation, we pass away our years as a thought. [i.e. most hastily. Oth. as a word, which is a sound of no lasting, vanishing presently away in the air.]

10. As for the dayes of our years, therein there are seventy years; [viz. usually for the most part, though some outlive that age] or if we be very strong [Heb. in strength, viz. if any be of a strong and vigorous constitution by nature] fourscore years: and the most excellent of them [Heb. the haughtines or flounes of them, i.e. that which maketh men stout and peltumous, viz. the strength of a mans life] is toil and vexation; [when a man is in the best of his age or life, even before the old dayes come on, he is subject to a world of toil and trouble in this world] for it is suddenly cut off and we fly away.

11. Who knoweth the strength of thy wrath? [So namely as to take care how to elchew the same for as to beware of provoking thee to wrath by his sins] and thine indignation, according as thou art to be feared? [Heb. according to thy fears, i.e. according as we ought to fear thee: or as thou art fearful or formidable.]

12. Teach us so to number [Or rightly to number: [Thus the Hebrew word is taken, *Numb. 27. 7.* and *2 Kings 7. 9.*] (our) dayes, that we get a wise heart. [Heb. that we bring on a boat of wisdom, or unto wisdom, i.e. that thou rightly understanding thy fierce wrath against sin, may learn to fear thee, and to improve the short time of our life in thy service, *Job 28. 28.*]

13. Turn again *LORD*, how long? [viz. delayest thou or shall it dure, that thou art turned away from us: or is it, before thou deliver us. See *Psa. 6. 4.*] and let it repent thee [or repent, see *Gen. 6. 6.* Understand hereby, that thou hast so grievously afflicted us] our thy servants. [i.e. over us, which are thy servants and people.]

14. Satisfie us in the morning with thy kindness [As if he said, shew us thy kindness early after the long and dark night of oppression] so shall we shout; and rejoice in all our dayes, [i.e. all the dayes of our life.]

15. Make us to rejoice, according to the dayes (wherein) thou hast pressed us; [That is, as thou hast grievous us a long time with heavy afflictions, so make us glad again in time to come, with thy gracious aid and deliverance] according to the years (wherein) we have seen the evil. [i.e. felt and suffered it, as *Psa. 16. 10.* and *89. 49.* see also *Psa. 4. 7.*]

16. Let thy work [i.e. the perfect deliverance of all our troubles and miseries] be seen (or appear) upon thy servants, and thy glory [i.e. the deliverance, whereby thy glory is made manifest, viz. thy power, kindness and wisdom] over their children, [i.e. over their posterity, according to the Covenant made with their Fathers.]

17. And the loveliness of the *LORD* our God be over us: [Oth. Let the *LORD* our God likewise delight in us] and establish thou the work of our hands over us 3. *yea*, the work of our hands establish the same. [i.e. rule and govern all our purposes and doings] O, that from hence forward it may through thy grace remain firm and constant still: for without God we can do nothing, *John 15. 7. James 1. 17.*]

PSALM XCI.

The Psalmist representeth here in what condition the godly are here in this world, rehearsing the manifold favours and benefits they are made partakers of, which put their whole confidence in the *Lord*.

HE that is seated in the hiding place of the most High [i.e. under his protection, further signified by his shadow in his cave vestes Compare *Numb. 14. 9.* *Ruth. 2. 12.* *Psalm 17. 8.* and *36. 8.* and *61. 5.* and *63. 8.* *Hof. 14. 1.* with the Annot.] shall lodge in the shadow of the Almighty. [of the Hebrew word here used, See *Gen. 31. 17. 1.*]

1. I shall say to the *LORD*; [Oth. I say of the *LORD*] My refuge, and my fortress: My *God*, in whom I trust.

2. For he shall rescue thee [With these words the Prophet seemeth to stir up himself; or he applyeth himself to every faithful soul] from the gin; [i.e. the like expression, *Psalm 10. 9.*] of the Fowler: [i.e. from all subtil both bodily and spiritual enemies, especially from the Devil, which goeth round about us still, seeking whom he may devour. God maketh us both of the good and the evil angels service, for the executing of his judgements: See *2 Sam. 24. v. 16.* and *2 Kings 19. 35.* and *1 Cor. 10. 10.*] from the very destructive pestilence.

4. He shall cover thee with his feathers, and thou shalt trust under his wings: [See *Ruth. cap. 2. on v. 12.*] His Trust is a Target and Buckler. [i.e. the steadfastness or firmness of his holy promises shall serve thee for protection, even as a mans body is secured against the strokes and shots of the enemy, by a broad shield. This *Paul* ascribes to faith, *Eph. 6. 16.* because the same layeth hold, and holdeth fast to Gods promises.]

5. Thou shalt not be afraid of the terror of the night: i.e. of that which otherwise by night doth easily fright men] of the Arrow which flieth by day:

6. Of the pestilence which walketh in obscurity of the destruction which wasteth at noon day: [i.e. openly, so likewise for. 15. 8. as if he said. Thou shalt not be afraid of the pestilence, neither by night nor by day; yea, though it snatch away many round about thee: the *Lord* hath preferred thee; i.e. be namely it may make for his glory, and for thy salvation.]

7. At thy side, [viz. on thy left side] there shall fall a thou sand [viz. by the said Pestilence] and ten thousand at thy right hand; to thee it shall not reach.

8. Only thou shalt behold it with thine eyes; [Namely, how fearfully the wicked shall be set upon by that plague] and thou shalt see the recompence of the ungodly; [i.e. how the ungodly shall be recompensed for their malice, and how God shall punish them.]

9. For thou *LORD*, art my refuge: thou hast put the most High [This may be taken as the Prophets words unto himself; or to every faithful soul, as above v. 2.] for thy refuge: [viz. where thou maist dwell and abide in safety.]

10. There shall no evil happen to thee, nor no plague approach thy Tent.

11. For he shall charge his angels of thee, that they keep thee in all thy ways; [viz. in all those ways which God hath commanded thee to walk in: These words the De-

vill left out, when he alledged this verse, disputing with *Christi. Mat. 4. 6.*]

12. They shall carrie thee upon the hands, that thou hurt thy foot as no stone.

13. Thou shalt tread upon [Or over] The fell Lion and the Adder; [viz. without receiving any hurt by them; understood by the name of the Lion and the Adder, all other creatures or things besides, which may hurt or hinder a man in soul or body: they are all subdued and overcome by faith, *Mark 16. 17. 18.* *Heb. 11. 33. 34.* See the example of *David*, *1 Sam. 17. 34.* of the three young men, *Dan. 3.* and of *Daniel* himself, *ch. 6. 22.*] thou shalt tread down, the young Lion and the Dragon.

14. Because he loveth me much, [Heb. viz. the faithful man, or true believer] I shall help him out: I shall set for him upon a high place, for he knoweth my Name. [i.e. He doth love and honour me, as *Psalm 1. 6.* or he acknowledgeth me for his God, in whom he putteth his trust. See *Psalm 9. v. 11.*]

15. He shall call upon me, and I will hear him: [Oth. (when) he shall cry, &c.] in the distress I shall be with him, I shall draw him forth, and shall honour him.

16. I shall fill (or satisfy) him with length of days; [It is said of *Abraham*, *Isac*, *David*, *Job*, &c. that they were full, (or satisfied) of dayes, *Gen. 25. v. 8.* and *ch. 35. 29.* *1 Chron. 22. 1.* *Job 42. 17.*] and I will make him see my salvation. [this may well be understood of the everlasting salvation and deliverance, which is the chiefest good God foweth the godly, and which doth follow upon their long life here, and final departure hence by death.]

PSALM XCII.

The Prophet teacheth all men to praise God by reason of his great works, and because of his justice against the wicked and godless to the godly.

A Psalm, an Hymn, [See *Psalm 48. i.*] upon the Sabbath-day; [or for the Sabbath, &c. i.e. made or ended, for to be sung upon the Sabbath-day.]

2. It is good to praise the *LORD*: and to sing Psalms unto thy Name, O most High.

3. To declare (or make known, publish) thy kindness in the morning: and thy faithfulness [or trust] in the night; [i.e. every night, or night by night; understood by night the late evening which is opposed here to the morning; for, according to Gods Law there were made in his Tabernacle or Temple, both morning and evening sacrifices, with songs of praise and prayers.]

4. Upon the ten-stringed instruments, and upon the Lute; with a premeditated Hymn upon the Harp. [Others on *Haggion*. See the Annot. *Psalm 9. on v. 17.*]

5. For thou hast made me glad *LORD* with thy Acts, I will shout over the works of thy hands.

6. O *LORD*, how great are thy works, thy thoughts are very deep. [That is the grounds and reasons of thy secret Council are hidden and incomprehensible for our understanding.]

7. An unreasonable man, [i.e. Such a one as is not instructed in the word of God, nor enlightened by the holy Ghost: See *Psalm 49. on v. 11.*] knoweth nothing thereof, and a fool doth not understand his sums; [viz. that which immediately followeth here, v. 8.]

8. That the ungodly grew as the Herb, and all the workers of iniquity flourish, that they may be destroyed for ever.

9. But thou art the most High in eternity the *LORD*: [Others, but thou art highly exalted, thou art the *LORD* for ever. See *Psal. 56. 3.*]

10. For loe, thine enemies, O *LORD*, for loe thine enemies

enemies shall perish: all the workers of iniquity shall be scattered.

11 But thou shalt exalt my horn, [Of the wood Horn, See the Annot. Deut. 33. on v. 17.] like an Unicorn: [See Numb. 23. 22.] I am powered over with flesh [Heb. green] Oyle, [the fence is, I am strengthened with: others, when I shall be grown old, thou shalt anoint me with oyl.]

12 And mine eye shall behold my spies, [See the like expressions, Psalm. 22. 18. and the annot. there.] mine ears shall hear it, concerning the evil-doers, which rise up against me: [viz. when God shall bring them to their well deserved punishment, and recompense them the evil they have done into me. See Psal. 91. 8.]

13 The righteous shall grow like a Palm-tree: [This tree grows up tall and straight, with goodly green branches: and though it be pessed and bowed downward with ponderous things, it groweth and flourisheth nevertheless: therefore it is used for a token of victory; Rev. 7. 9. compare herewith, Psalm 52. 10. and Jer. 17. 16.] He shall grow like a Cedar-tree on Libanon.

14 To them that are planted in the House of the LORD, [i. e. such as are incorporated into Christ by true faith, and true members of his Church: See Rom. 6. 5. and ch. 11. 17.] it shall be given to flourish in the Courts of our God: [Heb. those they shall make good, i. e. it shall be given them from the Lord to grow, and encrease more and more in his Church, which they truly belong in all graces and virtues. It is a speech taken from the flowers and herbs, which its bath most care to plant and cherish: See Psal. 1. 3. and 52. 10.]

15 They shall bear fruit yet in the gray age: [viz. when as by course of nature, the vigorous and virtues decay and diminish, Psalm 71. 9. Hebr. 11. 11. 12. Hebr. in the gray age.]

PSALM XCIII.

The Psalmist sheweth and extolleth here the Majesty power and holiness of the kingdom of Christ, for the protection of his Church.

The LORD reigneth [The meaning of these words is, God is the true eternal King, which hath reigned from all eternity, reigneth still and shall reign world without end eternally, Psal. 96. 10. and 97. 1. and 99. 1.] he is clothed with Highness: [Or, Majesty. See the Annot. Job 40. 5.] the LORD is clothed with strength, he hath girded himself: [i. e. the great weight of this vast earthly globe is balanced only by his power, that it doth and cannot swave the least from this or that side. Thus shall the Lord likewise keep up and protect his Church throughout the world.]

2 From thence is thy Throne established: [viz. even from eternity, and in particular, (for matter of the actual exercise of judgement) ever since the world was created and established: compare, Prov. 8. 22. where this kind of speaking is taken from eternity.] Thou art from eternity.

3 The rivers lift up, O LORD, the rivers lift up their roaring: [Hebr. their voices, By the noise of floods and waters, is oftimes understood the great stir and rage of Tyrants, and multitudes against God and his Church, Psalm 18. 5. and 65. 8. Isy 17. 12. 13.] the rivers lift up their burtings (or beatings, percussions.)

4 (Yet) the LORD on high [i. e. in heaven, as Psalm 71. 10.] is more powerful, then the roaring [Hebr. the voice] of great waters, [or, many waters.] (then) the mighty waves of the Sea.

5 Thy Rhythmics are very faithful, [That is, thy word which thou hast given us, to testify that thou art

our God, the holiness [viz. wherewith thou dost sanctifie, endue and adorn thy children] is comely for thine house, [I understand here not so much the outward structure of the Temple or Tabernacle, as the living stones, viz. the true believers, which are the true Church and House of God:] LORD, for long dayes. [Hebr. for length of dayes, i. e. continually, evermore, or during many dayes: See Psalm 23. 6.]

PSALM XCIV.

The Prophet prayeth, that God would take vengeance once upon the Tyrants and ungodly, whom he describeth here, shewing forth the providence of God, in creating and governing the world; and be comforteth the golly with the help and deliverances, which the Lord is wont to shew to his.

O God of vengeance [i. e. that executest heavie vengeance or judgements upon iniquity; and to whom all vengeance only belongeth; Deut. 32. 35.] God of vengeance appear shining, [viz. to our comfort and the terror of our enemies: See Psal. 80. 2.]

2 Thou Judge of the earth, [i. e. of the men that dwell on earth as Gen. 18. 25. Psal. 82. 8.] lift up thy fist: [viz. to righteous vengeance. See Psal. 7. 7.] give a recompense over the bloody.

3 How long shall the Wicked O LORD, how long shall the ungodly leap for joy? [viz. by reason of their prevailing against and the oppression and miseries of the golly.]

4 Power out? speak hard? all workers of iniquity boast themselves?

5 O LORD they bruise thy people, and they oppress thine inheritance: [i. e. Thy children which are as dear unto thee as unto any is his inheritance:]

6 The widow and the stranger they put to death: and they murder the fatherless.

7 And say, The LORD seeth it not: and the God of Jacob heeleth it not.

8 Attend ye unreasonable [i. e. which are without understanding like brutes: See the Annot. Psalm 49. v. 11. and 92. 7.] among the people, and see foolish, when will ye grow understanding?

9 Should he that planteth the ear, not hear? should he that formeth the eye, not behold?

10 Should he that chastiseth the heathen, not punish? [i. e. Should he that visiteth and scourgeth those Nations and Countries, not be able to punish one by one, or every one in particular, that sinneth grievously or presumptuously against him?] He that teacheth men knowledge, [as if he said, should such a one not know what men do, and what the wicked practise.]

11 The Lord knoweth the thoughts of men, that they are vanity.

12 Right happy is the man O LORD, whom thou chastenest: [viz. Thereby to bring him to understanding, and to the knowledge of thee and himself.] and whom thou teachest out of thy Law.

13 To give him rest from the evil dayes: till that the ditch be digged for the wicked, [i. e. until the wicked be brought to destruction.]

14 For the LORD shall not abandon his people, nor shall he forsake his inheritance.

15 For the judgement shall return again to righteousness: [For the fence of these words is, It seemeth now in a manner, that the judgements of God run croos to his justice and righteousness, whiles the godly are afflicted, and the ungodly enjoy peace and quiet: but the judgement of God shall return at length to righteousness, when the godly shall be delivered and saved, and the ungodly punished and damned. Compare Psal. 18. 17.] and all the upright of heart shall follow after the sone: [judgement

or righteousness, spoken of just before; 3 namely, that they shall have seen Gods righteousness and justice manifested upon the wicked: others shall follow him, or the sone. [viz. the Lord] Heb. shall (be) after the sone or him.]

16 Who shall stand up for me against the evil-doers? [viz. to help or assist me against them, as if he meant to say:] No body among men, but God will do it. See Psal. 8. 11. The Psalmist complaineth that his friends had forsaken him in his necessity: [Who shall set himself for me against the workers of iniquity?]

17 Were it not that the LORD had been mine help: my soul [i. e. my self, in as much as concerneth the body] had almost [Or, soon, shortly within a little] dwelt in bondage. [i. e. I had been undone and under ground ere this; where there is no speaking more, nor no praying to the Lord, as Job 3. 17. 18. Psalm 88. 13. and 105. 18. and 115. 17.]

18 When I said, [viz. not knowing o herwise, but that I was quite down and under foot.] My foot wavereth, thy kindness O LORD, supported me?

19 When my thoughts were multiplied within me, [Or in the multitude of my thoughts, in the mist of mee: see the Annot. Job 20. on v. 14.] thy comfortings revived my soul.

20 Should the stool of bulrushes have fellowship with thee? [i. e. the pernicious and ungodly Judges; by no means he implicitly] which deserveth toil by Institution? or ordinance [i. e. by a Decree; or against the Institution, that is, against the Commandments which God ordained and instituted; others for a Law, i. e. in stead of good and wholesome Lawes.]

21 They run together against the soul of the righteous: [They, namely, these wicked and unrighteous Judges:] and they condemn innocent blood: [See Job 10. on v. 2.]

22 Yet the LORD hath been an high retreat to me: and my God a rock of my refuge: [viz. Where I might be safe and secure of all danger. See Psalm 91. 14.]

23 And he shall make their unrighteousness turn again upon them, [i. e. He shall recompense them according to their detacts] and he shall destroy them in their malice: [or, because of their malice] the LORD our God shall destroy them.

PSALM XCVI.

An exhortation to the praise, service and obedience of God because of his greatness: together with a Dehortation of not hardning the hearts, as Israel had done, which therefore entered not into his rest.

Come [Here the name of David is not prefixed, but the psalms title is: Hebr. 4. 7. that David is the Author of this Psalm, and that he spake these words to the Israelites] let us sing cheerfully unto the LORD; let us shout to the Rock of our salvation.

2 Let us rejoice his face with praise, let us shout unto him with Psalms.

3 For the LORD is a great God; yea a great King above all Gods [i. e. above all Angels, Princes and Potentates of the world, or above all false Gods, or above all that is called God; thus likewise Psalm 8. 6. and 95. 4. 5.]

4 In whose hand the deepest places of the earth are, and the tops of the hills are his: [Or, the mightineses, that is to say, the mighty high hills or mountains; or those highly elevated tops of hills, which no man is able to surmount fully.]

5 Whose all the Sea is, for he hath made it, and his hands have formed the drie Land.

6 Come let us worship and bow down, let us kneel before the LORD that made us. [Hebr. which is our Maker, as if he said, Our Creator for body and soul, and who doth likewise regenerate us by his Spirit, as Psalm 100. 3.]

7 For he is our God, and we are the people of his pasture, and the sheep of his hand: [Whom he doth lead and guide as with his hand.] To day if ye hear his voice [i. e. during the time wherein he yet speaketh unto you.]

8 Harden not your hearts, as at Meribah: as on the day of Massah, [i. e. of the temptation] in the wilderness: [The Apostle alleging these words, 1 Cor. 10. 9. faith they tempted Christ] proved me; saw also my works: [viz. how I punished them for their disobedience; and shewed mercy again unto them, when they turned themselves unto me.]

10 Fourty years was I vexed with this generation [Your forefathers, namely the disobedient Israelites, wandering in the wilderness:] and said, they are a people erring from the heart: [for their hearts and minds are ever woodward, straying and wandering] and they know not [i. e. they care not, desire not to know] my ways: [my Commandments to walk therein.]

11 Therefore I swear in my wrath, If they shall enter into my rest! [i. e. They shall not enter therein. See of this kind of swearing, Numb. 14. 23 and Psalm 89. 36. By his rest understand the land of Canaan, as Deut. 1. 34. 35. and 12. 9. which the Apostle declareth to be a type or figure of eternal life, Heb. 4. 7.]

PSALM XCVI.

All the inhabitants of the earth and the sea are exhorted to praise God for his greatness sake, his Majesty, Excellencie, Creating, and wise governing of the world, and of all that is therein: and especially, by reason of the Grace of the New Testament; the calling of the Gentiles.

Sing [Though Davids name be not expressed, it seemeth nevertheless that he is the Author of this Psalm: for this Psalm is a part of that song of praise which David made and sung when he brought the Ark of the Covenant home into his own house out of Obed Edoms; 1 Chron. 16. 23. and see further in the Annot. there.] unto the LORD a new hymne, [See Psalm 33. 3.] sing unto the LORD, shew whole earth: [i. e. all ye inhabitants of the world.]

2 Sing unto the LORD, praise his Name: declare his salvation from day to day [viz. the salvation and deliverance, which he hath performed, and is performing dayly yet.]

3 Recount his honour among the Heathen: his wonders among all people, (or nations.)

4 For the LORD is great and much to be praised, he is formidable above all Gods.

5 For all the Gods of the Nations are idols; [Or, nothings, nibils: See the Annot. on 1 Sam. 12. v. 21. and Levit. 19. v. 4. and Psalm 95. 3.] but the LORD hath made the Heavens; [understand wishall and] he earth too, together with the sea, and all that is therein.]

6 Majesty and glorie are before his face, strength and comeliness in his Sanctuarie. [i. e. in the Tabernacle or Temple, that is in his Church and Assembly: See Psalm 29. 2.]

7 Give unto the LORD, ye generations of people, give unto the LORD honour and strength: [i. e. the praise and glory of his strength. See the Annotations, Psalm 8. on verse 3.]

8 Give unto the LORD, the honour of his Name. [i. e. the

the honour which doth properly belong unto him bring offering [by one part of Gods worship and service, there is to be understood here the whole] and come into his Courts. [i. e. into the Courts of the Tabernacle or Temple : yet hereby there are to be understood all other places where the faithful meet and assemble for the performance of Gods solemn worship and service.]

9 *Worship the LORD in the glory of his Sanctuaries, stand in awe* [the Hebrew word doth properly signify such flaking and trembling, as cometh upon women when they are in travell] before his face, thou whole earth: [i. e. all yedwellers on the earth, ye inhabitants of all the World.]

10 *As among the heathens; the LORD reigneth:* [i. e. he maketh it to appear in deeds, that he is Lord and King of all the Earth. Psa. 93. 1. and 97. 1. and 99. 1.] *alfo the World shall be astonished,* [see above Psa. 93 v. 1] *it shall not be moved, he shall judge the Nations in all rectitude.* [Heb. in rectitudes directnesses.]

11 *Let the heavens [or the heavens shall, &c. and so in the sequel] rejoice and the earth, be glad:* [these are expressions taken from the carriage of men, when it goeth well with them : thereby to shew the excellencie of Gods benefits, which were to be imparted to the world under the government of the Messias.] *let the sea roar [or make a noise, Heb. thunder] with all the fulness thereof.* [Heb. and the fulness of it] i. e. together with all that, whereof it is replenished.]

12 *Let the field skip for joy with all that is therein, let then all the trees of the wood shout.*

13 *Before the face of LORD:* [viz. of Christ before mentioned] *for he cometh; for he cometh to judge the earth;* [i. e. to rule and govern it] *he shall judge the world [i. e. the inhabitants of the world] with righteousness, and the Nations with his truth:* [or, justness.]

PSALM XCVI.

A description of the Majesty of Gods Kingdoms, and the joy of the gods, by reason of his justice and judgements upon the Idolaters, together with an exhortation unto piety and spiritual cheerfulness.

THE LORD reigneth let the earth rejoice [i. e. he maketh it appear in deed that he is king, not onely of the Israelites, but of all the world besides] let many Islands be glad, [i. e. the people and Nations inhabiting the Islands, Isa. 42. 4. and 60. v. 9.]

2 *Round about him are cloudes* [Heb. a cloud] *and darknes [or obscurity.]* See the like descriptions of the might and majesty of God, Psa. 18. v. 8. &c. [righteousness and judgement [see the annot. Gen. 18. on v. 19.] are the fastness [or support, buttres, foundation] of his throne.

3 *A fire burneth on before his face* [By the fire understand the severe vengeance and judgement of God] *and it setteth his adversaries round about a burning.*

4 *His lightnings enlightened the world, the Earth seeth them* [The lightning] *and it trembleth.* [or groweth afraid, viz. in such a manner as a woman, when the travel comes upon her.]

5 *The mountains melt like wax before the regard of the LORD:* before the regard of the LORD of all the Earth.

6 *The heavens declare his righteousness* [Understand the celestial creatures, such as are thunder, lightnings, hail, snow, tempests, &c. or the Angels] *and all Nations his honour.*

7 *Thameth must they be all that serve the Images;* [Heb. the cut [or carved] Image] *which boast of Idols:* [see

Lev. 19. 4. and 1 Sam. 12. 21] *Bow down before him all yee Gods* [i. e. Angels, see Psa. 8. 6. Heb. 1. 6. and see the fulfilling of these words in Christ, Luke 2. 13; 14. Mark 1. 13. Rev. 5. 12. Heb. 1. 7.]

8 *Zion [i. e. the Church of God, consisting both of Jewes and Gentiles] hath heard* [viz. the judgements and punishments of God upon his Enemies, as appeareth by the end of this verse] *and hath rejoiced, and the daughters of Juda [understand the inhabitants of Juda, as Psa. 48. 12. and consequently of the whole Church] were glad because of thy judgements, O LORD.*

9 *For thou Lord art the most high over the whole earth; thou art exalted very high above all Gods.* [As above ver. 7.]

10 *Teelovers of the LORD, hate the evil, he keepeth the fountes of his favorites, he refresheth them out of the hands of the wicked.*

11 *The Light [i. e. all happines and prosperity, joy and gladness, as Eph. 8. 16. see Job 18. on v. 7.] is sowed for the righteous;* [it fareth even with the comfords which is prepared and appointed for the Godly, as with the seed, that is cast into the ground, which doth not rise and spring forth again as soon as sown, but must often lye a great while under ground before there be any appearance of it above ground : but afterward it bringeth forth most goodly fruit; the true and full joy and fruit of the children of God is prepared for them in heaven, though now obscured and hidden] *and joyfulness for the upright of heart.*

12 *Let righteous rejoice in the LORD: and speak praise in remembrance of his holiness.* [That his holiness may be had and kept in remembrance, as Psalm 30. 5.]

PSALM XCVI.

The Prophet exhorteth the Jewes and likewise the heathens, yet all Creatures to the praise of God, because of his kindness, his truth, salvation and deliverance by Christ.

A Psalm, sing unto the LORD [Our Lord Jesus Christ namely] a new hymn, [Psa. 33. 3] *for he hath done wonders; his right hand and the arm of his holiness [i. e. his holy arm] have given [or got] him salvation,* [viz. against all his Enemies.] The fence, he hath overcome and subdued all his Enemies, through his Godly power and strength alone; see Isa. 52. 10. and 53. 1. and 59. 16. and 63. 5.]

2 *The LORD [Christ] hath made known his salvation; he hath revealed his righteousness [viz. that of the Gospel or Faith] before the eyes of the Heaben.*

3 *He hath been mindful of his kindness, and of his truth to the house of Israel* [Understand herewithall, and he hath made good and performed what he had promised to his people Israel, redeeming and freeing them from their sins. See Luke 1. 54. 55. 72. 73. 74.] *and all the ends of the Earth [i. e. all the inhabitants of the world, from one end to the other, so also Isa. 52. 10.] have seen the salvation of our God.*

4 *Shout unto the LORD thou whole Earth [i. e. all yee that dwell on the Earth, as Psalm 96. 9.] cry out for joy, and sing cheerfully, and sing Psalms.*

5 *Sing Psalms to the LORD with the harp, with the harp and with the voice of a song.*

6 *With the sound of Trumpets and Cornets shout before the face of the King, the LORD,* [viz. our Lord Jesus Christ.]

7 *Let the Sea roar* [Heb. thunder, viz. for joy, there are phrases spoken by similitude to shew the exceeding great joy, which the faithful all the world over by Sea and Land, are to have and shew forth all manner of ways

PSALM XCIX.

from and for the publishing of the gospel. See Psa. 95. 11.] *with the fulness thereof; the world with those that dwell therein.*

8 *Let the Rivers clap with hands* [Heb. with the hand-pa-a, this hath regard to the custome of men, which express their joy by clapping of hands, and shew thereby, that they take a most singular pleasure and contentment in the thing they enjoy, so likewise Psalm 47. 2. and 115. 12.] *let the mountains be rejoicing together.* [or shout, &c.]

9 *Before the face of the LORD [viz. Christ] for he cometh [that is he shall come assuredly, understand this as well of the second, as of the first coming of Christ] he shall judge the Earth,* [i. e. the inhabitants thereof] *he shall judge the world in righteousness,* [i. e. righteously, as Psalm 96. 13.] *and the Nations in all rectitude.* [Heb. in rectitudes.]

PSALM XCIX.

This Psalm speaketh of the mighty power of the LORD, and with all his righteousness and kindness towards his people: exhorting likewise the Church to praise and magnifie Gods with the examples of Moses and Aaron.

THE LORD reigneth [viz. over us, that is, he doth powerfully protect us against our Enemies. See Psalm. 97. v. 1] *let the Nations tremble:* [others therefore the people tremble, and so in the sequel. Oth. though the Nations be troubled, distracted or frightened] *he sitteth [between] the Cherubim,* [see 1 Sam. 4. 4.] *the earth moveth,* [viz. for fear, or to do honour and obedience to the Lord.]

2 *The LORD is great* [Excellent, glorious, full of majesty] *in Zion,* [among his people of Israel, which was wont to assemble upon the hill where the temple was, and to come to the celebrating of Gods worship] *and he is high above all nations:*

3 *Let them praise thy great and fearful Name, which is holy.*

4 *And the strength [Appearing in the subduing of our Enemies] of the King [Jesus Christ] that loveth the right: thou [that art our King] hast established equities; [whatsoever is right and equal] as if he said; although the Lord be a strong and mighty King, yet he is no Tyrant that oppresseth his subjects by violence; but he loveth righteousness, and administreteth justice and right to every one] *thou hast done right and righteousness in Jacob,* [i. e. among the people of Israel, the posterity of Jacob.]*

5 *Exalt the LORD our God, and bow down before the footstool of his feet.* [Oth. over against, &c. See the annot. 1 Chron. 28. 2. where the letter Lamel is likewise taken, v. 9. and elsewhere frequently] *he is holy:* [viz. God or the Temple; or which [footstool namely] is holy.]

6 *Moses and Aaron were among his Priests [Or Chieftaines, Princes : Heb. Cohen. See the annot. Gen. 41. on v. 45.] and Samuel among the callers upon his Name:* [The voice is, it shall not be in vain, to fall down before the Lord, for he hath ever heard his faithful servants; and so he shall do you also, especially after that the true Priest and advocate or Intercessor Christ shall have made his personal appearance. Moses is put amongst the Priests here, because he was wont to pray and intercede often for the people, and offered likewise, though afterward he remained no ordinary Priest. See Exod. 29. 11. 16. Jer. 15. 1.] *they called to the LORD, and he heard them.* [viz. Moses and Aaron namely, as we read, Exodus 32. 11, &c. Num. 14. 13. 17. 19. and 16. 22. 42. 16. and 1 Sam. 7. 19. and 12. 19. 23. Jer. 15. 1.]

7 *He spake unto them,* [To Moses and Aaron, Num. 16. 22. 42. though especially to Moses] *See Exodus 33. 9.] in a cloudy pillar: they [Moses and Aaron] kept his Testimonies,* [i. e. his Commandments, whereby he testified what he would have them do] *and the institutions [which] he had given them.*

8 *O LORD our God, thou hast heard them, thou hast been to them a forgiving God,* [That hath forgiven them their sins, and not rejected them from thee] *though executing vengeance upon [or avenging] their deeds.* [i. e. misdeeds, the peoples namely, for the which Moses prayed, Exod. 32. 14. and 34. 35. Num. 14. 20. 21. 23. 07. their viz. Moses and Aarons deeds: See Num. 20. 12. Deut. 32. 24. 25. 05. you may understand by the word their, as well the one as the other.]

9 *Exalt the LORD our God,* [viz. by songs of praises and thanksgivings] *and bow your selves before the hill of his holiness.* [or, over against, as above v. 5. and here is understood the hill of Zion, and by that the Temple, and the Ark that was in it.]

PSALM C.

The Church is exhorted to praise Gods for his mercy, goodness and faithfulness.

A Psalm of praise. [This Title standeth before no other but this Psalm : some are of opinion, that it was used to be sung at the praise-offering, whereof 1 Cor. 7. verse 12.] *Thou whole earth [i. e. all the inhabitants thereof, especially, all ye the faithful children of God] shout unto the LORD.* [to the honour of God.]

2 *Serve the LORD with gladness; come before his face [viz. Gods manifesting his presence above the Ark] with a cheerfull song.*

3 *Know that the LORD is God; he hath made us;* [Understand this likewise, that he hath created us anew in Christ Jesus to good works, that we should walk in them, Eph. 2. 10.] *and not we;* [Oth. and his we are, the Hebrew Text being read diversely] *his people, and the sheep of his Pasture.*

4 *Enter into his gates [The gates of his Temple] with praise:* [thus the praise-offerings are called, 2 Chron. 29. 31. Jer. 17. 26.] *into his Courts,* [the courts of the Temple. See the Annot. 1 Kings 6. on v. 36.] *with song of praise; praise him, celebrate his Name.*

5 *For the LORD is good, his kindness is in eternitie, and his faithfulness;* [or, truth, viz. in the performance of his promises] *from generation to generation.*

PSALM CI.

David setteth forth himself and his Court for an example, rejoycing his realines of advancing and honouring the good, and of punishing and banishing the wicked.

A Psalm of David: *I will sing of kindness and right:* [i. e. to shew kindness to the goodly honest, and to punish the wicked, are two parts of points, which become a good King well, and David here engageth himself to practise, being established once in his Kingdom. Others, understand these words thus] *will sing of kindness, viz. of the grace and favour which the LORD hath shewed and performed to me: and of right, viz. which God hath manifested in the punishment of my persecutors and] to thee shall I sing Psalms, O LORD.*

2 *I will deal discretely in the upright way: when wilt thou come to me?* [viz. to put me in possession of the Kingdom, which thou hast promised me. See 1 Sam. 18. 14. others, when thou shalt be come to me] i. e. have

scattered me; *Or, I will walk in the midst of mine house*; [i. e. in the government and administration of my Court and servants there.] In the uprightness of my heart.

3 I will not go Belials part [Or word, or, thing of Belial, See Deut. 13. 13.] before mine eyes: I hate the practice of them that fall off; [i. e. of the backsliders; i. e. of those which of set purpose turn aside from the right way] it shall not cleave unto me. [I had practice namely of the revolvers.]

4 The perverse heart shall turn from me: [i. e. him, that is of a perverse heart or mind, I shall banish away from me, or turn him out of service] the evil [man namely, or person] I will not know. [i. e. take no notice of, nor affect nor care for; as Psal. 1. 6. or, nor receive, viz. into my service.]

5 Him, that secretly backbiteth, [Hebr. betongueth, i. e. hurteth with his tongue, which is the backbiters peculiar practice, Psalm 140. 12. speaks of a man of the tongue, meaning a backbiter] I will destroy: him that is lustie, [or high] of eyes; and stout of heart, [Hebr. broad or large of heart, that is; stout and presumptuous, proud and spitefull; as Prov. 21. 4.] I will not endure.

6 Mine eyes shall be upon the faithful in the land to fit by me: [Or, when I shall sit in judgement, or in Council, for debating of weighty affairs; or others, for to dwell with me] be that walketh in the upright way, he shall serve me. [i. e. him shall I entrust with places and offices as well in Court, as in Citie and Countie, throughout the Kingdom.]

7 He that useth deceit shall not remain within my house: [Heb. in the midst of my house: understand withall; but] I will turn or keep him out thence: he that speaketh lies, shall not be established before mine eyes.

8 Every morning will I destroy all the wicked of the land, [Hebr. in the mornings, &c. as Psalm 73. 14. i. e. every morning. The fence of these words is, that he would daily or immediately, namely, as soon as ever he would be fetted once in the Kingdom, endeavour to repress and suppress all wickedness; or every morning, i. e. in the Court of judgement which usually was kept in the morning: See 2 Sam. 15. 2. and Jerem. 21. 12. &c.] to extirpate all the workers of iniquity, out of the Citie of the LORD.

PSALM CII.

The Church complaineth of her heave affliction, and prayeth for deliverances, comforting herself with Gods ever abiding mercie, and in the exercising thereof or unlimited power of the Lord, and promising that she will praise and thank him for it. And by the deliverance from the Babylonian Captivitie, and the restauration of the Temple at Citie 3 there is likewise understood the deliverance by Christ, and the calling of the Heathen to his Communion.

A Prayer of the oppressed, [Or, for the oppressed: understand here the oppressed and afflicted Captives in Babylon] being, (or when he is) overwhelmed [viz. by a streights and fears; in this fence is the word overwhelmed likewise taken, Psalm 61. 3. and 77. 4. and 107. 5. and 142. 4. and 143. 4.] and pouring out his complaint [making it known freely and abundantly, from the bottom of his heart] before the face of the LORD.

2 O LORD, hear my prayer; and let my crying come to thee.

3 Hide not thy face from me, [i. e. Withdraw not thy help from me. See the Annot. Job 13. on verse 24.] incline thine ear to me in the day of my distress: in the day, when I cry, hear me speedily, [Heb. make haste, or hasten, hear me.]

4 For my dayes, [The dayes of my life] are consumed like smok: [others, in, or into smok] and my bones are burnt up as an hearth; [others, as a fire-brand on the hearth. See Job 21. on verse 24.]

5 Mine heart is smitten and withered like grass, [Which being cut down, doth wither and turn hay] [that I have forgotten to cut my bread: [as if he said, I had no mind or pleasure to take my necessarie refreshment, or to use any means of sustentance.]

6 My bones cleave to my flesh, [To my skin he will say; I am loathed that I have nothing left me but skin and bones. See Job 19. on verse 20. Jerem. 4. v. 8.] because of the voice of my fighting, [i. e. by reason of my fighting which cometh daily from me with loud groans and crying.]

7 I am become like unto the Bittern, (or Bittern) of the wilderness, I am become as a Stone-Owle of the Deserts: [i. e. I am faine to abide all alone and solitarie, being forsaken by all men: I make a strange noise and sound, much like the Bittern, and screech-Owle, Job 30. 29.]

8 I watch, [I can take no rest nor sleep] and am become like a solitary Sparrow on the roof: [i. e. like a silly Sparrow that hath lost its mate, or companion.]

9 Mine enemies reproach me all the day: [viz. the Babylonians or Chaldeans] they that rage against me, [See the Annot. Psalm 5. on verse 6.] swear by me. [i. e. when they swear to doe some body a mischief, then they threaten they will serve him, to become like to me; or they use my Name for a form of cursing, Compare Num. 5. 21. Ify 65. 15. Jerem. 29. 22. together with the annot. others, they swear against me.]

10 For I eat ashes as bread; [He will say] in fasting mourning, I lie in ashes. It happeneth often, that I eat ashes with my food: others, I am lo cast down and troubled, that I find no more comfort nor refresh in my bread, or other meat, then if I were eating of ashes] and mingle my drinks, [Hebrew, my drinkes: i. e. whatsoever I drink] with tears:

11 Because of thy perturbation, [Heb. from the face of thy perturbation] and thy great wrath: for thou hast lifted me up, and thrown me down again.

12 My dayes [The dayes of my life] are as a declining shadow: [viz. at the going down of the Sun: then the shadow is indeed stretched out to a great length, but it is of no durance, the night presently intercepting it, Pl. 109. 13. and 144. 4.] and I withdraw away as grass: [See above, verse 5.]

13 But thou LORD, abidest in eternitie, and thy remembrance [i. e. therenembrance of thy glorious acts, and benefits formerly achieved, and shewed unto thy people. See Exodus 3. 15. and Psalm 135. 13.] from generation to generation.

14 Thou shalt arise, thou wilt have mercy over Zion, [i. e. Over thy people, and over the Citie of Jerusalem] for the time to be gracious unto her, for the appointed time is come. [viz. the end of the LXX. years of our Captivitie, foretold by thy Prophets. See 2 Chron. 36. 21. Jer. 29. 12. and 29. 10. Dan. 9. 2. 24. 25.] However it appeareth plainly, by the last words of this verse, that this Psalm was made about the latter end of the Babylonian Captivitie.]

15 For thy servants, [i. e. we Jewes, Nchem. 1. 3. and 2. 3. and 4. 2.] take pleasure in her stones; [i. e. they longed and would be delighted to see, that the Citie of Jerusalem were built up again, and were much grieved, that it was made a heap of stones] and have compassion with her cumber. [or dust, or rubbish.]

16 When shall the heathen, [viz. those that shall see the wonderful deliverance of thy people, and the fulfilling or accomplishment of thy promises] see the Name of the LORD: and all the Kings of the earth thy Glory.

17 When the LORD shall have built up Zion, shall have appeared in his Glory.

18 Shall have turned himself to the prayer of him that is wholly striped. [I understand hereby the poor Jews, that were in the Babylonian Captivitie] and not disdained their prayer.

19 That [viz. our deliverance out of the Babylonian Captivitie:] shall be described for the following generation: [i. e. the people that is to be created, i. e. the people that shall be born or come hereafter, many ages hence long after: nevertheless, it may likewise be understood of the people of Israel, which being delivered out of the Babylonian Captivitie, were as raised up again out of the dust, and new created as it were. See Psalm 22. 32. Exod. ch. 37. 1.] that shall be the LORD.

20 For thou, he shall have looked downwards from the height of his holiness: [This is taken out of Deut. 26. 15. O her, of his holy height, i. e. from heaven] [that the LORD shall have regarded upon earth,] i. e. upon us that dwell on earth] from heaven.

21 For to hear the sighing of the Captives: [viz. of Babylon, or that were carried away Captives to Babylon, [Heb. of the Captives, or bounden] for to make loofe the children of seath, [which were appointed to die; as Psalm 79. v. 11. and 44. 23.]

22 That the Name of the LORD be recounted in Zion, and his praise at Jerusalem.

23 When the Nations shall be gathered together, the Kingdomes also for to serve the LORD. [i. e. when God shall make but one people of Jewes and Gentiles, and gather a Church unto himself out of all the Kingdomes of the earth. See Act. 2. 5. Eph. 2. 13. 14.]

24 He hath pressed down my strength [He viz. God] upon the way; [when I was carried away Captive to Babylon, where I have continued in captivitie hitherto] he hath shortened my dayes. [viz. the dayes of my life; inso much that many of us died and perished in grief and misery. See the like speeches, Job 21. 22. and see likewise Psal. 55. on v. 24.]

25 I said, [viz. then when the Lord afflicted me upon the way to Babylon, v. 24. setting such thoughts as were in opposition, to the former temptation and fear of sudden death] My God, take me not away [Heb. take me not up, viz. out of this life. See the annot. Job 36. on v. 20.] in the midst of my dayes: thy years are from generation to generation. [Heb. from generation of generation. The Prophet will say, LORD, since thou abidest for ever, therefore shall thy Church also continue thus, and none of all her enemies and persecutors shall ever be able to suppress her as he concludeth, v. 29.]

26 Thou hast formerly [Heb. before thy face, i. e. in this place, formerly in former times] founded the earth, and the heavens are the works of thine hands. [The Apostle, Heb. 1. v. 10, 11, 12. maketh use of these words, to prove the Godhead of Christ, the same being declared here, not only to be the Creator of all things and eternal, but likewise the Redeemer and Saviour of his Church. See v. 14. 16. 23, 29. for which cause the Apostle doth likewise in the place alleged, ascribe unto him the Name of the LORD, out of v. 13. ab.]

27 They shall perish (or pass away) [Heaven and Earth namely, Hebr. 1. 10, 11.] but thou shalt abide standing; and they all [i. e. all the heavens] shall wax old like a garment, thou shalt change them as a rayment, and they shall be changed.

28 But thou art the same, [viz. that thou shalt be before from all Eternitie, and thou abidest the same likewise into Eternitie] and thy yeares shall not be ended.

29 The children of thy servants, [i. e. our children and posteritie] shall dwell, [i. e. have a permanent and abiding habitation with thee, which shall never be changed] or they shall dwell in Zion, v. 22. and Psalm 69. v. 36. 37. and their seed shall be established before thy face.

PSALM CIII.

David rowseth and stirreth up himself, to praise God for the manifold mercies and favours shewed both to himself and to the whole Church; which be manifested as well in his word as in his works; exhorting therefore all Creatures, to laud and praise God together with himself.

[A Psalm of David]. Praise the LORD, my soul, and all that is within me [That is, all my thoughts, and inward motions, affections, desires, and whatsoever lies in my abilities] his holy Name.

2 Praise the LORD my soul, and forget none of his benefits [Heb. Forget not all his benefits.]

3 Who pardoneth all thine iniquity, who beareth all thy diseases. [i. e. all thy miseries of soul and body. So likewise Exod. 15. 26. Deut. 28. 59. 61: Psalm 41. 5. 147. 3. Job, 33. 24. See the Annotations, Psalm 30. on verse 3.]

4 Who releaseth thy life from the destruction, [i. e. from death, and the grave; or from extremity of thights and trouble] who crowneth thee with kindness and mercies. [or compassions.]

5 Who satisfieth thy mouth [Richly providing all necessities for thee; Heb. thy ornament, or comeliness: thus the mouth is called here, as the tongue elsewhere is] with goodness: reneweth thy youth as an Eagles. [i. e. God vouchsafeth thee even in thy old age, such Vigour and liveliness as the Eagles have by Nature, coming to a very great age, (See Isa. 40. 31.) and die at last, not by decay of strength and vigour through old age, but by famine, when their upper bill is overgrown and bareth the lower, that they can feed no longer.]

6 The LORD hath righteousness, [Heb. Righteousness] and judgements [Heb. and rights, or judgments, i. e. all manner of Justice, or the exactest Justice. So likewise Prov. 9. v. 1. wisdom, is put for the exactest, highest wisdom] to all those that are oppressed.

7 He hath made known his wayes to Moses, wherein he and the people of Israel were to walk. as Exod. 18. 20. Psalm 25. 4. 5.] his acts to the children of Israel.

8 Mercifull and gracious is the LORD, long-suffering and great of kindness.

9 He shall not contend always, nor keep (the wrath) for ever. [The like imperfect phrases, you find likewise else where. As Psal. 109. 21. Nab. 1. 2. See the Annot. on 2 Sam. 8. 6.]

10 He doth not do unto us according to our sins; [i. e. he doeth not with, or doth not punish us, according to the greatness or number of our finnes] and doth not recompense us according to our iniquities: [or unrighteousnesses.]

11 For as high as the Heaven is above the Earth, is his kindness mightie over those that fear him. [Heb. as the height of the Heaven is above the earth, so strong is his kindness, &c.]

12 As far as the East is from the West, [Heb. the rising from the going down: or from the even-tide, even the rising] so farre removeth he our transgressions from us.

13 Like as a father hath compassion over the children; [so] hath the LORD compassion over those that fear him.

14 For he knoweth of what make we are, [Heb. He knoweth our forming. The Prophet will say, The LORD knoweth how weak and feeble we are, and how loon it is done with us. See Psalm 78. 39. remembering that we are dust. [i. e. made of dust.]

15 The dayes of man are as grass [Or, as; like a flower of the field, so he flourisheth.]

16 When the wind hath gone over it, then it is no more, and its place knoweth it no more. (As if he should say, the flower being cut down and withered, doth not know nor cannot there any more where it stood and grew; and so there remaineth nothing over of a man's iniquity that one cannot know whether ever there was any such, or where they stood and lived, Job 7. 10.)

17 But the goats (of the LORD is from Eternitie, and unto Eternitie over those that fear him, an his righteousness to childrens children, [i.e. His truth and faithfulness, keeping and performing unto them, that which he graciously promised. So likewise Psal. 31. 2.]

18 To them that keep his Covenant, and that mind his Commandment to do them.

19 The LORD hath established his Throne in the Heavens, and his Kingdom (sayeth over all)

20 Praise the LORD his Angels, ye mightie worthies, Champions. [Heb. ye mightie ones of strength.]

21 Praise the LORD all his Hosts, see his Ministers, [The Angels are called Gods Ministers, Psal. 104. 4. Dan. 7. 10. which Title is likewise given to men, 1stay 61.6.] which do his pleasure.

22 Praise the LORD all his works in all places of his Dominion: praise the LORD, my soul.

PSALM CIV.

The Prophet stirring up himself to the praying of God, maketh an excellent rehearsal of the mightie power, Majesty and Wisdom of the Lord, manifestly appearing as well in the creating, as in the governing and constant maintaining of all things, vowing that he will praise the same while he liveth, and cursing the unthankfulness of the wicked.

Praise the LORD my soul: O LORD my God, thou art very great, thou art clothed with Majesty and Glorie.

2 He covereth himself with the light, as with a garment: Or he arrayeth himself, or wrapeth himself about: See the Annot. Job 40. on verse 4.] he stretcheth out the heavens as a Curtain.

3 Who flooreth his upper hall: [Hereby are understood the several Regions which are in the Aire, or in the Firmament, where they abide Inraging as it were, as v. 33.] in the waters: [or with the waters, which are above in the Clouds, Gen. 1. 7. See Job 26. 8.] who maketh his Chariot of the Clouds: [Heb. who fetcheth or putteth the Clouds for his Chariot] who walketh upon the wings of the wind. [i.e. upon the wind, which flieth away as swiftly, as if he had wings: See 1stay 19. 1.]

4 He maketh his Angels Spirits: [i.e. he maketh and useth the Angels as Ministers, for severall dispatches and expeditions.] The Apostle Heb. 1. 7. reflecting to this passage concludeth the Angels to be creatures, and ministering spirits: or winds, which the Angels may be likened unto for their swiftness: his ministers to a flowing fire. [i.e. he giveth them extraordinary strength and abilitie to execute his judgements, in so much that they goe forth, and pass through like fire. Hence it is, that the Angels are called Seraphim, 1st. 6. 2. which significth burnings, or flaming ones.] See 2 King. 2. 11. and 6. 17.]

5 He hath founded the earth upon her foundations: The Prophet will say here, that the earth is so firmly founded by the LORD, as if it were set and stood upon a most strong and solid foundation to support it. See the Annot. Psal. 24. on v. 2. and Job 26. on v. 7.] It shall never nor eternally more waver.

6 Thou hast covered it with the Abyss as with a garment: [viz. from the beginning of the Creation unto the third day, when first the earth was made dry, Gen. 1. 9. 10. the waters covered the earth likewise in the dayes

of the deluge. Gen. 7. 19. By the Abyss understand the deep and bottomles waters which God created on the first day, Gen. 1. 2.] the waters stood above the mountains.

7 From thy chiding they fled, [It seemeth that by Gods chiding there are to be understood mightie winds and tempests. See Psal. 18. 16. Others, from thy chiding, i.e. from (or upon) thine earnest Command. See Job 26. on v. 12.] they hastned away before the face of thy thunder: [that is, by reason or upon thy great and mightie voice, which is like thunder.]

8 The hills rise up, the valleys descend, to the place which thou hast founded for them, [i.e. in the lower parts of the earth, Gen. 1. 9. 10. Job 38. 10. 11. or the whole voise may be read thus. They (viz. the waters) rise (or sprang) up on the hills, and descended through the valleys toward the place, which thou hast founded it for, viz. for the waters.]

9 Thou hast set a pale (or border) which they shall not pass over: [They, the waters namely, Compare with the words of the Text, Job 26. 10. and 38. 10. 11.] they shall not cover the earth again. [viz. which it is that thou commanded them, as in the flood, Heb. they shall not return to cover the earth, or covering the earth.]

10 Who sendeth forth the fountains through the valleys: [Understand here by the fountains, the brooks and rivers which take their source or rise from the fountains, as appeareth by the words immediately following] that they pass, walk along (or run) as likewise Psal. 105. 41.] betwixt the mountains.

11 They drumb (or water) every beast of the field: the wild Asses break their thirst with it: [viz. with the waters of those fountains and rivers. Others, they quench their thirst with it.]

12 By them doth dwell the fowle of heaven, [i.e. All sorts of birds flying in the Heavens, that is in the Aire] giving a voice from between the boughs,

13 He drencheth [i.e. he watereth (or moisteneth) viz. with rain water] the hills out of his upper hills: [i.e. out of the clouds, as above v. 3.] the earth is satisfied, as if he said, the earth doth or hath quenched its thirst with the rain after a great drought: [from the fruits of thy work, [i.e. from the rain which God alone giveth, Gen. 10. 12. and 14. 22. or from the rain, which by thy work O Lord, is produced or made to issue forth, like a fruit: from the rain it is that corn and grafs doth grow, and all manner of herbs and fruit trees. Compare with this Job 38. 26 27 28. Dent. 11. 4. 15.]

14 He maketh the grafs to flourish for the beasts, [See the Annot. 1 King 18. 5.] and the herbe [i.e. all kinds of herbs, for either food or physick. [for the service of man, making the bread [i.e. the corn or grain, whereof the bread is made, as Job 28. 5. Eccles. 11. 1. 28. 28. and 20. 23. The word bread doth significth here, as in many places else, all sorts of food and sustentance] to come forth out of the earth.

15 And the wine, [viz. doth he make to come forth, the wine, that is the Vine whercon the grapes do grow, which contain the wine:] which drencheth the heart of man: [See Job 9. 9. 13. Psal. 23. 5.] making the face to shine of Oyle: [it was of old very usual in Jewrie, that people anointed their bodies, especially the head and face with Oyle, to refresh the same; Psal. 23. 5.] and the bread, [i.e. the corn out of which the bread is made,] which strengtheth the heart of man, [or for support, in-dur-prop, &c. See 1 Kings 13. v. 7.]

16 The trees of the LORD, [i.e. the very high and softie trees. See the Annot. above, Psal. So. vii. or those that come forth and grow without any humane pains or industrie, onely by Gods providence] are fastigiate, [viz. with the rain; as if he should say] in green: and tall forever the trees be, yet they get sap and nourishment enough from the rain to make them grow and

and flourish: The Cedar trees of Libanon: [these trees grow to a very great height and bigness, especially, upon mount Libanon:] which he hath planted,

17 Where the little birds [See Gen. 7. 14. and Levit. 14. 7.] do nestle: [The Storkes, [See Levit. 11. on v. 19.] have an the Fir-trees. [See 1 Kings 8. 5.]

18 The high hills are for the wild Goats: the Rocks, [i.e. the holes and clefts which are in and among the stonie mountains] are a refuge for the Conies. [See Psal. 104. 24.]

19 He hath made the Moon for the set seasons: [See Gen. 1. 19.] the Sun knoweth his going down. [viz. where and when he is to go down, in all the seasons of the year. Heb. his course, or, his going in; to wit, what time he is to go into his bed-chamber. See Job chap. 38. 12.] [Psal. 109. 6.]

20 Thou disposhest (or fittest) the darkness, [viz. by the going down of the Sun] and it groweth night, in which [night namely] all the beasts of the wood steepe hide: [viz. each one out of its den or lurking-hole.]

21 The young Lions, [viz. creep forth out of their holes] [In-ravine for a prey, and for to seek their food of God: [In-ravine, that the roaring of the Lions, is their prayer as it were, whereby they teek to God for livelyhood and sustenance.]

22 The Sun arising, they get themselves away: [viz. to their holes and dens again. Hebr. they gather themselves] and lie down in their holes. [Hebr. in their dwellings.]

23 And gathr (or then) to his work, and after his labour [Or field-work husbandrie] untilt the evening,

24 How great are thy works, O LORD? [Or, how many, &c.] Thou hast made them all with wisdom, the Earth is full of thy goods, [i.e. of riches which properly belong to thee.]

25 This sea which is great and wide of rooms [Heb. wide, or spacious, on both hands; that is on both sides large and spacious: as Gen. 34. 21. Nehew. 7. 4.] [therein is the crawling creature, and that without number, small creature: with great.]

26 There the ships walk, and the Leviathan, [See Psal. 74. 14. This Scammoniter is described at large, Job 40. 20.] whom thou hast wrought to sport therein. [Even as the Behemoth and other bealls doe sport it upon the hills, Job 40. 5.]

27 All thy [To wit, all the bealls or creatures, spoken of before] do wait upon it great, that thou give (them) their meat [i.e. the food which thou hast appointed for them] in its seasons, [in fit and convenient time and season.]

28 Giving it them, they gather it: opening thy hands, they are satisfied with food. [See Job 21. 13.]

29 Hitteth the face, [i.e. When, or if at any time thou dost withdraw thy blessing] they are affrighted: taking away [Or, gathering] their breath, [or spirit] they die, [or they goe out, or they give up the ghost, or they breathe out] and they turn again to their dust. [i.e. unto that, out of which they were made.]

30 Sending forth thy Spirit, [Understand this of the holy Spirit, by whom all things were first created, and are maintained and renewed hitherto from time to time; as Job 33. 4. Psal. 33. 6.] they are created: and thou renewest the surface of the earth. [viz. by producing still new creatures, instead of those that die and perish, Eccles. 1. v. 4.]

31 The glory of the LORD, be into Eternitie: the LORD rejoice in his works. [Taking pleasure in his Works and Creatures, for to uphold, and not to destroy them: the contrary whereof is, when the Lord is said to repent his having made man, or other things, and to resolve to destroy them.]

32 When he looketh on the earth, it shaketh: [viz.

because of his great Glory and Majesty. See Exo. 19. 18.] When he toucheth the hills, they quake. [This is a sign of terror and affrightment, as Psal. 144. 5.]

33 I will sing unto the LORD in my life, I will sing Psalms to my God, while I am yet.

34 My meditation of him, [Or my devout discourse] shall be sweet: I will rejoice in the LORD.

35 The sinners shall be defeated from the earth. [Or, O that the sinners were displaced, or consumed, &c. Such namely, as give over themselves to sinning, Psal. 1. 1. Job. 9. 31. and being unthankfull, doe not honour the Lord in the use of his creatures, of which this Psalm hath treated all along, to the praise of God] and the wicked shall be no more. Praise the LORD, my soul; Hallelujah. [that is, Praise ye the LORD. The Chriitian Church hath retained the Hebrew word Hallelujah, from the Jewish Church, serving to rowle and stir up one another to the praise of God in the holy Congregation. See Revel. 19. 1. 3.]

PSALM CV.

The Prophet exhorteth the people of God to celebrate and praise him in regard of all his wonders and benefits: together with a rehearsal of the faithfulness of his promises made and performed to Abraham, to Joseph, and to Jacob in Egypt: as also of the wonders shewed to Moses and the Israelites in the wilderness.

Praise the LORD, [A good part of this Psalm, is extant, 1 Chron. 16. 8. being long before the Ark of the Lord] call upon his Name, make known his Acts among the Nations.

2 Sing unto him, sing Psalms unto him; speak devoutly of all his wonders,

3 Glory (or boast) in [Or of] the name of his holiness, let the heart of them that seek the LORD rejoice.

4 Enquire after the LORD in his strength: [Whereof they had a visible Testimony in the Ark. See 2 Chron. 6. 41. Psal. 78. 61. and the Annot. Psal. 63. 3.] let his face continually, [i.e. his Council and Commands] 2 Sam. 21. v. 1.]

5 Remember his wonders, which he hath done; [viz. in Egypt by Moses and Aaron] his miracles and the judgements of his mouth, [understand here, the plagues of Egypt, which God had threatened before hand. The word judgement is often taken for plagues, or punishments, as Rom. 13. 2. and 1 Cor. 11. 29.]

6 I see thee O Abraham his servant. [These words are likewise, 1 Chron. 16. 13. with this difference only, that there in head of Abraham is put Israel] see children of Jacob his chosen. [viz. Gods]

7 He is the LORD our God: his judgements are over all the earth. [i.e. he exerciseth and executeth his judgements over all the earths that is, over all people and nations, that his Name may be recounted throughout the whole earth, Exod. 9. 16.]

8 He remembereth his Covenant [That namely, which he made with us] in eternitie: the Word (which he instituted [Heb. commanded] i.e. his promise which is so steadfast and assured, as if it were a solemn institution, or ordinance, and a commanded Law. See of the Hebrew word, 2 Sam. 7. on v. 11.] unto thousand generations: [that is, very many.]

9 (The Covenant) which he made with Abraham: [Havoc [See Gen. 15. 18. and 17. 2. and 22. 16. Luke 1. 73. Heb. 6. 13.] and his oath to Isaac.

10 Which he put likewise for an institution to Jacob, to Israel for an everlasting covenant.

11 Saying, I will give you the Land of Canaan, the vine of your inheritance. [See the Annotat. Dent. 32. on v. 9. and Psal. 16. 6.]

12 When they were few men in number, [Heb. men or people of number, i. e. scarce to be numbered, soon lost. See Gen. 24. on verse 36. the contrary whereof is, people without number; that is, innumerable, Psalm 147. 5.] few few, and strangers therein.

13 And walked from people to people, [viz. in the Land of Canaan, wherein there were eleven mighty Nations, Gen. 1. 1. How the Patriarchs wandered and sojourned therein, see Gen. 12. 8, 9, 10, and 13, 18, and 20, 1. and 23, 4. and 26, 1. 23, and ch. 33. 19, and 35. 1. Heb. 11. 9, 13.] from the one Kingdom, to another people.

14 He suffered no man to oppress them, also he rebuked Kings for their sake, [viz. both in word and deed, as Pharaoh, Gen. 1. 17, and Abimelech, Gen. 20. 3, and divers others.] (saying:)

15 Touch not [The Prophet introduceth God here, addressing his speech to Kings and Magistrates, & charging them to beware and take heed, that they do no hurt or injure to Gods servants, viz. my anointed (ones), [i. e. those which are sanctified and set apart for my service. Here is spoken first of Abraham, Isaac and Jacob, under whose names the rest of Gods Prophets and Ministers are to be understood] and do no evil to my Prophets, [Abraham is called a Prophet, Gen. 20. 7. See the Annotations.]

16 He called likewise a famine into the Land, [viz. of Egypt, Canaan, and other Countreys, Gen. 41. 45, 46, and 42. 1. The manner of speaking here, is used likewise, 2 King. 8. 1. Dearth and famine, like all other plagues and judgements, are punishments, and executions of Gods Commands and Decrees against sinners] he broke all the staffe of bread. [See Levit. 26. 26. Even as a weak or aged body is supported and upheld by a staffe, so doth the bread sustain and strengthen mans heart, Psalm 104. 15.]

17 He set a man before their face: Joseph was sold for a slave.

18 They pressed his feet in the stocks (or fetters.) [See Gen. 39. 20. and 40. 1, 5.] his person [Heb. his soul, i. e. himself, See the Annot. Gen. 12. on v. 5.] came into the irons. [i. e. into iron fetters, Hebrew, into the iron.]

19 Until the time that his word came, [viz. the Word of the LORD; that is to say;] until the time was fulfilled, that the things should come to pass, which God had decreed over him, and revealed formerly unto him in a dream, Gen. 26. 5. 42. 9. the word or verb to come, for accomplish, is likewise used, 1 Sam. 9. 6. Job 6. 8. Jer. 17. 15. and elsewhere, the sayings of the LORD [i. e. the promises which God had made unto him by dreams, Gen. 27.] purified him, [viz. by grievous sufferings and afflictions. See Psal. 12. on v. 7, and 1 Pet. 1. 7.]

20 The King sent [Pharaoh, namely, Gen. 41. 14, and 45. 8.] and set him free: the Ruler of people, he let him loose, [Heb. he opened him. i. e. he opened and loosened the bonds and fetters, wherewith he was bound.]

21 He set him Lord over his house: and ruler over all his goods.

22 To bind his Princes [The Kings, Namely, Pharaohs] according to his pleasure, [Heb. according to his soul: i. e. according to his own good will, pleasure and discretion. Others, oblige to his soul] and to inflame [viz. how they should gather and preserve the Corn of the fruitful years, for provision against the dearth to come, Gen. 41. 47.] his Elders, [viz. the Senators or Councillours of King Pharaoh, the chief Noble men at his Court.]

23 Then came Israel [Together with all his family, being called by Pharaoh and Joseph, and excited and strengthened by God for it, Gen. 45. 17, 20 and 46. 3, 4.] and Jacob sojourned as a stranger, in the land of Chanaan.

[i. e. in the land which the posteritie of Chanaan had in possession; to wit, in Egypt. Chanaan was Mitshims father, Gen. 10. 6. from whom the land of Egypt is called Mitshim. See Psal. 78. 51.]

24 And he made his people to grow much, and made them mighty: then his altarcaries, [Or his altarcaries.]

25 He turned their hearts about, [The Egyptians, namely, others their heart turned about, or was turned about] that they hated his people, that they dealt subtilly with his powers. See the Annot. Gen. 37. on verse 18. or that they laid snares, (plotted) against his servants, viz. against the children of Israel.

26 He sent Moses his servant, (and) Aaron when he had chosen, [To be the mouth of Moses to the people, and a Prophet to Pharaoh, Exodus 4. verse 12, 14, 16, and 7. 1, 2, 3.]

27 They did (or performed) among them the Commandments of his tokens, [Heb. the words of his signs; that is to say, the charge, which God had given them to doe signs] in the land of Chanaan. [See above v. 23.]

28 He [God] made night [sent darkness and made it dark: this was the ninth plague which God sent over Egypt: and this darkness lasted for three dayes together, Exod. 10. 22, 23,] and they were not resistant to his word, [i. e. immediately, meaning that those miraculous signs, happened immediately upon the word uttered, Or you may understand it thus, that Moses and Aaron, were ready to set and perform what they were enjoyned, though with the great hazard of their lives.]

29 He turned their waters into blood, and he made their rivers dry. [This was the first of the ten plagues of Egypt, Exod. 7. 20. Psalm 78. 44. The Prophet bringeth in some of the plagues here which God wrought in Egypt, without observing the order set down in Exodus.]

30 Their land brought forth frogs in abundance, [This was the second plague, Exod. 8. 3, 6. Psalm 68. 45.] into the (very) innermost chambers of their Kings. [Understand here of Pharaoh and his Princes, Exod. 8. 2.]

31 He spake, and there came a mixture of insects: [As Grasshoppers, swarms of flies, and the like. See Psalm 78. v. 45. this was the fourth plague, Exod. 8. 24.] like throughout all their border. [this was the third plague, Exod. 8. 17.]

32 He made their rain to hail, [This was the seventh plague, Exod. 9. 23. See also Psalm 78. 47.] flaming fire in their land, [Heb. fire of the flames; never the like was seen in Egypt, Exod. 9. 24.]

33 And he smote their Vine and their fig-tree, and he brake the trees of their border. [viz. by the hail, and by the fire.]

34 He spake, and there came Grasshoppers and Beetles: [Heb. The Grasshopper and the Beetle: this was the eighth plague, Ex. 10. 13. Psal. 78. 46.] and that without number.

35 Which ate up all the herb in their land, so that they ate up the fruit of their Country.

36 He smote likewise all the first-born in their Land; [This was the tenth plague, see Exod. 12. 23, 29. Psalm 78. 51.] The firstlings of all their vigours, [this is a description of the firstborn; as Gen. 49. 3, and Psalm 78. 51. so that one and the same thing is twice set down in this verse, though not in the same words, which is usual with the Hebrews: See above v. 20.]

37 And he led them forth with silver and gold, [That is, with silver and golden vessels, Exod. 12. 35.] and among their Tribes, [consisting of six hundred thousand men, besides women and children, Exod. 12. 37, and chap. 13. 18.] there was none which stumbled, [viz. of weaknes or feebleness: the like promise is made to the Church of Gods, Isa. 33. 24.]

38 Egypt was glad when they marched forth for their terror was fallen upon them: [That is, they stood in deadly fear of the livesites, so that they urged and pressed them to go, and gave them their best Jewels, Exod. 12. 33.

33, 35. fearing God would put them all to death, if they suffered them not to go. See the like kind of expression, Ejob. 8. 17, and 9. 2.]

39 He spread forth a Cloud for a covering, [viz. for to cover and shield the Israelites against the heat of the Sun] and fire to enlighten the night, [i. e. a fiery pillar.] Sun] they entreated, [Or, it entreated or prayed, viz. the people of Israel. See Numb. 11. and Psalm 78. 27, 28.] and he made Quails to come, [God namely] and he filled [or filled them] with heavenly bread, [i. e. that which came from heaven, i. e. fell down out of the Awe. See Exod. 16. 1, 2, and 13. 14. Psalm 78. 24, 25.]

41 He [God] opened a rock, [viz. at Raphidim, Exod. 17. 6. and at Siler, Numb. 20. 11. See likewise Psalm 78. 15.] and there flowed waters forth, (which) went through the drie places [which the Israelites pass through: Whether they went, the water followed them. See 1 Cor. 10. 4.] (and) a river.

42 For he was min. fulfill of his holy word, [Heb. Of the word of his holines, i. e. of his holy promises] to Abraham his Father, [i. e. of his Covenant made with Abraham: others, (spoken) to Abraham.]

43 Thus he led forth his people with gladness: his chosen Gods, namely, as above, v. 8.] with shouting.

44 And he gave them the Countreys of the Heathen, [i. e. of the seven Nations, of whom is spoken, Psalm 78. 55. See the books of Numbers, Deuteronomie, and Joshua.] so that they possessed by inheritance the labour of the Nations; [i. e. the goods and possessions which these heathen people had and gathered together with much toil and labour, Deut. 6. 10, 11.]

45 That they might entertain his institutions, and keep his Lawes, Hallelu-Jah. [See the Annotations, Psalm 104. on verse 35.]

PSALM CVI.

An exhortation to the praising and celebrating of the Lord, together with a Prayer for forgiveness of sins, which the people of God confesseth, (they would not wait with patience according to Gods Councell, but murmured against him, Exod. 15. 24, and 17. 2. Psalm 78. 41.)

Hallelu-Jah, [See the Annot. Psalm 104. on v. 35.] There be nine Psalms, which begins with Hallelu-Jah. [Psalm 106. 111, 112, 113, 135, 146, 148, 149, and 150.] Praise the LORD for he is good, for beneficency is in Eternitie.

2. No shall utter the mightinesse of the LORD? [i. e. his mighty works and deeds, such as are rehearsed, v. 8. 9. and elsewhere; you have praise here immediately following, for praise worthy acts declare all his praise.] Heb. make hear, or cause to be heard. See Psalm 26. on verse 7.]

3. Right happy they are, which entertain the right: [i. e. which do maintain and observe that which is done right and well. See Gen. 18. on v. 19.] which doth righteousness at all times.

4. Remember me, O LORD, [He prayeth here, that he may be comprehended in the grace and favour which the Lord beareth to his Church] according to the good pleasure (to thy people, [Heb. in the good pleasure of thy people, i. e. that which thou hast or takest in thy people.] visit me [i. e. help and deliver me.] as Psalm 8. 5. Luke 6. 69. See the Annot. Gen. 21. v. 1.] with thy salvation. [i. e. with thy gracious help and deliverance.]

5. That I may behold the good of thy chosen: [Heb. see in, or into the good as Psalm 27. 4. and 34. 13. See the Annot. Psalm 22. on v. 18.] that I may joyce with

the joycing of thy people: [i. e. with such gladness and joycing, as thy people sheweth, when thou shewest them any temporal or spiritual mercy] that I may glorie, [viz. in the Lord, as Psalm 34. 3.] with thine heritage. [i. e. with the people which thou hast accepted of for thine inheritance, Psalm 28. 9.]

6. We have sinned, together with our Fathers, we have done perversely, we have dealt wickedly.

7. Our Fathers in Egypt have not heeded thy wonders, [viz. which thou didst in Egypt: or, which they had understood by their forefathers: that God had wrought from the beginning] they were not mindful of the multitude [or greatness] of thy kindnesse: but they were rebellious at the sea, [viz. before the Lord divided the red sea, for them to pass through. See Exod. 14. 12, 11.] by the reed Sea. [Or it ruft sea. This Sea is called the red Sea, Heb. 11. 29.]

8. Yet he delivered them for his Names sake to make known his mightinesse.

9. And he rebuked the reed sea, so that it dried up: [So that the flowing of the waters thereof ceased. See the like powerfulness of Gods, Psalm 18. 16. Isa. 50. 2. Nah. 1. 4. Mat. 8. 26.] and he made them to walk through the abysses [deeps] [by these abysses, understand the bottom of the Sea, which they entered and passed thorough, between the two heaps of waters which stood up an end over against one another, like walls: Ex. 14. 22, and 15. 5.] as through a Desert: [his meaning is, that the bottom of the Sea, between both the waters standing up an end, was so hard and drie, as if it had been some drie Desert.]

10. And he delivered them out of the hand of the heathen; viz. Pharaohs and his hostes, which pursued the Israelites. Exod. 14. 23.] and he freed them from the hand of the enemy.

11. And the waters covered their adversaries; not one of them remained over.

12. Then they believed on his words: they sang his praise.

13. (Yet) they soon forgot [Heb. they hastned, they forgot: See Psalm 45. on v. 5.] his works: [which the Lord had done in and at the red Sea] they abode not according to his counsell, [they would not wait with patience according to Gods Councell, but murmured against him, Exod. 15. 24, and 17. 2. Psalm 78. 41.]

14. But they were a lusting will left in the Desert, and they tempted God in the wilderness, [To see whether he would be able to give them flesh to eat in the wilderness.]

15. Then he gave them their desire: [i. e. that which they had desired or prayed for, viz. flesh to eat, Numb. 11. 32.] but he sent leanness (or consumption) unto their souls, [i. e. to their persons, to themselves: properly to their bodies. So soul is put for person, Psalm 105. v. 18. His meaning is; They ate indeed, but it proved no nourishment, they were not fat of it, they thrived not by it, but grew lean, so long till at last they were wasted and consumed.]

16. And they envied Moses in the Leaguer; and Aaron [so that they rose up against them and held, and reproached them as ambitious and insolent men] the holy (one) of the LORD. [whom God had set apart and allowed for his service, to be high Priest, Exodus 29. 44. Levit. 8. 12, and Numb. 16. 5, 7.]

17. The earth opened her self and swallowed Dathan, and covered the assembly of Abiram: [i. e. the people that adhered to him.]

18. And a fire burnt among their Congregation, [viz. against the Congregation of Korah and his complies] a flame kindled the wicked.

19. They made a Calf by Horeb [This is the name of a mount in the Desert, otherwise called the mountain of Gol, Exod. 3. 1, and 1 King. 19. 8. and likewise Sina, Psalm

Psalms 68.9. See the Annot. Dent. 1. on v. 2. and they bowed before a molten image.

20 And they changed their honour [i. e. their Gods, who was their true honour, and their inestimable treasure, as Jerem. 2. 11. Rom. 1. 23. who did wonderfully reveal himself unto them, had taken them for to be his people, and made a Covenant with them.] into the shape of an Ox [i. e. of a calf, what catch grass.]

21 They forgot God their Saviour, who had done great things in Egypt.

22 Marvels in the land of Chum: [i. e. in Egypt, as Psalm 78. 51. and 105. 23.] fearful things at the red-Sea.

23 Therefore he said, that he would destroy them, but that Moses his chosen stood in the rent or gap, leaky breach, which their sins had opened for God, being become their enemy by reason of their sins, to get in upon them for their destruction, a kind of speech taken from warlike men, who by gaps and breaches in the walls, enter and conquer a City, Jerem. 42. 20. but the earnest and zealous prayer of Moses stopped or made up the breach, Exod. 32. 11. 12. 13. 14. before his face, to turn away his fierceness, that he destroyed them not.

24 They likewise disclaimed the desired land: [Heb. the land of desire: i. e. the land of Canaan, which was a goodly desirable Country, flowing with milk and honey, which their forefathers also had much longed for. See Dent. 8. 7. and 11. 10. 11. 12. Jer. 3. v. 19. Ezecl. 20. 6.] they believed not his word, [his promise of bringing them thither, and protecting them there; but through unbelief, would rather turn back again to Egypt.]

25 But they murmured in their Tents: they hearkened not after the voice of the LORD: [He sheweth how loath and unwilling they were to advance for the land of promise, Dent. 1. 32.]

26 Therefore lifted he his hand up against them [swearing] that he would sell them down in the Desert. [See Gen. 14. on v. 22. but how and what God swore against this people: See more particularly, Dent. 2. 14. Numb. 14. 21. 25. Psalm. 95. 11.]

27 And that he would fill down their seed among the heathen, and scatter them through the Countries. [This is not expressed in the Oath, which God made, Numb. 14. 28. but you have it, Levit. 26. 33. and Dent. 28. 36.]

28 Also they overcame themselves, to Baal Peor, [Thus the idol of the Moabites was called, Numb. 25. 35. See the Annot. Job 12. v. 11.] and they did eat the sacrifices of the dead, [i. e. the sacrifices which were offered to the dead, viz. to the idols, Numb. 25. 2. which are but dead things, having no sense nor motion, Psalm 115. 5. 1 Cor. 12. 3. on the contrary the true God is said to be the living God, Jer. 10. 5. 10. and 1 Thess. 1. 9.]

29 And they provoked [the LORD] to wrath, with their deeds, [viz. with their worshipping of Baal-Peor, and with the whoredom which they committed with the Moabitish women.] so that the plague made a breach among them. [slaying 24000. men, Numb. 25. 9. whether by an Angel, or otherwise; sure it is, they were destroyed very suddenly.]

30 Then stood up Phineas, and he exercised judgement, [He executed justice, and inflicted punishment upon the middest, whereof we read, Numb. 25. 7. 8. &c.] and the plague was ceased.

31 And it is imputed to him for righteousness, [i. e. for a lawful good and praise worthy act performed by inspiration of the holy Spirit, though before his ordinary calling, God graciously rewarding him for it. Numb. 25. 11. &c. Whereby he received testimony likewise that he was a child of God] from generation to generation into Eternity.

32 They made [him] [God namely] likewise very angry at the strife-water, and it went ill with Moses for their sake. [It being told him by God, that he should not

enter into the Land of Canaan. Numbers 20. 21. See cut. 1. 37.]

33 For they exasperated his spirit: so that he uttered [in what] unadvisedly with his lip. [viz. Some words which he ought not to have spoken; for he shewed some impatience mingled with diffidence, and he did not satisfie the Lord before the Israelites, so as he was bound to do. See Numb. 20. 10. 12.]

34 They did not destroy those people, which the LORD had told [i. e. commanded] them. [those heathen people, namely which inhabited the land of Canaan, as we read, Jud. 1. 21. 27. 29. 30. 31. 33. For all that God had given them strict charge concerning it, Exod. 23. 23. 33. Numb. 33. 52. Dent. 7. 2.]

35 But they mingled themselves with the heathen, [i. e. they married the daughters of the heathen] and learned their works.

36 And they served their idols, [See 1 Sam. 31. on v. 9. and 2 Sam. 5. on v. 21.] and they became a snare unto them. [i. e. they proved their ruine and destruction, as God had foretold them. Exod. 23. 33. Dent. 7. 16. Jud. 2. 3. A manner of speaking borrowed from the fowlers, who having taken the birds in their nets or gins, kill them afterwards.]

37 Over and above this, they sacrificed their sons and their daughters to the Devils. [See the Annot. Dent. 32 on verse 17.]

38 And they shed innocent blood, the blood of their sons and their daughters, whom they sacrificed unto the Idols of Canaan; so that the land [of Canaan namely] was profaned through the bloodguiltiness. [11. b. bloods in the plural; as Psalm 51. 16. See the Annot. Gen. 4. on verse 10.]

39 And they polluted themselves by their works, and they whored by their actions. [Understand here their committing of spiritual whoredom, that is, idolatry. See the Annot. Levit. 17. on v. 7.]

40 Therefore the anger of the LORD was kindled against his people; and he abhorred his inheritance. [See the Annot. above, v. 5.]

41 And he gave them into the hand of the heathen, and their haters dominated over them, [As is to be seen in the book of Judges, all along.]

42 And their enemies oppressed them: [These namely, which dwelt round about them, according as it was foretold them, Lev. 26. 17. See the fulfilling Jud. 3. 8. 14. and 4. 2. and 6. 1. and ch. 10. v. 7. 8. 9. and 13. 1.] and they were brought low under their hand.

43 He rescued them many times, [viz. out of the hands of their enemies, by Ebn, Barak, Gideon, Jeftab, Sampson, &c. Jud. 3. and 4. and 7. 11. and 15. Nehem. 9. 28. 30.] but they provoked [him] by their counsel, and were consumed through their iniquity. [The meaning is, ever and anon they relapsed into their course of sinning, and wilfully prevaricating against the LORD, Numbers 3. 5. 29.]

44 Nevertheless, he regarded their distress, when he heard their cry.

45 And he was mindful of his Covenant for their good, [Heb. He remembered them his Covenant: See Gen. 8. on v. 1. Dent. 30. 1. &c.] and he repented [him] according to the multitude of his kindnesses. [viz. that he had brought such judgements upon them; that is to say: He took another course, instead of the former, and took away the punishment from them. See Gen. 6. on v. 6.]

46 Therefore he gave them compassion, [Heb. He gave them to compassions, See 1 King. 8. on v. 50.] before the face of all that hold them captives.

47 Save us LORD our God and gather us out of the heathen, [Among whom the Israelites were scattered, inhabiting, or being captives.] that we may praise the Name of thy Holiness [i. e. thine holy Name] glorying in thy praise. [i. e. rejoicing in thy mercie,

mercies, for which thou art praised and glorified.]

48 Praised be the LORD the God of Israel, from eternity, and into eternity, and all the people say, Amen, Hallelu-Jah.

P S A L M CVIII.

The Psalmist exhorteth and exciteth to the praying and celebrating of the LORD, all those that are delivered from their adversaries, all that were straying and wandering, strangers, captives or prisoners, sick, all [suffering] people, and finally all sorts of men, by reason of the changeable condition of every land, and person, through Gods all-lifping providence, commanding them, which carefully observe this.

Praise the LORD, for he is good, for his kindness is into Eternity.

1 Let the redeemed [Or, delivered, viz. out of various perils and troubles, as followeth] of the LORD, say [thus], viz. that the LORD is good, &c. v. 1.] whom he hath redeemed from the hand of the adversaries.

2 And whom he hath gathered out of the Countries, from the East, and from the West, from the North, and from the East [viz. from the red Sea, which lieth South from the land of Canaan. Otherwise, this explication usually signifieth the West, viz. toward the Mediterranean, or Midland Sea, lying westward from the land of Canaan, Job 32. 4.]

4 Which wandered in the Desert, in a way of the wilderness, [Heb. in a wilderness, or solitude of the way. Of this wilderness, see Dent. 8. 15. Jer. 22. 6.] which found no City, for habitation; [O: otherwise, no inhabitable City. Heb. no city of habitation.]

5 They were hungry and thirsty, their soul was overwhelmed within them. [viz. for the anxious fear, distress and straits they were in, Psalm 102. 1.]

6 Yet a crying to the LORD in the straight which they had, [Others, in their straits] he rescued them out of their anxiety.

7 And he guided them upon a right way: for to go to a city for habitation [Heb. of habitation, as above, verse 4.]

8 Let them [This verse is repeated again below v. 15. and 31.] praise before the LORD his kindness, [or by, with the LORD, that is, as well privately in their hearts, (knowing that God is one that knoweth and searcheth hearts and reins) as publicly before Gods Congregation.] and his marvellous works before the children of men. [i. e. So that men may hear and see it.]

9 For thus he did satisfie the thirsty soul, [Heb. the desiring (or desirous soul; desirous, viz. of drink to quench the thirst, as Jer. 29. 8. See the Annot. Job 39. 1.) and filled the hungry soul with good. [See Psalm 65. 5. Luke 1. 53. See likewise the Annot. Job 18. on v. 12.]

10 Those which sat in the darkness and shadow of death, [i. e. in very thick darkness which is full of horror and afflictment; or such darknesses as is under ground where the dead lie buried. See Psalm 23. 4.] bound with oppression an iron: [i. e. fettered or manacled with iron, and grievously oppressed. See Job 36. 8. 6.]

11 For that they were rebellious against Gods Commandments; [Heb. speeches, or sayings, i. e. precepts, commandments] and had unworthily rejected the counsel of the most high.

12 Wherefore, [The Lord namely] hath humbled them to hear with heaviness: they stumbled, and there was no helper.

13 Yet [As above v. 6.] crying to the LORD in the straight which they had: he delivered them out of their anxieties.

14 He led them forth out of the darkness and shadow of

death: [i. e. out of their distress and anxious condition] and he brake their bands.

15 Let them [As above v. 8.] praise before the LORD his kindness, and his marvellous works before the children of men.

16 For that he broke the copper doors: [Whereby they were shut up in their imprisonments: understand hereby all kind of great lets and impediments. See Job 45. 2. and those doors he is said to break, by delivering those that are in straight and misery] and cut in pieces the iron bars: [in the same fence, or, to the same purpose.]

17 The fowls [i. e. the ill-advised or ill-conceted: or, those which do not fear God, or which there is no greater folly, as on the contrary, the greatest wisdom is to fear God. See Job 5. on v. 2.] are plagued for the way of their transgression, and for their iniquities.

18 Their soul loathed all food: [By the soul understand the appetite or stomach here, as Job 33. 20.] and they were come unto the gates of death. [i. e. they were in apparent danger of death. See Job 32. 2. Psalm 9. 14.]

19 Yet crying to the LORD in the straight which they had: he saved them out of their anxieties. [See above verse 6.]

20 He sent forth his word [i. e. his command, that they should be restored to health again, or recover] and healed them, [See Dent. 32. 39. Job 39. 19. 24. Hof. 6. 1. See an example in Hizkias, 2 King. 20. 1. 4. 5. 7.] and pluckt them forth out of their holes. [or, corruptions, that is to say, He did in a manner raise them from the dead again, and preserved them in danger or peril of death. See Psalm 7. 16. Job 33. 24. 28. 30.]

21 Let them praise before the LORD his kindness, and his marvellous works before the children of men. [As above, v. 8.]

22 And offer praise-offerings, and relate his works with shouting.

23 Those which descend to Sea in ships, [viz. deep into the waves of the Sea; or which descend from the shore, go down, go off] negotiating [or trafficking, trading] upon great waters. [or upon many waters.]

24 They see the works of the LORD and his marvellous works in the deep. [See Job 41. 22.]

25 When he speaketh, he maketh a storm-wind to arise, which raiseth the waves thereof, [viz. of the Sea. See Job 26. the annot. on v. 12.]

26 They mount up towards heaven, [This and the next verse containeth a description of the dangers, and jeopardies which men are in at Sea, when stormie winds and tempests arise] they go down into the abyss: [i. e. to the bottom of the Sea: See Psalm 42. on v. 8.] their foot doth melt [i. e. their heart, or courage faileth them, and they are as much dismayed and afraid, as if they were to die instantly, or every moment] for anxiety. [Heb. from or of evil.]

27 They dance and stagger like a drunken man, and all their wisdom is swallowed up. [i. e. they know not how to flee, what course or counsel to take, to get out of their straits.]

28 Yet crying to the LORD in the straight which they had, he led them forth out of their anxieties.

29 He maketh them to stand as firm as a rock. [Heb. He putteth the firm in quies (or) silence: that is, he changeth the storm into a calm. See Job 36. on v. 12.] so that their waves [i. e. the waves which they, the scattering people, were so much afraid of, fearing to perish or to be drowned by them. See Jon. 1. 5. Math. 8. 26. Mark. 4. 37. the storm, or, halt their peace.]

30 Then they are glad, because they are silenced [Or, quered; the water or waves namely] and that he hath led [conducted] them to the haven of their desire.

31 Let them praise before the LORD his kindness, and his marvellous works before the children of men.

32 And exult him in the congregation of the people, and celebrate him in the sitting (or fession) of the Eldest, [i. e. in the places, or courts where the ancient, that is, the Senators, Governours and Magistrates of the people are assembled.]

33 He [The LORD, namely] putteth the rivers to a Desert; [that is, he changeth or turneth fruitful watered Countreys into drie and barren Deserts.] and issues of water into a thirstie (tint). [by issues of water, he understandeth moist and fertile soyls. The meaning of this verse is, that God by his Divine Power, Providence and Government doth often bring wonderful changes about in the world, when he doth purpose to punish or bless a land or Countrey, to the end that his glory and power may appear as well in punishing, as in blessing.]

34 The fruitful land into a salt (ground) [Heb. to saltness; i. e. to barrenness or unfruitfulness. So likewise Job 30. 6. Jerem. 17. 6. For saltness causeth barrenness: See Deut. 29. 23. Jud. 9. 45. and that which is here, doth evidently appear in Judic land, which of old times was a fruitful land indeed, but is very barren, drie and bare now.] for the malice sake of them that dwell therein.

35 He putteth the desert to a water-pool; [i. e. the drie and barren ground he maketh moist, and thereby fruitful] and the drie Land to issues of Water; [as above verse 33.]

36 And he maketh the hungrie, [See above v. 9.] to dwell there, [namely, in that land, which from a barren one, he turned into a fruitful land] and they rear up a Citie for habitation: [Heb. a citie of habitation.]

37 And sow founts and plant Vineyards, which bring forth incoming fruit. [Heb. Which make fruit of income, or revenue; that is, fruit yearly coming in. Or they viz. the husbandmen give or yield fruitful revenues.]

38 And he blesseth them, so that they multiply much, and their cattell doth not diminish. [Understand withall, but it doth much increase in number.]

39 Afterward, they do diminish, and are brought under, [Heb. are bowed, or bend down, viz. When upon their sinning again against him, God brings an alteration again in the land, wherein they inhabited.] through oppression, euill, [i. e. mischief, all manner of misery] and sorrow.

40 He putteth out, [The Lord namely. See Job 12. 21. 24.] over the Princes, [or over the chieftest and most eminent persons of the land, namely, when they provoke him to punish them] and maketh them to wander in wastiness [desolation] where there is no way.

41 But he bringeth the needy out of oppression into an high retreat [i. e. into a high place where he is out of danger to be trod upon, or surprized] and maketh the famillies as flocks. [i. e. he blesseth them to become many generations, or he doth multiply them.]

42 The upright see it, and rejoyce; but all unrighteousness stappeth her mouth, [i. e. all unrighteous or wicked ones, as Job 24. 20. So pride is put for proud persons, Psalm 36. 12. and malice for malicious. The meaning here is, that the wicked seeing this, they are put to silence thereby, not daring to open their mouths any more against the providence of God, as they were wont to do formerly. See Job 5. 16.]

43 Who is wife? Let him observe these (things): [Or, who is wise, and doth observe, &c. As if he said, Alas, how few are there that are so wise. So Jerem. 9. 12. Holet, 14. 10.] and let them understandingly marke the kindnesses of the LORD, [Or, so shall (men) understand the kindnesses of the LORD.]

PSALM CVIII.

David reioyceth up himselfe in the praising and celebrating of the Lord, praying withall for Gods assistance, fully assured, that through his favourableness he shall have the upper hand of his enemies.

AN Hymne, a Psalm of David. [This Psalm is composed partly, of verse 8, 9, 10, 11, 12, 13, 14. of Psalm 58. and partly of verse 7, 8, 9, 10, 11, 12, 13, 14. of Psalm 60. some small alteration only excepted. See the Annot. there.]

2 O God my heart is prepared, [viz. to give thee thanks and praye with songs of praise, as Psalm 58. 7.] I will sing, and sing Praises, also mine honour, [i. e. my tongue, oth. (with) mine honour, see Gen. 49. on v. 6.]

3 Awake thou Lute and Harp, I will awake in the morning. [viz. for to sing and play unto the Lord my God all the day long.]

4 I will praise thee among the people [in the plural] [i. e. among, or with the Tribes of the people of Israel; thus the word people is taken likewise, Jud. 5. 14. Psalm 47. 2. and 66. 8. Zach. 11. 10, 11.] O LORD: and I will sing Praises to thee among the Nations.

5 For thy kindness is great up above the heavens, and thy Truth: [The assurance of thy promises] unto the infernall clouds.

6 Exalt thy self, O God above the Heavens, and thine honour over all the earth.

7 Thou thy beloved [i. e. the godly Israelites, as Psalm 60. 7, 8, &c.] may be freed, [viz. from the persecution and tyranny of the enemies of Gods people] give salvation (through) thy right hand, and bear us, [viz. my self and my people with me; others, hear me.]

8 God hath spoken in his Sanctuary, [i. e. God hath holily promised or sworn; as Psalm 86. 36. viz. that he will give me the Kingdom over his people Israel, 2 Sam. 7. v. 11.] Others, by his holines, i. e. by himself, who is holines it self. See the Annotations Psalm 60. v. 8, and 89. v. 36. (therefore) will I leap for joy: [These are Davids words, not Gods] I will divide Sichon: and mee out the valley of Succoth.

9 Gilead is mine, Manasse is mine: and Ephraim is the strength of my head, [That is, the principall strength of my kingdom.] Judah is my Law-giver. [See Gen. 49. the Annot. on v. 10.]

10 Moab is my washpot: on Elon I will throw my shoe, I will flout over Palestina: The meaning of this verse is, I will to subdue and humble the Moabites, and other heathen Nations, that they shall be brought to serve me in the very meaneit and most contemptible offices.]

11 Who shall lead me into a fenced Citie? who shall conduct me into Edom?

12 Shalt not thou be he, O God (that) hast rejected us, and that wastest not forth with our hostes? [viz. to assist us against our enemies, as thou was wont to do in former times.]

13 Groethouses help out of distress; for mans satisfaction, [Or deliverance, preservation] is vnitie.

14 In God, [Or, through God, with God] we shall doe valliant Acts: [i. e. we shall carry and acquire our selves valliantly, through the gracious help and assistance of the Lord our God] and he shall tread down our adversaries: [Understand therewithall, and thus shall we obtain the upper hand, or victorie over them.]

PSALM CIX.

David complaineth of his false accusers, which required him euill for good, wishing by Prophetical inspiration all kind of mischief, to the obdurate and their generation, and praying to God for salvation and deliverance out of his great misery, with promise of thankfulness.

A Psalm of David, [See Psalm 4. 1.] for the chief song-masser, O God of my praise, [thou that art the matter and subject of my songs of praise, and that givest me abundant cause of praising thee continually; as Exod. 15. 2.] be not silent. [but answer me, and hear my prayers, and help me, that it may appear indeed, thou hast heard me. So likewise Psalm 28. 1. and 35. 22. and 39. 13. and 83. 2.]

2 For the mouth of the wicked, and the mouth of guile, [i. e. the deceitfull mouth, whereby is understood a false deceitfull man] are opened against me; they have spoken with me with a false tongue. [these deceitfull courtesies of such, namely, and others like them; by whom are typified the enemies of our Saviour Christ, and especially Judas.]

3 And they have surrounded me with hatefull words, [with words which proceeded of meeve hate and spleen against me. Heb. with words of hate] yea, they have wrought euill me without cause.

4 For my love, [viz. for the love and affection which I bore unto them] they stand against me: but I was continually in prayer. [Heb. but I the prayer: Others, but I (was a man) of prayer. i. e. I gave my self to prayer. So we have it Psalm 120. 1. Peace, and Obad 7. thy bread, for such as eat thy bread; as if the Prophet had said here, Praying to God was my onely fence and refuge. I have made use of no unlawful means against them. See Psalm 35. v. 12.]

5 And they have laid me up euill for good, and hate for my love.

6 Put a rickel over him, [i. e. give charge and power to a haud severer man over him, to force and vex him, as he did to others] and the Saran [or aduersary. See Job the Annot. on v. 6. The Psalmist wisheth that his Adversary may have an Accuser, continually charging and informing against him before the Judge] so as the Devill dealt with Job] stand at his right hand: [that is, overcome him in judgement by continual unging and pressing: Others, take it thus; Let Satan stand at his right hand, viz. to resist him, so that he shall not be able to make use of his right hand; that is, be hindered and troubled still to expedit and dispatch his affairs: See Zach. 3. 1. But below, v. 31. this phrase is taken for judging and protecting.]

7 When he is seized, let him go forth guiltie: [That is, let him be found, held and condemned for a wicked man. See Num. 35. on v. 31.] and let his prayer be for sin. [That is, let him not be reprieved nor pardoned by the Judge, for no treatie, after that he is condemned once, and let him rather bear the worse for it, and his request utterly refused as an unjust thing. Or, here may be understood the prayer which he maketh to God at any time, that God namely would reject it, as merely hypocritical.]

8 Let his dayes be few, [The dayes namely, of his life. See Psalm 55. 24.] another take his office, [or charge, inspection, ministrif, administration. These words of David are to be applied to Judas, whose office or ministrif was given away to Matthias, Act. 1. 17.]

9 Let his children become fatherles; [This is one of the curses of the law, Exod. 22. 24. Jer. 18. 21.] and his wife a widow.

10 And let his children swarue about here and there, [Heb. swarving about, swarue about] and beg and seek [the necessitie] out of their desolate places. [Others, because of their desolation, that is to say, because their own lands and dwellings are desolate.]

11 Let the Creditor (or, debt summoner) [i. e. he to whom he is indebted 3 or, else you may understand here by the debt-summoner, the distrainte, exccutor] seize on all he hath, [Heb. ensnare &c. i. e. get or bring into his snare, power, arrest, or sequestration] and let the strangers make prey of his labour, [i. e. that which he hath gotten and heaped together with toyl and labour. See Job 20 on v. 8.]

12 Let him have none to stretch forth kindness (over him) and there be none to pittie his Orphanes.

13 Let his posteritie be extirpated: [Others, his left, or his end. See the Annot. Psalm 37. on v. 37.] let their name be blotted out, [or wiped out, worn out. Psalm 37. on v. 8.] in the second generation: [that is, in the generation, which is to succeed himself, that same wicked man.]

14 The iniquitie of his fathers be had in remembrance with the LORD, [i. e. the Lord plague, and punish him, not onely for his own sins, but also for those of his forefathers, and here the Prophet hath respect to the threatening of the second Commandment, Exod. 20. 5.] and the sin of his mother be not blotted out. [i. e. God punish him likewise for his mothers sinne, as before for his fathers.]

15 Let them be continually before the LORD: [viz. those iniquities and sins mentioned in the former verse] and let him (God) extirpate their remembrance from the earth [viz. the remembrance of his father and mother. The contrary hereof is promised to the godly, Psalm 41. 3. and 112. 6.]

16 Because that he remembered not to do kindness, but persecuted the afflicted and the needy man: and the smitten (or dismayed) dismayed of heart, for to kill (him)

17 Because he loved the curse, let it come upon him: [i. e. since he took such pleasure and delight in cursing others, and halloft the curse upon his own neck by his wickedness] and having had no delight to the blessing, [so with a blessing to others, and that they might live godly, for to be blessed: Compare with this place, Prov. 8. 36.] let it be far from him, [the blessing namely.]

18 And let him be clothed with the curse as with a garment, and let the same goe into the inmost of him, as the water, and as the oyle into his bones.

19 Let that be unto him as a garment, (wherewith) he covereth himself, and for a girthe, where with the girdeleth himself continually. [He prayeth that the curse he withered to others, may cleave to him continually.]

20 Let this be the wages [Heb. the work or labour, i. e. the wages for work or labour, as Levit. 19. 13. Job 7. 2. Isa 49. 4. Ezek. 19. 20.] of mine aduersaries from the LORD, and of those that speak euill against my soul, [which traduce and reproach me.]

21 But thou O LORD Lord, make it with me, [Or, do well by me. Compare Psalm 47. 5. and 119. 65.] for thy Names sake: because thy kindness is goods, deliver me.

22 For I am miserable and needy, and my heart is wounded through in the inmost of me; [As if he said; I am in such straight and anguish, as these are, that I received a mortall wound in their heart.]

23 I passe along like a shadow, when it enclineth [When it is ready to vanish with the going down of the Sun. See the Annot. Psalm 102. on v. 12.] I am driven about [Heb. shaken forth] like a Grasshopper, [which hath no nest nor abiding place, but is hopping and skipping continually from one place to the other. See Nab. 3. 17. and Job 39. 23. Or, which is hurried and scattered about by the wind, Exod. 10. 19.]

24 My knees stagger of fasting, and my flesh is made lean, for that there is no fat in it. [Hebr. From the fat, i. e. for want of fat. So Jer. 4. 9. from the fruits, i. e. for want of the fruits, Gen. 1. 8. 28. for fire, i. e. for want of fire, 1 Cor. 7. v. 2. for whoredome, i. e. for the avoyding of whoredome.]

25 Tet am I a reproach unto them: [i. e. they abuse and jeer me, instead of having compassion with my misery] when they see me, they shake their head. [in token of scorn and contempt. See the Annot. 2 Kings 19. 21. See likewise Psalm 22. 8. Job 16. 4. Matth. 27. 39. 40. Mark. 15. 29.]

26 Help me, LORD my God, save me according to thy kindness.

27 That they may know, this is thine hand: [That the deliverance which thou shewest me, is come from thy hand, O God] that thou LORD hast done it.

28 Let them confesse, but blush thou, let them arise: [viz. against me] but let them be ashamed: yet let thy servants rejoice.

29 Let mine adversaries be clothed with shame: [See the Annot. Job 9. v. 22.] and may they cover themselves with their confusions, [viz. which they have brought upon themselves by their wickedness] as with a cloak.

30 I will greatly praise the LORD with my mouth, [i. e. publicly, with large expressions, and great affection:] and I will praise him in the midst of many: [or, of the mighty, or great ones.]

31 For he shall stand at the right hand of the needy: [i. e. He shall protect, defend and assist him. See above, v. 6. and Psalm 16. 8. Psalms 2. 25.] [to see him] from those that judge his soul [i. e. him.]

P S A L M CX.

In this Psalm, (being a short draught of the whole Gospel) David [i. e. the calling of Jesus Christ, to the spiritual Kingdom of his Church, and his everlasting Priesthood:] representing likewise the mighty conquest over his enemies, and his triumph over them.

A Psalm of David. The LORD [viz. God the Father] hath spoken by his Council, which he hath revealed and published unto us in his appointed time: [i. e. unto Christ, whom I will call his Lord here. For Christ is the Son of David, according to the flesh, but David's Lord, in regard of his being truly God, with God the Father and Holy Ghost, and a Lord of all men, especially of his Elect. See Matth. 22. 43. 45. Mark 12. 36. Luke 20. 42. Acts 2. 34. Heb. 1. 13.] sit at my right hand, [i. e. have and exercise dominion with all Glory and Majesty, in heaven and earth, 1 Cor. 15. 25. Heb. 1. 13. and 8. 1. and 10. 12. 13. Eph. 1. 20. &c.] This kind of speaking is taken from Kings and Princes, who cause those to sit at their right hand whom they will honour. See 1 Kings 2. 19. and Psalm 45. 10. [until I shall have put mine enemies for a footeool of thy feet. [the success, until I shall have subdued thine enemies, (to wit, the persecutors of the Church, yea, death it self, 1 Cor. 15. 24. 26.) under thy feet. Hence can no way be concluded, that Christ's Kingdom shall not be everlasting, although the administration of the Kingdom of Christ, such as now it is, shall cease at the last day of judgement: for then shall be no more enemies to annoy or hurt the Church of Christ, 1 Cor. 15. 24. 28. See the Annot. Gen. 28. on v. 15.]

2 The LORD [i. e. In the first verse David address his speech to the people of God: here he speaketh unto Christ] shall send [i. e. forth, namely, unto all the world] the scepter of thy [Christ's] strength, [or, thy strong ser-

ter: or the rod, or staff of thy strength, to wit, the publishing of the holy Gospel, whereby the Holy Ghost doth work powerfully in the hearts of the Elect.] out of Zion, [understand this, for as that the Gospel shall first of all be preached at Jerusalem, and in Jewry, and thence be further spread abroad, throughout all the world, Isa. 2. 3. Mich. 4. 2. Acts 1. 8.] [saying] Rule [viz. by thy Word and Spirit, in the hearts of the Elect, and by thine Almighty power, in proceeding of thy Church, and in the punishing of the persecutors thereof. Others, then shall rule in the midst of thine enemies, viz. the enemies of thy Church: for he that persecuteth the Church, doth persecute Christ himself, Acts 9. 4.]

3 Thy people shall be very willing, [Heb. Thy people of willingness, implying, that it shall be a people of grace, or full of willingness, namely, to embrace the Gospel, and to love and worship thee, O Lord Jesus Christ: yea, it shall be in a manner, willingness it self. See Acts 2. 41. Rom. 12. 1. and Psalm 119. 108. Exod. 25. 2. and understand here by thy people the Elect, or faithful] in the day of thy mighty power, [that is, whereas thou shalt send: instead the powerful preaching of the holy Gospel, by the Apostles and many other publishers of it, thereby to subdue the world and the Devil, and to bring many thereof into the true fold of Christ. See Rom. 1. 16. 2 Cor. 10. 4. 5. Rev. 6. 2.] [in holy ornaments:] [Heb. in the Levitical or, ornaments of holiness] that is, in holiness of life and all Christian virtues, proceeding of true faith. It is spoken by way of similitude taken from the Priests of the old testament, who were wont to put on stately and holy garments when they were to attend the Levitical service. Others, in the glory of the sanctuary, or in the sanctity, or excellent sanctities that is, in the glorious and beautiful Temple, by which words the Church of God is often signified] one of the number of the dawning day shall the dew of thy youth be unto thee: [i. e. thy children shall all be born unto thee, as the dew out of the womb of the dawning day. Even as the dew in the morning, cometh forth and is run out of a womb as it were, and doth sprinkle the grass with drops innumerable, and sweetly refresh it: so shall the dust light of the preaching of the Gospel, like unto a dew, besprinkle and water an innumerable company of elect hearts, and cause them to be unborn in a spiritual manner: See Job 3. 5. Where our Saviour Christ compareth the Holy Ghost with water, whereby the earth is moistened and made fruitful. Others, it shall be unto thee] on the crown of the morning, a dew of thy youth, scene, both ancient and later Divines, do understand this passage of eternal Birth of the Son from the Father, by a Forwaded Spirit, taken from humane generation, and render the words thus: Out of the womb of the morning is the dew of thy youth cometh. There are others which understand it of the Incarnation of Christ, and his being born out of the Virgin Mary.]

4 The LORD hath sworn, [See upon this Psalm, especially this fourth verse, the seventh chapter of the Epistle to the Hebrews] and it shall send repent him: [or he thou, or thou shalt be] Priest [viz. such a one, as was to offer up himself on the Altar of the Cross, for the atonement or reconciliation of all that believe in him, Heb. 9. 9. and 9. 10.] in Eternitie, according to the order of Melchizedek, [or according to the manner of Melchizedek, which had neither beginning of days nor end of life: Again, as Melchizedek was a King, and also a Priest, Gen. 14. 18. So is Christ Jesus likewise, Typified or shadowed forth by Melchizedek.]

5 The Lord is at thy right hand [viz. The Lord Jesus Christ, who is set down at thy right hand: David applying his speech here to God the Father; or to the people of God, promising them that the Lord Christ would be ready at hand to assist and protect them.]

6 He shall smite [i. e. he shall smite] the king: [Heb. he hath smitten, or he shall smite, properly pierce through:] a Pro- King's kind of expression] Kings [i. e. understand such Kings and Princes, as do let themselves against Christ, and persecute his Church; as Psalm 2. 9. 12.] in the day of his wrath: [at the time which God appointed for the breaking out and executing of his wrath.]

7 He shall drink of the cup of the wrath of God, and thus come into his glory: [to that here in this verse, the state of his humiliation and exaltation, are both joined together: or else he would imply thus much:] Christ shall possess his victory over the enemies of his Church for ever, till they are all defeated and consumed: and this shall he wish that zeal and earnestness, that he shall not allow himself much rest or respite, nor not so much as to take his meat and drink with ease; but he shall quench his thirst with water out of a brook, which he shall meet by the way in the pursuit of his enemies. This is spoken by similitude, the fence of the words being hereby this, Christ shall absolutely subdue his enemies, and deliver his people out of their hands. Compare with this the historic of Gideon, Jud. 7. 4, 5, 6, 7, &c.] therefore shall he lift up his head, [or lift his head on high. He, viz. Christ, he shall raise himself from the dead, and be exalted to the highest glory. See Phil. 3. 8. 9.]

P S A L M CXI.

The Prophet exhorteth all men by his example to praise God, rehearsing the gloriousness of his works, and exhorting every one to the practice of Pietie.

A Psalm of David. [Touching the Hebrew Alphabet, see Psalms 25. the Annotation there upon the Title of that Psalm] I will praise the LORD with my whole heart. [Heb. in the Councils, [Heb. in the hidden, that is, in the Council or Assembly, where discourse and communication is had of divers matters, or of the hidden things and mysteries of the Lord,] of the upright.]

2 Glorify the works of the LORD are great: [Heb. they are joyful:] [The Hebrew word signifies to have care of, to take care, to attend, to enquire after, or to search into] of all that delight therein. [Others, because of all their pleasures:] as if he should say, the delights and pleasures of Gods works are such, as are well worth the searching and enquiring after.]

3 He has his joys, [i. e. whatsoever he doth] is Majesty and Glory: [i. e. full of Majesty and Glory] Law, and his righteousness shall be blessed in Eternitie.

4 Zion. He hath made a memorial for his wonders: [The LORD is gracious and merciful.]

5 Teb. He hath given meat to them that fear him: [i. e. nourishment, as Prov. 31. 15. Mal. 3. 10.] It should seem, the Psalmist hath an eye to the heavenly bread, which God gave unto his people in the Wilderness, Exod. 16. 35. [Tol. He remembers his Covenant, [which he made with Abraham, Isaac and Jacob] in Eternitie.]

6 Capt. He hath made known the power of his works unto his people: [Lanc. Giving them the inheritance of the Heathen, [i. e. the land of Canaan, which was formerly possessed by the Amorites, and other Heathen Nations.]

7 The works of his hands are Truth and Judgement: [i. e. they are full of Truth and Right, yea, Truth and Right it self.] Nun. All his Commands, [i. e. his promises] are faithful.

8 Saneb. They are underpropped [Or, established, firmly set, or firmly underlain, being grounded upon his Truth and righteousness] for ever, [and] in Eternitie: [i. e. being done in Truth and uprightness.]

9 Pe. He hath sent Redemption unto his people: [Tide. He hath commanded [i. e. ordained] his Covenant in Eternitie: [i. e. that it shall remain firm and steadfast for ever] Keph. his Name is Holy and Fearful.]

10 Resb. The fear of the LORD is the beginning of Wisdom: [Or the head-piece, i. e. the chief or principal part or foundation, whether in regard of time or worth. His meaning is, that he which hath a mind to get true wisdom, must first, and above all things fear God.] Subin. All that do [or practice] them, that is, the law or Commands, spoken of v. 7. or, them, that is to say, these things, have got understanding: Thau. His fear, [viz. Gods, spoken of in the foregoing verses, or of every one of them, that do or perform his Commandments] which is in Eternitie.

P S A L M CXIII.

A Praise-song of the godly, which have a promise of the life present and to come, and whose profession is a grief of heart to the ungodly.

A Psalm of David. [This Psalm like the former, H hath also in every verse two or three Hebrew letters in Alphabetical order, beginning the Sentences.] Right happy is the man that feareth the LORD: [Beb. that hath great delight in his Commandments.]

2 Gimel. His seed [i. e. his children, posterity; as Psalm 21. 11.] shall be mighty on earth: [Daleb. The generation of the upright shall be blessed.]

3 He. In his house there shall be wealth and riches: [Zau. And his righteousness] [i. e. his godlyness and honesty, together with the fruits thereof. See v. 9. Or, the everlasting reward of the same, which he is to receive by grace] abide in Eternitie.

4 Zain. To the upright there ariseth the light in the darkness: [Light doth signify here and elsewhere comfort, peace, joy, help, deliverance and so forth.] Adversities, misery, sorrow, grief, Job 30. 26. Etb. 8. 16. Psalm 107. 12.] Cheb. He is gracious, [God namely, as Psalm 111. 4. or he, viz. the godly man, as v. 5.] and merciful, [and] righteous.

5 Teb. Well to, [Or happy is, Or good is] that man which prizeth and loveth forth: [Tol. He doth order his affairs with right. [Others, he shall maintain his cause in the right [or judgement.]]

6 Cap. Surely he shall not waver in Eternitie: [He will say. Although it happen that an honest pious man, do now and then meet with adversities, yet he shall never be to overthrow and cast down, as to lie down for ever, but shall get up again. See Psalm 15. on v. 5.] Lawed. The righteous shall be in ceasing remembrance. [with God and all the godly, where his memorie will always be honourably entertained.]

7 Mem. He shall be afraid of no evil report: [Whether it be, that men speak evil of him without cause [for he hath a good conscience]: or that there come bad news to his ears, [for he trusteth in God.] Nun. His heart is firm [See the note on Psalm 51. v. 12.] Confiding in the LORD.

8 Sameb. His heart being well underpropped, shall not fear. [i. e. the judgement of God. See of the like abrupt

abrupt: kind of expressions, *Psalm 22.* on verse 18. and *Psalm 54. 9.*

9 *Ps.* He scattereth forth [viz. his wealth, without hoping for any return, *Luke 6. v. 35.* See also 2 *Cor. 9. 9.*] he giveth to the needy: *Thate. his righteousness abideth in Eternitie:* [i. e. he groweth never weary of doing good, and of bringing forth fruits of righteousness. Compare above v. 7.] *Koph. his horn* [i. e. his greatness and power. See *Deut. 33* on v. 17. and 1 *Sam. 2. 1.* *Psalm. 89. 18. 25.* and *Gen. 11. 1.* shall be exalted in honour.

10 *Kefj.* The ungodly shall see it, and he shall be wroth: *Schin.* He shall gnash with his teeth, and melt. *Thau.* The wish of the ungodly shall perish. [i. e. he shall never obtain that which he longeth after. See *Prov. 10. 2. 8. 24.* and *13. 9.*]

PSALM CXIII.

An exhortation to all men to praise God, which evermore afflicteth the afflicted and humble minded.

Hallelu-Jah. Praise ye servants of the LORD, praise the Name of the LORD.
2 The Name of the LORD be praised, [Heb. blessed] from henceforth in Eternitie.

3 From the rising of the Sun, unto his going down [i. e. throughout all the world.] praise be the Name of the LORD.

4 The LORD is high above all heavens; his glory is above the heavens. [i. e. doth extend it self further than heaven and earth.]

5 Who is like unto the LORD our God? which dwelleth very high. [Heb. that exalteth himself with dwelling.]

6 Which looketh very low into heaven, and upon the earth. [Heb. which humbleth himself to see, &c.] As who should say, Being never so great and highly exalted, yet he disdaineth not, to cast his eye and tender regard upon all his creatures, and to guide and govern them by his Providence.]

7 Which lifteth up the meek (one) out of the dust: (and) exalteth the meek out of the mire, [Or out of the dung-hill, i. e. from a low and detpicable condition, as 1 *Kings 16. 2.* to exalt out of the mire, doth signify the same:] so here, as 1 *Sam. 2. 8.* *Lam. 4. 5.* See likewise, *Psalm 22.* the Annot. on v. 30.]

8 To make them sit with the Princes, with the Princes of his people.

9 Which maketh the barren to dwell with a family, [i. e. which giveth a family to the barren woman, which had before no family at all.] a joyfull mother of children. [viz. rejoicing in or over the children which he bestoweth upon her. See *Psalm 68. 7.*] *Hallelu-Jah.*

PSALM CXIV.

The Psalmist, recommending the deliverance of the Israelites out of Egypt, doth exhort all Creatures to praise God, and all men to follow their example.

When Israel [i. e. the people of Israel, the Israelites] went out of Egypt: the house of Jacob [i. e. his children or posterity,] from a people that had a strange language: [or, an unknown, an odd speech, Understand hereby the language of the Egyptians. The word extant in the Hebrew, is no where else to be found but here. The Apostle, 1 *Cor. 14. 11.* called a Barbarian, him that useth a strange unknown language.]

2 *Thau-fada.* [Understand hereby by Juda all the people of Israel.] became his Sanctuary: [viz. the sanctuary of the LORD. That is to say, the LORD did

conferre the people of Israel to himself, to become his peculiar people, which himself was Lord and King over *Exod. 6. 6.* and 19. 6.] Israel [the people of Israel] his peculiar Dominion, [Hebr. his Dominions.] God was indeed Lord over Israel before, as over his own people: but in the leading forth of them out of Egypt, he did most clearly make it appear, and he did thereby engage the people the more firmly unto himself. See *Exod. 6. 6.* and *20. 2.*

3 The Sea [The red Sea, namely, which the Israelites pelt thorough on drie foot, *Exod. 14. 21.* *Psalm 77. 17.* and 78: 13.] saw it, and fled: the Jordan turned backward. [See *Job 3. 1. 6.*]

4 The hills [Understand here the hills and mountains of *Sinai* *Horib*, and others in the Desert, which trembled and shook by reason of the presence of God, at the giving of his Law, *Exod. 19. 18.* *Psalm 68. 9.* *Heb. 3. vel 6. 10.*] skipped like Rams: the hills like Lambs. [Heb. like sons of sheep, or goats, i. e. clambes. See also *Psalm 29. 6.*]

5 What ayled thee, thou Sea, that thou fledst? thou Jordan, that thou turnedst backward?

6 The hills that ye leaped like Rams: ye hills like Lambs!

7 Tremble thou earth before the face of the Lord: [i. e. according as thou didst tremble before him at that time, so thou shouldst continue to do still, being that fear is due unto him, *Malach. 1. 6.*] before the face of the God of Jacob.

8 Which turned the stonie rock into a water-flood, the stonie into a fountain of water. [i. e. which madea flood to issue out of the rock, &c. See *Exod. 17. 6.* *Numb. 20. 11.*]

PSALM CXV.

The godly pray unto God, to keep and preserve them for his glorious Names sake, shewing the great vanitie of the idols and idolaters, exhorting every one unto faith in the true God, with the assurance of his blessing.

NOT unto us, O LORD, not unto us: [These are the words of the godly Church of the Israelites, confessing they had no wayes delivered nor were worthy that God should shew them his grace and benefits, but that he did it merely for thy glories sake] but unto thy Name give honour, for thy kindness, for thy truths sake.]

2 Why should the heathen [The nations lying round about us] say, Whence is now their God? [i. e. Why shouldst thou give the heathen cause to say, where is now their God? to wit, having conquered and subdued us:] boasting and braving, as if thou hadst not been able to protect or deliver us: Lord thou suffer this, but protect and defend us graciously: See *Psalm 79. 10.*]

3 Our God yet is in heaven, he doth whatsoever pleaseth him.

4 Their idols [See 1 *Sam. 21.* the Annot. on v. 9. and 2 *Sam. 5. 21.*] are silver and gold, the work of mans hands.

5 They have a mouth, but speak not; they have eyes but see not.

6 Eares they have, but hear not: they have a nose but they smell not:

7 Their hands (they have) but touch not: their feet, but go not: they give no sound through their throat.

8 Let them which make them, become like them: [Or those that make them are like, &c. to wit, so senseless and void of understanding as the gods they made of silver and gold] (and) all that trust in them.

9 Israel, trust thou in the LORD; He is their, [viz. the Israelites] help [i. e. helper] and their shield, [i. e. protectour.]

10 *Te* [Priests and Levites which are entrusted and charged with the oversight of the worship of God] house of Aaron trust in the LORD: [House stands in the singular: trust in the plural, forasmuch as a house or family consists of many persons, and so in the sequel] he is their help and their shield.

11 *Te* that fear the LORD, [i. e. all ye others whatsoever you are, that hold the Lord for your God] trust in the LORD: he is their help and their shield.

12 The LORD hath been min full of us, he shall bless; he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the LORD, the small, [together] with the great. [Understand in years; or in late and condition, as *Revel. 11. 18.*]

14 The LORD shall multiply, [Heb. adde as *Deur. 1. 11.*] (the blessing) over you, over you, and over your children.

15 Be ye blessed! unto the LORD, [See 2 *Sam. 2.* the Annot. on v. 5. Others, *Te* are the blessed of the LORD, or from the LORD] which hath made the heaven and the earth.

16 As for the Heaven, the Heaven is the LORDS: but the earth he hath given to the children of men. [i. e. The Lord hath taken up the Heavens for his habitation as it were, 1 *Kings 8. 30.* for to make known from thence the supreme and sovereign Dominion which he hath over all the World: and he hath given the earth to men, to inhabit and cultivate, *Gen. 3.* and to laud and praise him, all the time they live upon it.]

17 The dead shall not praise the LORD, [See *Psalm 6. 6.* and 88. the Annot. on v. 11.] nor those that are gone down into hell. [i. e. into the grave, See *Job 3. 17.* and the Annot. on *Psalm 9. 17.*]

18 But we [That live yet] shall praise the LORD, [Heb. *Besj*] from henceforth in Eternitie.

PSALM CXVI.

The Prophet declares his love to God for the great and manifold favours and mercies shewed and bestowed upon him, by delivering him out of death [straight and danger], praying unto him for future preservation, and promising praise and thanks to God for it.

I Do love, [The LORD namely] for the LORD hath heard my voice, my supplications.

2 For he inclined his ears to me: for which I will call (upon him) in my days. [i. e. whiles I am alive: or, all the dayes of my life, or, suffering: Compare *Psalm 137. 7.*]

3 The bonds [Others, the griefs or smartings] of death, [i. e. which were so great and grievous as death it self: Namely, when *Saul* approached me with his mightie Army, 1 *Sam. 23. 26.*] and the anguish, (or pangs) of Hell [i. e. which were so extreme, that they might well have caused my death, and brought me to the grave] hath bin me; [Heb. joint me] I found distress and sadness.

4 But I called on the Name of the LORD, (saying,) O LORD, deliver my soul; [i. e. my life.]

5 The LORD is gracious and righteous: [And therefore he cannot endure his to be unjustly oppressed] and our God is pitying.

6 The LORD doth keep the simple: [Those which do not reffe upon their own wisdom, but upon the Lord, walking uprightly in his wayes] I was consumed [Or, exhausted, murthered, grownt thin, i. e. I was very next to ruine, and ready to perish] yet he hath saved me.

7 My soul return unto thy rest, for the LORD hath done well by thee. [viz. in delivering me out of the hand of *Saul.*]

8 For thou (LORD) hast rescued my soul [i. e. me] from death, mine eyes from tears, my feet from offence.

9 I shall walk before the face of the LORD in the land of the living (before) [i. e. among them which are alive yet upon earth, or live yet in this world:] as *Psalm 27.* See there the Annot. on verse 13. and *Psalm 56.* on verse 14.]

10 I have believed, [Namely, that the LORD would deliver me] therefore in this fence the Hebrew word is taken likewise *Psalm 29. 16.* I shall, [viz. that faith inspired me withall in my greatest perplexities. Others, when I pake (thou) though I was greatly afflicted. Others, I shall, nevertheless I was much afflicted] I was fore afflicted.

11 I said in my hasting, [That is, when by reason of my grievous suffering I made all the haste I could to escape or (as others take it) did let fall halfe and inconsiderate words. See *Psalm 31. v. 23.*] All men are liars. [viz. whole mankind in general, and every one in particular, for that none at all can be relied upon, but the true God alone. Some are of opinion, that *David* out of humane frailty doubted, for the small appearance sake, whether ever he should attain to the promised Kingdom.]

12 What [Others, how] shall I requite (or return) the LORD withal (for) all his benefits (shewed) unto me? [Others, What shall I return? all his benefits are above me, i. e. beyond my ability to recompence the same. See 3 *Theff. 3. 9.* Others, are upon me, i. e. I am overcharged with the multitude of Gods continual former and daily mercies.]

13 I will take up the cup of salvations, [Or of the manifold salvation:] as if the Prophet said: I will give solemn and publick thanks unto the LORD, for all the deliverance which he hath wrought for me. He alludeth to the manner and custome, practised about the thank-offerings, when after the offering performed, they made a feast, wherein they rejoiced in the LORD for the mercies and benefits received, giving him thanks for it: and in token of this joy and thankfulness, as likewise of the brotherly love and unity between the partakers of that feast, they took a Cup of Wine, and drank all of it round. See 1 *Chron. 16. 23.*] and call upon the Name of the LORD.

14 I will pay the LORD my vows, [Which I made when I was in deadly danger, when *Saul* and his armies pursued and hunted me from place to place.] now in the presence of all his people. [See 1 *Chron. 16. 15. 23. 3.*]

15 Precious in the eyes of the LORD is the death of his favourites, [i. e. God shall not smite or make small reckoning of the death of his Saints, nor leave the same unrevengeed. See *Psalm 72. 14.*]

16 *Ab* LORD, assuredly I am thy servant, [Implying as much, as if he said, since I do so faithfully serve thee, let it filll appear I pray, that my life is precious in thine eyes] a son of thy handmaid, [See *Psalm 68. 16.*] thou hast loosed my bonds. [When as I was surrounded by *Saul*, that there was no way for me to escape his hand and being taken; and thou didst turn him back by the news of the Philistines invasion, and settest me at liberty. 1 *Sam. 23. 27.*]

17 I will offer thee a sacrifice of thanksgiving, [Or a praise-offering:] as *Psalm 50. 14.*] and call upon the Name of the LORD.

18 I will pay my vows to the LORD, [See the Annot. above on v. 14. and *Psalm 61.* on v. 6.] now in the presence of all his people.

19 In the Courts of the House of the LORD, [Understand here the Tent, wherein *David* had placed the Ark of the Covenant. See 1 *Chron. 16. 1.*] in the midst of thee, O Jerusalem. *Hallelu-Jah.*

PSALM CXVII.

All the Heathens are exhorted to praise the LORD, for his kindness, and truths sake.

Praise the LORD all ye Heathens: Luck him all ye Nations. For his kindness [Shewed in Christ to all the Elect] is mighty [or, excellent] over us, and the Truth of the LORD, [i. e. the steadfastness of his promises], is in Eternity. Hallelujah.

PSALM CXVIII.

The Psalmist exhorteth all the godly to praise the LORD for his manifold mercies and deliverances, rehearsing what bow God had delivered him out of the hands of his enemies: also there is a Prophecy here in this Psalm of the coming of Christ, whom the principal indeed of the people should reject, but the faithful would embrace him.

Praise the LORD, for he is good: [David exhorteth all men to laud and praise the Lord, for this reason, that the LORD is good. The words of this verse are extant also, Psalm 106. 1. and 107. 1. and in every verse of Psalm 136. [for his kindness is in Eternity. 2. Let Israel say now, [Not only the earthly Israel, but also the Israel of Gods, Galat. 6. 16. i. e. all the faithful which are truly the people of God, whether Jews or Gentiles. So also verse 4.] that his kindness is in Eternity.

3 Let the house of Aaron [i. e. the Priests of Aarons posterity. See Psalm 115. on v. 10.] say now, that his kindness is in Eternity.

4 Let those that fear the LORD say now, that his kindness is in Eternity.

5 Out of distress I called upon the LORD: the LORD heard me [putting me] at large. [Or, into a large place: viz. bringing me out of straits into liberty, honour and glory, as Psalm 18. 20.]

6 The LORD is with me [Or by, or for me, i. e. as the Apostle clears it, Heb. 13. 6. The LORD is my helper. So likewise below v. 7. and Psalm 56. 5. 12.] I shall not be afraid, [viz. of mine enemies] what shall a man do unto me? [viz. such a weak and feeble creature, not to be compared with God?]

7 The LORD is with me, [As before, v. 6. among those that help me: Compare Psalm 54. on v. 6.] therefore shall I see [my delight] in those that hate me. [See the like abrupt expressions, Psalm 35. 21. and 92. 12. See also Psalm 21. 18. and the Annotations there. The meaning is, that he shall rejoice in God over the destruction of Gods and his own hardned and unconvertible enemies.]

8 It is better to take [ones] refuge to the LORD, then to confide in men.

9 It is better to take [ones] refuge to the LORD, then to confide in Princes.

10 All the heathens had encompassed me [i. e. all sorts of them; or so many, that it seemed they were all combined against me, and especially are here to be understood all the neighbour Nations round about, as the Philistines, which hated him, and the Amalckites, which had burnt his City of Ziklag, 1 Sam. 30. may many also of the Israelites themselves, which assisted Saul in persecuting of him] it is in the name of the LORD [i. e. trusting and relying on the Lord my saviour and defender, as Psa. 20. 6. See 2. Kings 2. on ver. 24.] that I have hewn them in pieces.

11 They had encompassed me, yea they had encompassed me, [viz. again and again with more forces and greater power still] it is in the Name of the LORD that I have hewn them in pieces:

12 They had encompassed me as Bees [See the annot. Deut. 1. on v. 44. and compare Isa. 7. 18.] they are put out as a thornie fire: [which flameth hastily, and burneth hot, and raiseth much smoke, with a great deal of crackling, and yet is soon spent. See Eccles. 7. 6. Nab. 1. 10.] it is in the Name of the LORD, that I have hewn them in pieces.

13 Thou hast thrust me very hard, [Hebr. Thrusting thou hast thrust me: the Psalmist speaketh here to his enemy, that had handled him very rudely. See Psalm 9. 7.] even to falling, but the LORD hath helped me.

14 The LORD is my strength [i. e. he that gives me strength, so that I am able to withstand and hold out against mine enemy, Eph. 12. 2.] and Psalm: [i. e. the matter and subject of my song. See Exod. 15. 2.] for he hath been salvation to me.

15 In the Tent [i. e. houses] of the righteous [here] is a voice of shouting, [for the deliverance which he hath given unto his people] and of salvation: [i. e. victory, as Psalm 98. 1.] the right hand of the LORD, [i. e. the LORD God] doth mighty works [or power, valour, valiancy, as Psalm 108. 14.]

16 The right hand of the LORD is exalted: [The LORD causeth his power to appear gloriously and manfully, so that every one must take notice of praise; and magnific his fame] the right hand of the LORD doth mighty works.

17 I shall not die, [v. by the sword or hand of mine enemy] but live: and I shall rehearse the works of the LORD, [viz. how wonderfully and frequently he hath delivered and protected me and other godly ones.]

18 The LORD hath chastised me hard indeed [Hebr. chastizing, chastized me] but he hath not delivered me over unto Death.

19 Open unto me [He addresseth his speech to the Priests and Levites] the gates of righteousness, [i. e. the gates of the Tabernacle, and the holy place, called therefore the gates of righteousness because none were to enter therein but the pure and godly, as appears, v. 20. David was debarred for a great while from the Tabernacle, not daring to come near or into it, whilest Saul pursued him; and now he could freely repair again unto it, and present himself in the congregation of the godly.] I will go in there, I will praise the LORD.

20 This is the gate of the LORD, [Or, this gate is the LORDS, understand the gate of the Tabernacle, sanctified unto the LORD, a Type of Jesus Christ, who is the gate of righteousness, and of Heaven into which he is entered] through which the righteous shall enter.

21 I will praise thee, for that thou hast heard me; and hast been salvation to me.

22 The stone which the Builders had rejected, is become the head of the corner. [By this stone, there is understood, first David, who for a great while was despised and rejected by the Princes in Israel, and the chief of the kingdom, and yet the LORD did exalt and settle him at length in it, to govern the same, and to be as the chief corner-stone thereof: but then in the next place, it may be understood principally of Christ, Typified by David, whom the high Priests, the Scribes and chief of the people, which were set over the Church of God as Master-builders rejected, persecuted and put to death; yet God ordained, appointed and settled him to be the head and foundation of his Church, uniting and establishing the whole structure of the house firmly together. See Isa. 8. 14. and 28. 16. Matth. 21. 42. Mark 12. 10. Luke 20. 17. Act. 4. 11. Rom. 9. 33. Eph. 3. 20. 1. Pet. 2. 4. 7.]

23 This is done of the LORD, [viz. that the rejected stone is become the principal corner-stone of the house of the

LORD] and it is marvellous in our eyes. [viz. that such a despised and rejected stone is to highly esteemed and advanced now.]

24 This is the day, [viz. That day David was made King; and Christ was made known by the preaching of the Gospel] (which) the LORD hath made, [i. e. which the LORD hath singled out and exalted above other days: Thus the Verb to make, is taken likewise for exalting, or exalting, 1 Sam 12. 6. See the Annot. there.] let us rejoice and be glad in the same.

25 Ab LORD, give salvation now: [The Evangelists retain the Hebrew words, Hofana. Matt. 21. 9. 15. Mark 11. 9. 10.] Ab LORD, give prosperitie now, [viz. unto King David, and the LORD Christ Typified by him.]

26 Blessed be he, [i. e. we with him the blessing of God: it is probable, that the Priests and the people of God, made this congratulation or acclamation unto David, at his entrance into the Kingly government. Afterwards, the people applied them in a shouting manner to Christ, when he made his entrance into Jerusalem, Matth. 21. 9.] that cometh in the Name of the LORD. [i. e. with power and authority from the LORD, Luke 19. 38.] Hee bless you! These seem to be words of the Priests, whoe Office it was, to bless the people in the house of the LORD, Num. 6. 23. Deut. 10. 8. 1 Chron. 23. 13. 21 they said: We of the house of the LORD, that is, we Priests, which are ordained and appointed overseers in the house of the LORD, and to whom it appertaineth to bless the LORDS people; we do bless thee, O King David, and the people that is with thee. See Psalm 72. on v. 15.] out of the house of the LORD. [i. e. out of the Tabernacle in Davids time; but out of the Temple in Christs.]

27 The LORD is God, that hath given us light: [i. e. propitious, joy, comfort and rejoicing, in stead of sorrow, trouble and affliction; as Ezech. 8. 16.] Bind up thy robe, you to the LORD to celebrate the feast, and to sacrifice unto the LORD [the feast offering] [Hebr. the feast; but it doth here signifie the feast, or offering, sacrifice, which was to be offered upon that feast day] with cords unto the horns of the Altar, [i. e. bring your beasts for the sacrifice unto the Altar, and tie them to the horns thereof. See the Annot. Exod. 27. on v. 2.]

28 Thou art my God, therefore will I praise thee; O my God, I will extoll thee.

29 Praise the LORD, [See above, v. 1.] for he is good, for his kindness is in Eternity.

PSALM CXIX.

This Psalm is divided into two and twenty parts or passages. In every one of which there are eight verses, and each of them beguneth in the Hebrew with that letter, whereby each part is called. So viz. that all the verses of the first part begin with an Aleph, or A. The verses of the second, every one with Beth, as B. and so forwards in order, according to the Hebrew Alphabets, or A. B. which is the reason that some among the learned have called this Psalm, The A. B. of Pietie, or Godlines. Every verse of this Psalm containeth either a special praise and commendation of the Word of God, by reason of its excellency; or a testimonification of Davids unsained love unto it; or else a Prayer for grace to carry himself according to it. For unto one of these three, viz. Praise, Prayer, Testification, every verse of the whole Psalm is applicable. And observe, that in every verse of this Psalm, David maketh mention either of Gods Law, Institutions or Ordinances, Commandments, Testimonies, Precepts, Word, Promises, Ways, Judgements, Name, Righteousness, Truth, or the like: except only verse 122. wherein he calleth upon God for help and assistance.

A L E P H.

Right happy are the upright of conversation, [Heb. the upright of the way: i. e. Whole way is upright; who lead an upright life] that goe in the Lawe of the LORD.

2 Right happy they are that entertain his Testimonies: [By the Testimonies of the LORD, are here to be understood his Lawes which he gave unto his people in testimony of his favour, and of the Covenant, which he had made with them] (that) seek him with their whole heart:

3 Also work no wrong: [i. e. do, or practice no perverse unrighteous things] (but) walk in his wayes. [i. e. in the wayes which he commanded and prescribed them. See the Annot. 1 Kings 11. on v. 33.]

4 [LORD] thou hast commanded, that men should keep thy precepts, [i. e. That every one should endeavour to order his life according to thy precepts.]

5 Oh, that my wayes, [i. e. My thoughts, inclinations, consultations and outward actions] were directed, [or fixed, settled] to keep thy institutions!

6 Then should I not be ashamed, [viz. to stand or appear in thy presence, O LORD] if I did observe all thy commandments.

7 I will praise thee in uprightness of heart, when I shall have learned the rights of thy righteousness. [i. e. the rights, which shew us that righteousness which is acceptable unto thee.]

8 I will keep thy Institutions; do not too much for sake me [i. e. do not so far withdraw thy hand from me, that I should come to reject thy Commandments. God sufferech his to stumble sometimes, to make them learn and know the better their own weaknes and frailty.]

B E T H.

9 Wherewithall [i. e. by what means] shall the young man keep his path clean? [i. e. to order his course, that it may be right and blameless. He doth expressly name a young man (though this concern all men) because that such are most apt and inclined to be led aside from the right way, through the evil disposition and motions of the flesh.] As he (that) keeps according to thy Word, [Or, if he demean himself according to thy Word.] keeping it according to thy Word.

10 I seek thee with my whole heart, let me not stray from thy Commandments.

11 I have hid thy sayings in my heart, that I might not sin against thee.

12 LORD, thou art blessed [i. e. praised] teach me thy institutions.

13 I have rehearsed with my lips: all the rights of thy mouth. [That is, which thou hast uttered or pronounced with thy own mouth.]

14 I am more cheerfull in the way of thy Testimonies, [i. e. by reason of the way, which thy Testimonies or Commandments point me out and lead me into] then over all riches. [i. e. more then if I had and enjoyed all the goods, wealth and riches of the world.]

15 I will meditate of, [Or ruminat] all thy Commandments: [others, speak of thy precepts:] and give heed to thy paths. [viz. which thou hast prescribed unto thy people in thy Law.]

16 I will recreate my self in thy Institutions: I shall not forget thy Word. [Or thy Words.]

G I M E L.

17 Do well by thy servant, [i. e. by, or wish, unto me, that am thy servant] (that) I may live, and keep thy Word.

18 Incur my eyes, [Not so much the eyes of the body, as those of the understanding; acknowledging hereby his native blindness and corruption. See 1 Cor. 2.14.] that I may behold the wonders of thy Law.

19 I am a stranger on the earth; [As if he should say:] am just like a poor Pilgrim, and way-faring man, not knowing, nor able to direct the way wherein I ought to walk, therefore I beseech thee, O LORD, to teach and guide me by thy Lawes. See Psalm 39. on v. 13.] do not hide thy Commandments from me.

20 My soul is broken in pieces, for longing after thy judgements at all times.

21 Thou rebukest the accursed proud, which go astray from thy Commandments. [viz. wilfully.]

22 Turn from me [Hebr. Rowl off from upon me] reproach and scorn, for I have entertained thy Testimonies.

23 [When] the very Princes sitting shake against me, [Consulted together how to ruine me:] thy servants, [I that am thy servant] meditated thine institutions. [i. e. overlaid, considered, practiced them. See above, verse 15. and Psalm 1. 2. and this must be observed upon this word throughout this whole Psalm.]

24 All thy Testimonies are my recreations, (and) my Counsellours.

D A L E T H.

25 My soul cleaves unto the dust: [i. e. I am even dead and buried in the dust of the earth, whereby the Prophet flows the greatness and heaviness of his sufferings. See Psalm 44. v. 26.] make me alive [Or revive me, or keep me alive] according to thy Word; [i. e. according to thy promises.]

26 I have observed (to thee) my wayes, [I have, O LORD, acquainted thee with my proceedings and condition, and wholly committed my affairs unto thee, beseeching thee to direct and steer them according to thy good and holy will, and unto my salvation.] and thou hast heard me, teach me thy Institutions.

27 Give me to understand the way of thy Commandments; that I may confer thy wonders.

28 My soul drops away for sadness: erect me [Or, establish me; v. 38. 106.] according to thy Word.

29 Turn from me the way of falsehood: [By the way of falsehood may be understood false doctrines and institutions, which are repugnant to the Word and Ordinances of Gods, as presently after, v. 30. by the way of Truth, are to be understood the true Doctrine and Commandments, which do faithfully lead us the way of salvation.] and withhold me graciously thy Law. [i. e. give me grace to keep my self still in thy Law.]

30 I have chosen the way of Truth. This way is the obedience of Gods command. See the Annot. 1 King, 8. on v. 36.] thy right have I set before me.

31 I cleave fast to thy Testimonies, O LORD, make me not ashamed.

32 I will run the wayes of thy Commandments, when thou shalt have enlarged my heart. [i. e. when thou shalt have enriched me with wisdom, and abundance of other gifts of the Spirit; as 1 King, 4. 29. or shalt have strengthened me with comfort, as Isa. 60. 5. or with love, 2 Cor. 6. 11.]

H E.

33 LORD, teach me the way of thy Institutions, and I will keep it to the end. [The Hebrew word doth properly signifye the heel, or sole of the foot: improperly the end of a thing; and sometimes reward or recompence. See Psal. 19. on v. 12.]

34 Give me understanding, and I shall keep thy Law, yet I shall entertain it with all the heart.

35 Make me to tread upon the path of thy Commandments: for therein I take delight.

36 Encline mine heart unto thy Testimonies, and not to covetousness. [Under the name of covetousness all manner of viciousness is understood, that being the root of all evil.]

37 Turn away mine eyes [Hebr. make to pass by, or through, as v. 39.] that they see no vanity: [such as pleasures, beauty, riches or honour in this world. See Job 15. 31.] revive (or quicken) me, by thy wayes, [i. e. by the doctrine of thy Word. Others make me to live in thy wayes.]

38 Establish thy promise on thy servant, that is given to thy fear. [Hebr. that is towards, or in thy fear.]

39 Turn away my reproach, [Or make my reproach to pass by, or pass away] which I am afraid of; for thy rights are good. [i. e. righteous and equitable, therefore will he say, thou shouldst not let thee to be shamed, that saw thee as I do.]

40 Behold, I have a desire to thy Commandments; [That is, I am desirous, and do my utmost endeavour to yield obedience to all thy Commandments in all my counsell and conversation.] quicken me through thy righteousness.

V A N.

41 And let thy kindnesses come upon me, O LORD: thy salvation, [viz. whereby thou preservest and redemptest me, that I perish not.] according to thy promise.

42 That I may have somewhat [Or, a word] to answer my reviler, [i. e. that I may let mine adversaries see, that my hope and confidence in thee, was not in vain and bootless, as they upbraided me.] for I rely upon thy Word.

43 And do not too much withdraw the Word of Truth [i. e. that Word, which doth teach the Truth, viz. the true Doctrine of God and his Worship] from my mouth; for I hope in thy right.

44 So shall I still entertain thy Law, evermore and always.

45 And I shall walk at large [i. e. freely, without any force or terror, as Psalm 4. 2. and 18. 20. and 118. 5.] because I sought thy precepts.

46 Also I shall speak before [i. e. in the presence of] Kings of thy Testimonies, and not be ashamed.

47 And I shall solace my self in thy Commandments which I love.

48 And I shall lift up my hands after thy Commandments, which I love, [Reaching forth, as it were, to hold upon them, out of the great desire, which I have towards them. Or; I shall set my hands a-work, to perform thy commands really, and obey them.] and I shall consider thy institutions. [Or, I shall speak of thy institutions, or statutes.]

Z A I N.

49 Remember the Word [spoken] to thy servant, [i. e. the promise thou madest unto thy servant] which thou hast made me to hope for.

50 This is my comfort in my affliction: for thy promise hath quickened me.

51 The proud have mocked me above measure: yet have I not turned from thy Law.

52 I have thought O LORD, on thy judgements. [Whereby thou didst punish the wicked, and deliver and protect thy children.] of old, [Hebr. of Eternity, i. e. exercised from the beginning of the world.] and comforted my self.

53 Great trouble, Or a burning storm, or a tempest, i. e. a very great trouble of heart] hath seized on me, by reason of the wicked. [viz. When I call to mind, how grievously

grievously they sit, and what grievous punishments they must expect] that forsake thy Law.

54 Thy institutions have been my songs; [The matter of my Praises and singing] in the place of my sojournings, [Hebr. in, or at the house, etc. i. e. there where I was faine to wander about, and to sojourn now here now there, as a stranger and pilgrim.]

55 LORD, by night I have been minded of thy Name, and have kept thy Law.

56 Thine lips have opened me, because I kept thy precepts. [i. e. that I break my night rest to think on thee, v. 55. the time proceeded from the zeal I have of keeping thy Commandments. See Psalm 1. on v. 7.]

C H E T H.

57 The LORD is my portion, [i. e. it shall be as acceptable unto me, as an inheritance which to be to a man] I shall not leave thy words. [Others, read this verse thus: LORD, I have said, my portion shall be to keep thy words.]

58 I have earnestly besought [See the Annot. Job 1. v. 19.] thy countenance with all the heart, be gracious unto me, according to thy promise.

59 I have pondered my wayes, and have turned my feet unto thy Testimonies, [i. e. I have considered all my purposes and practices, all my doings and leavings, all my thoughts words and deeds, whether I might have offended in any 5. and if so, how I might readily return upon thy unchangeable wayes.]

60 I have made haste, and not slackened to entertain thy Commandments.

61 The wicked reviles [See the Annot. 1 Sam. 10. on v. 5. and 10.] have spewed me: [yet] have I not forgotten thy Law.

62 At midnight I will praise thee, for the rights of thy righteousness. [The time otherwise appointed for bodily rest, and which others spend in sleeping, he employed waking to the honour of God, as Psalm 16. 7.]

63 I am a companion of all that fear thee, and of those that entertain thy precepts.

64 LORD, the earth is full of thy kindness: teach me thy institutions.

T E T H.

65 Thou hast done well by thy servant LORD, according to thy word. [i. e. according to thy promises above, verse 25.]

66 Teach me a good sense, [Or good understanding, Heb. goodness of understanding, or mind, sense] for I have believed in thy Commandments, [i. e. promises.]

67 Before I was afflicted [Or humbled] I strayed: following the evil lustings of my flesh; but now I entertain thy Word, [i. e. thy Commandments.]

68 Thou art good, and doing good; teach me thy institutions.

69 The proud have furnished lies against me: [yet] do I keep thy precepts with all the heart.

70 Their heart is full of grease; [viz. by faring so well according to the flesh, and prospering so mightily in the things of this world, notwithstanding their abuse of it, growing thereby altogether insensible and stupid, and having not the least mind or delight to consider Gods Law, Psalm 17. v. 10. and 27. 7. Job. 15. 27. See Deut. 32. on v. 15.] [but] I am cheerful [in] thy Law.

71 It is good for me, that I was afflicted; [viz. by crosses and adversities, as above likewise, v. 67.] that I might learn thy institution.

72 The Law of thy mouth is better to me, than thousands of gold and silver, [i. e. than many thousand pieces of gold and silver, Psalm 68. 31. speaks of pieces of silver.]

F O D.

73 Thine hands have made and prepared me: [Spoken of God according to the manner of men. See Job 14. 5.] make me understanding, that I may learn thy Commandments.

74 Those that fear thee shall look upon me, [viz. as a pattern and example of the gracious help and deliverance, which thou affordest and performest to those that put their hope in thee, and love thy Commandments] and rejoice, because I hoped in thy Word. [i. e. because I waited to long, yet not in vain, upon the Word of thy promise.]

75 I know LORD, that thy judgements are righteousness: [The meaning is; Lord, although thou hast chastised me with heavie crosses, yet hast thou not dealt thereby against thy righteousness and truth, but rather shewed therein thy favour towards me: for these chastisements served me to the mending of my life, and therefore they proved good and advantageous for me. 1 Cor. 10. 13.] and that thou hast afflicted me out of faithfulness.

76 Let I pray, thy kindness be for to comfort me, according to thy promise to thy servant.

77 Let thy mercies come upon me; that I may live: for thy Law is all my delight. [Hebr. my delight.]

78 Let the proud be ashamed for having thrown me down with lies: [yet] I consider thy Commandments.

79 Let them turn to me, that fear thee: [i. e. let them joy themselves unto me, and take part with me, forsaking the company and society of the wicked] and that know [i. e. regard, love, and value] thy Testimonies. [i. e. thy laws and words, whereby thou dost testify and manifest thy will and pleasure.]

80 Let my heart be upright to thy institutions, that I may not be ashamed.

C A P H.

81 My soul fainteth for longing after thy promise, whilst I said, when shalt thou comfort me? [viz. giving me that which I do pray and wait for at thy hands.]

82 For I am become like a leather-bag in the smoke; [The meaning is, I am altogether dried up and my skin is shrunk and wrinkled and grown black, as an empty leather-bag that hung long in a smoaky chimney; by reason of my long-continued trouble and adversity, Prov. 17. 22.] [yet] have I not forgot thy institutions.

83 How many shall (the) daies of thy servants be; [viz. the daies of my adversity] when shalt thou do right upon my persecutors? [i. e. judge and punish mine enemies and persecutors.]

84 The proud have digged pits for me, [viz. that I should fall into them and perish: As if he should say,] they seek my life cratically. See Psal. 35. 7.] which is not according to thy Law. [Oth. which (do) not according to thy Law.]

85 All thy commandments are truth: [The fence is; they are truth, or faithfulness is true, they do meet faithfully shew us that which is itself, good, right and holy] they persecute me with lies, help me.

86 They have almost brought me to nothing upon earth: [But not in heaven, see Mat. 10. 28. Luke 10. 20.] but I have not forsaken thy precepts.

88 Quicken me according to thy kindness, then shall

I entertain the testimony of thy mouth, [i.e. the commandments, which thou hast uttered and commanded us by thy own mouth.]

L A M E D.

89 O LORD thy word abideth in eternity in the heavens.

90 Thy faithfulness is from generation to generation, thou hast justified the earth, and the abiders standing.

91 According, (or after) thine ordinances [i.e. according as thou hast once ordained and appointed the same, as Psa. 33. 9.] do thy abides (yet) to this day [heaven and earth namely] for they are all thy servants, i.e. heaven and earth, and all that in them is, must attend and perform thy service.]

92 If thy Law had not been my all [solace, I had perished long ago] [Heb. then] in my affliction.

93 I will not forget thy precepts in eternity, for by them thou hast quickened me.

94 I am thine, I have me, for I have sought thy precepts?

95 The ungodly have watched for me to make me perish: I take heed unto thy testimonies.

96 In all (or every) perfection I have seen an end, [i.e. all created things, be they never to accomplish, have their ends or bounds or limits] but thy commandment is very large, [i.e. as for that wisdom which thou revealest unto us in thy word and commandments, the same hath no end, nor bounds at all.]

M E M.

97 How do I love thy Law! it is my meditation all the day. [i.e. the matter of my meditation or consideration and discoupling.]

98 It [Thy law namely. Oth. thou O God, namely, and to again in the latter part of the verse] Job make me wiser through thy commandments, then mine Enemies are, for it is in eternity with me.

99 I have more understanding [Or am more prudent, provident, rational, &c.] than all my Teachers, because thy Testimonies are my meditation. [as above verse 97.]

100 I am more provident than the ancient, because I have kept thy Law:

101 I have defended [Or kept, withheld] my feet from all evil paths, [Heb. paths] that I might entertain thy word.

102 I have not turned aside from thy rights, for thou hast taught me.

103 How sweet were thy sayings, [Heb. saying, i.e. every one of thy sayings] unto my palate! more than honey to my mouth.

104 Out of thy precepts do I get understanding, therefore I hate all lying paths. [Heb. all, or, every path of lying, or falsehood.]

N H N.

105 Thy Word is a Lamp [Or lantern, candle light, Prov. 6. 23.] for my feet, [i.e. feet] and a light for my path.

106 I have sworn, and shall confirm it, that I will entertain the rights of thy righteousness. [i.e. thy righteous rights.]

107 I am very much afflicted, LORD, quicken me according to thy Word.

108 Let, I pray, O LORD, the freewill-offering of my mouth [i.e. my prayer and thankings, as Levit. 22. 18. Num. 29. 39.] [Psalms 54. 8. 2 Chron. 31. 14. Amos 4. 5.] be acceptable unto thee: and teach me thy rights.

109 My soul is continually in my hand: [See the An-

not. Jud. 12. on v. 3, and 1 Sam. 19. 5, and 28. 11. Job 13. 14.] yet do I not forget thy Law.

110 The ungodly have laid [Heb. given] me a snare, yet have I not strayed from thy precepts.

111 I have taken thy Testimonies for an everlasting habitation, [i.e. for my chiefest and most abiding good] for they are the cheerfulness of my heart.

112 I have inclined my heart to do thy institutions [i.e. that which thy institutions charge and require] evermore unto the end. [See the Annot. above on v. 33.]

S A M E C H.

113 I hate the evil devices, [Or the double hearted imaginations, or the vain thoughts, or the intermeddling, counter-coming, thoughts:] that is to say, that kind of practice of some men, that sail with every wind, and seek still to have two strings to their bow: the Hebrew word doth properly signify bowels or branches, which shoot unexpectedly or secretly in a tree. See the Annot. 1 King. 18. on v. 21.] but love thy Law.

114 Thou art my hiding-place [i.e. thou O Lord, art he, under whose wings I take my refuge in time of danger and perfection] and my shield, [which defendeth and protecteth me] I have hoped in thy word.

115 Depart from me ye evil doers, that I may keep the commandments of my God.

116 Support me according to thy promise: [In the Hebrew there is Caph or Beth, the former signifying according the other by] that I may live, and let me not be ashamed about my hope.

117 Support me, so I shall be saved; then shall I state my self continually in thine institutions. [Or then shall I continually regard (or look upon) thine institutions.]

118 Thou dost tread under foot all those that step from thine institutions, for their deceit is lying, [i.e. deceitful, for they are disappointed, and do not get that by their deceit, which they hoped for.]

119 Thou removest [Heb. thou makest to cease, or cast] all ungodly from the earth, like dross [which is cast away, as good for nothing. It is a similitude taken from iron, See Isa. 1. 25. Ezek. 22. 18, 22. Malach. 3. 3. Prov. 25. 4. Others, Thou hast brought the dross, viz. all the wicked of the earth, to nothing:] therefore do I love thy Testimonies.

120 [The hair] [This is added here out of Job 4. v. 15.] of my flesh is risen up. [otherwise, my flesh trembleth, shaketh, wavereth] for terror of thee [Heb. from thy terror, viz. when I call to mind the greatness which thy word doth exercise upon the wicked, and I have been afraid of thy judgements.]

A F I N.

121 I have done right and justice: do not give me over to mine oppressors.

122 Be surety for thy servant for good: [viz. that no evil may happen unto him, and be pleased to maintain and protect him against all his enemies, or, be surety, or pleator, lovely to thy servant] and let not the proud (once) oppress me.

123 Mine eyes faint for longing after thy salvation, and after the promise of thy righteousness. [Or: after thy righteous promise, viz. that which thou art free to keep justly and faithfully.]

124 Do by thy servants according to thy kindness, and teach me thy institutions.

125 I am thy servant, make me understand, and I shall know thy Testimonies.

126 It is time for the LORD, that he work, [Or, that the LORD work, i.e. that he show forth and manifest his power: or that he make good and perform that which he promised me] (for) thy viz. those proud adversaries of mine

mine of whom mention was made above, verse 121, 122.] have broken thy Law, [i.e. they reject it, and make no account of it at all.]

127 Therefore do I love thy Law, [As if he said:] I do not therefore deale to love thy Law, because such evil men do let it at nought, rather, I love and esteem it more; more then gold, yet more then the finest gold.

128 Therefore have I held all (thy) precepts, of all for right: [i.e. I approve of whatsoever thou hast commanded, without any reservation or exception. Otherwise, therefore have I hated the precepts of all, (or, in all) which I have hated (or avoided) the precepts of all (men, namely,) and that according to the square-rule of the Law.] [but] I have hated all, (or every) false path. [viz. all, or every way of lying.]

P E.

129 Thy testimonies are wonderful, [Heb. wonders] therefore my soul keeps them.

130 The opening (or entrance) of thy Word giveth light: [i.e. when one hath begun to taste thy Law, but by reading of, or inquiring into it; it affords a man, with a great deal of knowledge and understanding, through the efficacy and operation of the holy Spirit] to make the silly understanding.

131 I have opened my mouth wide, and gaped: [The meaning is, I have taken thy teaching with such an eagerness of desire, as one would do the best drink that may be given, for to satisfy ones great thirst: or it may be a similitude taken from one, that makes exceeding great haste in running to overtake something he greatly longs for, opening his mouth largely in the running, the better to draw his breath:] for I have longed after thy Commandments, or gaped, yawned, stretched after, &c. See Psalm 56. 2.]

132 Look upon me, be gracious to me, according to the right on which thou lovest thy Name. [Or according to the custom, &c. i.e. as thou art wont to do: or, as it is right and befitting. See the Annot. Gen. 40. 13.]

133 Make my footsteps firm in thy Word: [i.e. grant that I may walk in thy ways, without stumbling, and be according to thy Word] and let no unrighteousness have dominion over me.

134 Deliver me from the oppression of man, and I will entertain thy Laws.

135 Let thy countenance shine upon thy servant, [i.e. regard me with a clear, serene or cheerful aspect:] shew me a token of thy favour. See the Annot. Num. 6. 25.] and teach me thy institutions.

136 Waterworks flow down out of mine eyes, [i.e. abundance of tears:] because I viz. the wicked, as v. 158.] do not entertain thy Law.

T Z A D E.

137 LORD, thou art righteous, and every one of thy judgements is right.

138 Thou hast rightly [Heb. much] charged the righteousness of thy Testimonies, [i.e. thy righteous Testimonies] and Truth.

139 My zeal hath made me perish [Or oppressed me, See Psa. 69. 10.] because mine adversaries have forgotten thy words.

140 Thy word is much refined, [As the gold and silver is refined and purified by the fire] and thy servant loveth it.

141 I am little and despised, (yet) do I not forget thy precepts.

142 Thy righteousness is righteousness in Eternitie, and thy Law is Truth: [i.e. nothing but Truths as true as Truth itself. See the like passages, Jobn 17. 17.]

143 Straight and anxiousness have hit me [Heb.

found me, as Psalm 116. 3.] (yet) are thy Commandments my recreation.

144 The righteousness of thy Testimonies is in Eternitie: make me to understand them, then I shall live.

Q O P H.

145 I have cried from the whole heart: Hear me, O LORD, I will keep thy Statutes.

146 I have called upon thee, save me, and I will entertain thy Testimonies.

147 I have prevented the (morning) twilight, [Heb. the twilight, to wit, of the morning, i.e. the dawning light. See the Annot. 2 King. 7. 5.] and have cried, I have hoped in thy Word.

147 Mine eyes prevent the (night) watches, [i.e. I am awake, before divers of the night-watches, or the watches in the morning come on. Compare Psalm 63. 7.] to meditate on thy sayings.

149 Hear my voice according to thy kindness, O LORD, quicken me according to thy right, [Which requires that thou shouldst stand for the innocent against his malicious oppressors. Others, according to thy manner, and so below, v. 156.]

150 Those that pursue evil practices [i.e. That studiously seek and hunt after vicious] approach (me:) they are at my heels, as we are used to say, viz. to do me harm and mischief:] they turn far away from thy Law.

151 (But) thou, LORD, art near [at hand:] [viz. with thy help to all that trust in thee:] and all thy Commandments are Truth.

152 I have known of old, of thy Testimonies, that thou hast grounded them in Eternitie. [i.e. that they are so firm and steadfast, that none shall overthrow, or frustrate them. Christ says, Heaven and Earth shall pass away; but my Word shall abide.]

R E S C H.

153 Behold, my misery, and help me out, for I have not forgotten thy Law.

154 Plead my cause, [See Psalm 35. the Annot. on v. 1.] and save me: quicken me according to thy promise.

155 Salvation is [Or be] far from the wicked, for they do not seek thy Statutes.

156 I, O LORD, thy mercies are many: [Or great] quicken me according to thy rights. [Compare above v. 149.]

157 My persecutors and mine adversaries are many, but I depart not from thy Testimonies.

158 I have seen those that deal unfaithfully, [i.e. those that are fallen away from thee, and with whom there is neither faith nor trust to be found:] and it vexed me, that they did not keep thy Word.

159 Regard, that I love thy precepts, O LORD, quicken me according to thy kindness.

160 The beginning of thy Word is Truth, and all the right of thy righteousness is in Eternitie. [i.e. proceeded of Truth, and shall evermore remain true in Eternitie.] [Heb. the head, or head-piece of thy Word, &c.]

S C H I N.

161 The Princes have persecuted me without cause; but my heart hath stood in fear of thy Word. [The meaning is: I have not been afraid of men, but only, lest I might do any thing against thy Word. See Mat. 10. 28.]

162 I rejoice over thy promise, as one that findeth a great booty.

163 I hate falsehood, and have it in abomination: but am in love with thy Law.

164 I praise thee seven times a day, [i.e. very frequently, Levit. 26. 18. 1 Sam. 2. 5. Prov. 24. 16. and Chap. 26. 25.] over, (or) for, the rights of thy righteousness.

165 *They that love thy Law, have great peace, and they have no offence.* [See 1 John 2. v. 10.]
 166 *O LORD, I hope in thy salvation, and do thy thy Comm'ments:*
 167 *My soul keeps thy Testimonies, and I love them very much:*
 168 *I will keep thy Commandments and thy Testimonies; for all my ways are before thee. [i. e. for my thoughts and deeds are known unto thee; therefore do I walk uprightly before thee, as him whose eyes see all things.]*

THAH.

169 *O LORD, let my crime draw near before thy face; make me to understand according to thy Word.*
 170 *Let my supplication come before thy face; rescue me according to thy promise. [To wit, out of my suffering and misery.]*
 171 *My lips shall praise on (thy) praise abundantly, [Or bubble forth, that is to say, abundantly utter it, as a Fountain yields forth water. See Ps. 119. on v. 3.] when thou shalt have taught me thy Statutes. (or instructions.)*
 172 *My tongue shall hold speech of thy sayings, [i. e. of thy Commandments as followeth] for all thy Commandments are righteous.*
 173 *Let thine hand succor me, [Or come to help me] for I have chosen thy precepts.*
 174 *O LORD, I long for thy salvation, [i. e. for thy deliverance] and thy Law is all my delight, [or solace, cheer, as above, v. 7. 7.]*
 175 *Let my soul [i. e. me myself. Psal. 136. 30.] live, and let it fall upon thee, and let it rightly be built. [i. e. if he said; let it turn to my advantage, that I have kept thy Commandments, according to thy promise.]*
 176 *I have rejoiced. As if he meant to say, I have not known for a long time whither to turn or betake myself; to wit, while mine enemies, especially Saul his, did persecute me so grievously. [I like a sheep that loses, like a sheep that is losing it self. Hebr. a sheep of perishing. See Deut. 16. on v. 5.] I seek [i. e. I like a shepherd, that feeds the straying sheep; bring me to the right fold again, and give me rest, that I may have thee in peace and quietness] thy servant, [i. e. me, that am thy servant] for I have not forgotten thy Commandments.*

PSALM CXX.

A Prayer against evil tongues or false sayers; together with a complaint of the Psalmist, that he could not avoid conversing with or among evil men.

A Song, (or hymn) Hammatoth. [That is to say, of ascending, or degrees, of which this and fourteen following Psalms have their denomination, whereof there are various conjectures; some conceive the reason to be, that the Levites were to sing them standing upon certain degrees; others, have other opinions.] I have called unto the LORD in my distress, and he hath heard me [i. e. he hath delivered me.]
 2 *O LORD, rescue my soul [i. e. me]; save my soul, i. e. my life, viz. that it be not taken from me.] from the snare [i. e. from the deceitful tongue.]*
 3 *What shall the deceitful tongue give thee? [He turns himself to those lying wretches, and directs his speech to them one by one, convincing them of their malice. Others, What shall he [viz. God.] give unto thee? O thou deceitful tongue; or what shall it add unto thee?]*
 4 *Sharp arrows of a mighty one: [i. e. arrows shot by a mighty man:] The evil and slandering words of evil tongues, are likewise called arrows, Psalm 64. 4. and Prov. 25. 18.] together with glowing juniper-wood.*

[which soon take fire, burn very hot, and keep the heat a long time.]
 5 *Who me, that I am a stranger (in) Melech; [i. e. among an unholty and ungodly people, such as were the posterities of Melech and Kedar. See Gen. 10. 2. and 25. 13.] that I dwell in the Tents of Kedar. [Kedar was the son of Ismael, Gen. 25. 13, whose children dwelt in Arabia, the tonic or craggie, and lived in Tents, Isa. 21. 13. and 17.]*
 6 *My soul hath [i. e. I have] dwelt long [Others, my soul for here, &c. (or for her self) i. e. to her length, or in her own apprehension;] as Psalm 123. 4.] with those that hate peace. [Hereby, the Psalmist giveth to understand, whom he means or points, as by those of Melech and Kedar.]*
 7 *I am peaceable: [Hcb. I am peace. See the like expression, Psalm 109. 4. and the Annotation there;] as also 2 Sam. 17. 3.] but when I speak, they are at warre. [i. e. When I make mention or motion of peace, they straightways are for war; or they are not able to hear, or cannot endure one should speak of it.]*

PSALM CXXI.

The Prophet sheweth his strong confidence in the LORD, which keepeth him from all evil.

A Song, Hammatoth [As Psal. 120. ver. 1.] I lift up mine eyes to the hills, [to wit 3. of the land of promise, which were a pledge of Gods favour to his people.] And hee goes on to understand, especially the hills of Zion and Davi, where God shewed forth his presence in a most peculiar manner. See Psalm 87. 1.] whence my help is to come.
 2 *My help is from the LORD, which made Heaven and earth. [Hereby he declares his former words, giving to understand, that indeed it was not properly from any hills or mountains that he expected his help or deliverance, but from the LORD, whom he is the sovereign, not oney of the land of Canaan, but of all the world besides.]*
 3 *He shall not suffer thy foot to mover: [Here the Prophet directs his speech unto himself, as Psalm 103. and 104. or else to his subjects, assuring them of the tenderness of God towards them.] Thy keeper will not slumber, [i. e. The Lord that keepeth you shall no wayes, or in no wise, neglect or soverleaze any thing tending for thy fatelic or welfare.]*

4 *Loe, the keeper of Israel will not slumber, nor sleep.*
 5 *The LORD is thy keeper, the LORD is thy shadow, [i. e. thy defender and protector, as compared to a shield or cover to hide one from danger, Isa. 4. 6. and 25. 4.] Psalm 109. 31. and 110. 5. See the Annot. Num. 14. 9.] at thy right hand.*
 6 *The Sun shall not pierce thee, [viz. with his beams; Heb. not scorch thee. See Gen. 8. 21.] by day, nor the moon by night. [The meaning of this verse is; God shall cover you as with a cloud, as he did of old to your forefathers, coming out of Egypt; Exod. 13. 21. Psalm 78. 17. Isa. 49. 10. Rev. 7. 15. 16.]*
 7 *The LORD shall preserve thee from all evil: he shall preserve thy soul. [Some take this and the next verses, as with this: The LORD preserve thee, &c.]*
 8 *The LORD shall preserve thy going forth and thy coming in, [i. e. he shall guide and guard thee in all thy affairs, in all thy undertakings;] S. Deut. 28. 6. See also the like kind of expressions, 2 Sam. 3. 25. 2 Chron. 1. 10. Acts 1. 21.] from henceforth in eternitie.*

PSALM

PSALM CXXIII.

Doth rejoice over the welfare of the house or Church of God at Jerusalem, wishing that it might long continue.

A Song (or hymn) Hammatoth, [See Psalm 120. 1.] of David. I do rejoice in those that say unto me: we will go into the house of the LORD: [i. e. unto the place, in the City of David, where the Ark was, 1 Chron. 16. 1.]
 2 *Our feet are standing in thy gates, O Jerusalem [i. e. they may stand;] we need not now journey from place to place, as in the time, when the Ark of the Covenant had no assured place of rest; now we shall have it steadfastly at Jerusalem.*
 3 *Jerusalem is built as a City, which is well compacted (or joined together) [i. e. as a City well ordered and completely furnished, whether in regard of the structures, 2 Sam. 5. 9. and 1 Chron. 11. 8. or in regard of the government civil, or ecclesiasticall, Ephesians 2. verse 21. 22.]*

4 *Whether the Tribes, [viz. the twelve Tribes of the Israelites, whose God the Lord is] go up, viz. on the yearly feasts, according to the Commandments prescribed in Gods Law, Exod. 23. 17. Deut. ch. 16. v. 16. 17.] the Tribes of the LORD, (unto) the Testimonie [viz. to the Ark of the Covenant wherein the Testimonie, that is to say, the Tables of the Law were laid up; Exod. 25. 21. 22.] of Israel, [i. e. which was given by God unto the people of Israel] to give thanks unto the Name of the LORD.*

5 *For there [viz. at Jerusalem] are the seats of judgement [et, the seats of the house of David, [i. e. the chiefest judicature or judgement-seat, or place of justice of all Jewrie; for Jerusalem was the Metropolis of all the land, where the King and his Council had their residences;] 2 Chron. 19. 8. Others, there they sat (upon) stools.]*
 6 *Pray for the peace of Jerusalem [i. e. O wish Jerusalem peace, i. e. welfare, as Luke 19. 42.] will may they see that low thee, [viz. O Jerusalem.]*
 7 *Peace be in thy streets, [Or, out-burrough, fence, fortification, walls,] welfare within thy palaces, [or rest, &c.]*
 8 *For my brethren and for my friends sake, [By the name of brethren the Psalmist doth understand all the people of Israel: for they had all one God and Father in heaven; and according to the flesh, they were all of them descending from their forefather Jacob] shall I say now Peace be within thee. [i. e. I shall pray to God, to give you peace and prosperity.]*

9 *For the house sake of the LORD our God, [i. e. the Tabernacles, 1 Chron. 16. 1. and afterward the Temple, which was built by Salomon, after Davids death] will I seek the good for thee.*

PSALM CXXIII.

The Prophet declareth his patient trusting in the Lord, praying withall, that he may be delivered from the scorn of the haughtie ones.

A Song Hammatoth [See Psalm 120. 1.] I lift up mine eyes unto thee, that sitest in the heavens. [These words are set down here and elsewhere, more for to rowle, and raise up their hearts unto the consideration of the heavenly excellencie and Majesty of God; than to shew that God doth only reside in Heaven. The Heavens of Heavens, are not able to comprehend the same.]
 2 *Behold, as the eyes of the servants are upon the hands*

of their masters, [viz. being wronged, or like to be injured or oppressed] as the eyes of the maiden servant are upon the hand of her mistress; so are our eyes upon the LORD our God, until he be gracious unto us. [An example encouraging us to be restless in prayer, until we are heard. See Luke 18. 2. &c. and Psalm 55. 18.]

3 *Be gracious unto us O LORD, be gracious unto us, for we are too full of contempt. [The meaning is, we are too exceedingly scorned and despised by the haughtie and insolent worldlings, that it proveth very irksome and tedious unto us, being scarce able to endure it any longer.] See the Annot. Job 7. on v. 4. and Psal. 88. 4.]*
 4 *Our soul is too too full of the scorn of the wellfaring; [Or the case ones, them that are at rest or ease, in quiet. i. e. of them which live at ease and quietness in this world, and know of no cross; nor sorrow, and therefore grow wanton, proud and intolent] of the contempt of the proud ones.*

PSALM CXXIV.

The Prophet sets out the great mercy of God shewed unto his Church, by delivering of the same out of the apparent danger from her powerfull enemies.

A Song, (or hymn) Hammatoth, of David: But for the LORD, that was with us, [Or, had not the LORD that was with us, viz. done it, or stood between or hindered it: and fo in the next verse] let Israel now say:
 2 *But for the LORD, that was with us; when men rose up against us.*
 3 *They would have swallowed us up quick, when their anger kindled against us.*
 4 *The waters would have over-run us, [See the Annot. 2 Sam. 22. on v. 17.] a stream would have gone over our soul. [i. e. our welfare had been overwhelmed or drowned us, we had been dead men.]*
 5 *The dead men waters [i. e. great, mightie, boisterous; as Job 38. 11.] would have gone over our soul.*
 6 *The LORD be praised, that gave us not over into their teeth for prey.*
 7 *Our soul is escaped as a bird, out of the snare of the Fowler: the snare is broken, and we are escaped. [i. e. God hath defeated and confounded their wiles and devices, whereby they meant to entrap and take us.]*
 8 *Our help is (or be) in the Name of the LORD [i. e. in or upon the LORD] which made Heaven and Earth.*

PSALM CXXV.

The steadfastness of them that trust in the Lord: A Prayer for the godly, and against the ungodly.

A Song Hammatoth [See Psalm 120. 1.] They that trust in the LORD, are as the bill of Zion, (which) moves not, (but) remaineth in eternitie. [i. e. as long as the world endureth, Mat. 7. 24. and 16. 18.]
 2 *There are hills round about Jerusalem: so is the LORD round about his people, from henceforth into eternitie:*
 3 *For the Scepter [Or, rod, staffe] of wickedness, shall not always rest upon [or over] the lot of the righteous; not [the meaning of this verse is, The persecutions and wrongs, the power and domineering of evil and ungodly men, which are altogether given up to wickedness, and cannot endure the godly; they shall not always have the mastery over the honest and godly party. God suffers his to be tried, for his honour, and their good, but he doth not utterly forsake them. By the lot of the righteous,*

1002 is understood the possession, counties, dominions, of them that fear and honour God; as *Job* 18. 11. and 1 *Pet.* 5. 3. *let the righteous stretch forth their hands to wrong.* [i. e. through impatience under a long continued trial or temptation, take hold of unlawful means of deliverance. See 1 *Cor.* 10. 13. and *Psalms* 37. on v. 8.]

4 *LORD do good unto the good, and to them that are upright in their hearts.*

5 *But them that encline to their crooked ways, [i. e. those which are not down-right, single-hearted, but double-minded; false, perverve; the LORD shall conceive [i. e. delivry or punish them] with the workers of unrighteousness; [i. e. he shall hold them alike, and punish them as severely together, as those that practise their villainies equally.] Peace [i. e. temporal and eternal happiness] shall be [or, be] over Israel, [i. e. over the People of God.]*

P S A L M CXXVI.

The Church doth give God thanks for her wonderful deliverance out of the Babylonian captivity, beseeching him to perfect his work.

A Song (or hymn) *Hammaaloth*. [Heb. the LORD brought the captives of Zion: [Heb. the captivity, i. e. the captives of Zion, the people of Israel] back again [to wit, out of the Babylonian captivity, &c.] we were like them that dream. [the meaning is; We Jews, being returned or returning out of our captivity in Babylon, we knew and found really, that it was true, yet could not but doubt our own knowledge, whether indeed we were returning, or but in a dream all the while. See *Isa.* 29. 7. and *Acts* 12. 9.]

2 *Then was our mouth filled with laughing, and our tongue with shouting, [Or with clear full singing; and so below v. 5.] then it was said among the heathen: The LORD hath done great things on [or with, as also v. 3.] thee. [Jews namely.]*

3 *The LORD hath done great things with us, [for this] we rejoice.*

4 *O LORD, turn our captivity [Heb. bring back our captivity. The fence is, go on with and perfect this good beginning of our deliverance, bringing likewise back the remnant of our brethren left yet in Babylon behind us] like water streams, [i. e. the fame will be as pleasing and acceptable, as when the cold and hot Southern grounds or countries are refreshed with overflowsings] in the South. [i. e. in high and dry soile. See *Jud.* 1. 15.]*

5 *They that sow with tears, shall reap with shouting. [These are words of the Jews, which were newly returned out of the Babylonian captivity, as who should say: We that during the Babylonian captivity have sowed with tears; shall reap with joy hereafter, being solaced with our deliverance out of Babel.]*

6 *He that carries the seed, [Others, the precious seed, i. e. which they dearly buy] which shall be sown, [or which he is to sow; Heb. the drawing of the seed; or, the seed of the drawing;] to wit, which is drawn forth out of the sowing bag;] goeth going all along and weeping: [This kind of expression implies continuing and eager going. The meaning is, It goes with us, as with the poor country people, who having gotten a small quantity of dear-bought seed, which they stand otherwise in need of, do cast forth the same into the ground with much reluctance of mind, but when the Harvest time comes, then they rejoice the more, seeing the rich blessing of God] [but] surely, he shall return with shouting, carrying his sheaves.*

P S A L M CXXVII.

This Psalm teacheth, that all welfare and prosperitie cometh from the blessing of the LORD, both in cities and Families, and that good children are a blessing of God.

A Song, (or hymn) *Hammaaloth* [See *Psalms* 120. 1.] of *Solomon* [i. e. ended by *Solomon*, Otherwise for *Solomon* i. e. ended by *David*, for an induction of his son *Solomon*: or likewise, *Psal.* 72. 1.] [If the LORD do not build the house, [understand hereby the building and keeping of the house or the state, not onely the materiall frame thereof, but also the florie and government, both particular or personal, and general over whole Kingdoms, Counties and Cities, Churches and Congregations] in vain do the builders thereof labour at it: if the LORD do not keep the citie, in vain watcheth the watchman.

2 *It is in vain [Without Gods blessing upon you] that ye rise up early [viz. to work or labour] sit up late, [Heb. sit, viz. at work to get your living] at the bread of painfull sleep: [i. e. conic bread, or bread gotten with much carking toyle and labour. See the Annot. 1 *King.* 22. on v. 27. Otherwise, bread of sorrows] it is to that he [viz. God] giveth it to his beloved, [It should seem that *David* had a special regard here to *Solomon*, who 2 *Sam.* 12. 25. is called *field-fab*, i. e. the beloved of the LORD.] [as in] the sleep: [Others he giveth sleep to his locust, or as if he had said, it is not all the care and toil in the world can avall ought, if God do not bless a man. But he that is beloved and blessed of him that shall have enow of his and sleep quietly without disturbance, commending himself and his after their taske and labour ended, unto God, for his blessing.]*

3 *Behold, children are an inheritance of the LORD; [i. e. a blessing given by the LORD, as *Job* 20. 29. *Isa.* 54. 17. *Psalms* 61. 6.] the fruit of the belly [i. e. children] is a reward, [viz. freely given by the LORD. A reward is sometimes given, as due for detert or service performed, as *Gen.* 30. 28. *Numb.* 18. 31. Sometimes of meer grace and favour, *Rom.* 4. 4. such as God giveth to his own servants, *Gen.* 15. 1. *Isa.* 62. 11.]*

4 *Like as the arrows are in the hand of a Champion, [The meaning is, even as a strong and valiant man, shooting his arrows upon his enemies, doth wound and destroy the same; so are children which are well bred a good help and assistance to their parents against the enemies of the same] such are the sons of the youth. [those viz. which are begotten in the flower of their parents age. For commonly, such children are of a more vigorous disposition, then others are, and they are sooner able to succour and relieve their Parents. Thus are such called the sons of age, which are born to aged Parents, *Gen.* 37. 3.]*

5 *Right happy is the man, that hath filled his quiver with the same; [i. e. that hath his house filled with such children] they shall not be ashamed, [i. e. they shall not be afraid of, or daunted by their adversaries, so as not to defend their righteous cause, appearing before the Judge as followeth] when they are to speak with the enemies in the gate. [i. e. when they have any cause to plead, or, in debate before the Judges, whose seat was usually, in the Gates of the Citie. See the Annotations, *Genes.* 34. 20.]*

P S A L M

P S A L M CXXVIII.

Prophet relates here in this Psalm, the happy and blessed estate of such as fear the LORD.

A Song (or hymn) *Hammaaloth*. Right happy is every one that feareth the LORD, that walketh in his ways, [i. e. in his Laws and Commandments. See the Annotations 1 *King.* 11. oh verse 33.]

2 *For thou, [Or surely thou, or when thou] shalt eat the labour of thine hands, [i. e. the meat or food, which thou shalt have earned and gotten by thine handie labour, according to that which God pronounced to the Father of us all, *Gen.* on v. 19.] right happy shalt thou be, [or art thou] and it shall go well with thee.*

3 *Thy wife shall be like a fruitful vine, on the sides of thy house: [This similitude is likewise used, *Gen.* 49. 22. and *Ezech.* 19. 10.] thy children like Olive-plants, [which are ever green] round about thy table.*

4 *Behold, so surely shall that man be blessed, that feareth the LORD.*

5 *The LORD shall bless thee [Or the LORD bless thee, &c. that thou mayest behold, &c.] out of Zion; [The Ark of the Covenant was at Zion; there God manifested himself, and there likewise the people of God met to worship him] and thou shalt behold the goal of Jerusalem all the days of thy life: [i. e. thou shalt live to see the happy and peaceable condition of the Church of God, which at that time was chiefly at Jerusalem, where the worship of God was principally celebrated by all manner of offerings and sacrifices. See further the Annot. *Job.* 7. on v. 7. Heb. See the goal, &c. and fo in the next verse also, *Comp.* *Psalms* 37. on v. 3.]*

6 *And thou shalt see thy children children: [See the fulfilling of this and other such like promises of God, *Job.* 42. 16.] Peace [i. e. prosperitie, welfare] over Israel [i. e. over the Church of God, which at that time consisted mainly of the children of Israel.]*

P S A L M CXXIX.

The afflictions of Israel, or of the Church of God are variations and manifold, but God delivers them out of all, and all their enemies must perish.

A Song (or hymn) *Hammaaloth*. [See *Psalms* 120. v. 1.] *They [to wit 3 mine enemies] have often distressed me, [even] from my youth, [i. e. ever since that time, that from a small company in Egypt I grew to a great multitude: or, from that time, which God made a Covenant with our father Abraham: it may also be understood of Jacob himself, who was persecuted by his brother Esau from his very youth] let Israel say now: [i. e. the people of Israel, the Church of God, as *Psalms* 128. v. 6.]*

2 *They have often distressed me [even] from my youth: nevertheless, they prevailed not over me.*

3 *Ploughers [Understand here by the ploughers, those which are otherwise called the sowers of unrighteousness, as *Job.* 4. 8.] have ploughed upon my back: [The meaning is, even as the ground is cut and torn up with the plough; so to have evil men afflicted and tormented me. Compare *Isa.* 51. 23.] they have drawn their furrows long, [or furrows, in the Hebrew, it is one and the other. Understand by the furrows of the wicked, their slanders, reproaches and insultings, which had endured a long time.]*

4 *The LORD, that is righteous, hath cut off the ropes of mine wicked. [By these ropes understand their conful-*

tations and designs, knitting all together to draw the plough of unrighteousness. See *Isa.* 5. 18. That is to say, the Lord hath delivered us out of their power, and broken the yoke of our bondage in sunder.]

5 *Let them be ashamed and driven backwards, [i. e. let the hope and confidence of the enemy to destroy us, be frustrated and disappointed. Others, they shall be, &c. and fo in the next verse] all those that hate Zion, [The people of God, which cometh together at Zion to worship God.]*

6 *Let them become like grass [See 1 *King.* 18. on v. 5.] upon the roofs, [The houses in the land of Canaan were built with that tops, where grass used to grow between the cleits or joinings of the stones, and at the corners] that withereth before it is plucked out: [otherwise, before one draws [the Siftre] to mow, or cut down that grass.]*

7 *Wherewith the Reaper doth not fill his hand, [Heb. palm, meaning that the wicked shall not come to their perfect growth, or full age, or that they shall not be able to execute and perform their evil designs and purposes] nor the sheave binder his arm, [or bawon.]*

8 *Nor those that pass by, say, The blessing of the LORD be with you: [Or ever, upon you] Ye bless you in the Name of the LORD, [i. e. we wish you the blessing of the LORD, i. e. all wealth and prosperity. Thus were passengers wont to salute mowers, reapers, and others that laboured in the field. Some take these last words, as an answer of those that were blessed. Compare above, *Psalms* 118. 26. with the Annot. on *Ruth.* 2. 4.]*

P S A L M CXXX.

This Psalm is a heartie Prayer of a godly man, being much troubled for his sinnes, and nevertheless, stedfastly trusting in God for forgiveness, and exhorting Israel to hope still in the Lord.

A Song (or hymn) *Hammaaloth*. [See *Psalms* 120. 1.] *Out of the deeps do I call upon thee O LORD: [i. e. driven and necessitated to it, through the great distress and bottomless straightings, whereto I am plunged. See *Psalms* 69. v. 3. 15.]*

2 *LORD hearken to my voice: let thine ears be attentive to the voice of my supplications. [All this is spoken after the manner of men.]*

3 *If thou LORD, take notice of unrighteousness; [Understand without and shall punish them in the height of thy righteousness] LORD, who shall stand? [to wit, in thy judgement; as if he should say; no body: none sure.]*

4 *But with thee there is forgiveness that thou mayest be feared. [viz. with a sinful tear: All those which firmly trust that their sins are forgiven for Christs sake, cannot chuse but love God: and like good children fear to offend him, *Luke.* 7. 47.]*

5 *I wait for the LORD, my soul waiteth: [The meaning is; forasmuch as I know, that the LORD is so kind and mercifull, I wait with assured confidence for it, that he will forgive me my sins, according to his promise, and deliver me out of all troubles.] and I hope in his Word. [I long and look for that which he hath promised in his Word to all believers, and my self in particular.]*

6 *My soul [waiteth] upon the LORD: more then the watchmen for the morning: the watchmen for the morning.*

7 *Let Israel hope in the Lord: [As if he had said: As I, waiting on the Lord, have obtained help and deliverance; so I with all Israel, i. e. the Church of God, and every true believer may do and speal. Others, Israel hope &c.] for with the LORD, there is kindness, and with him there is much redemption. [i. e. for he delivereth*

many and great sins through his great and manifold compassion.]

8 And he shall redeem Israel [i. e. his people Israel] from all his unrighteousnesses.

PSALM CXXXI.

David testifies his humilitie, exhorting the Church to put their trust in God.

A Song (Or hymne) Hammatoth, of David. O Lord, my heart is not lifted up, neither have I walked in things too great for me, and too wonderful for me, too high, hard abstruse matters, exceeding my reach and capacity, as Psalms 139. 6. or which do not sute with mine office and calling. Heb. wonders above me. See the annot. Job 42. on v. 3.]

2 If I have not fed and quieted my soul, like a weaned child by his mother, [i. e. verily I have weaned my soul or minded thus. See the like expressions Psalms 89. 36. & 95. 11. and see the annot. Gen. 14. on v. 3. Oth. have I not fed my soul like a weaned child by his mother?] my soul is a weaned child within me. [which looks for every thing at his mothers hands, and hangs as it were continually upon her: I am as low-minded, meek-hearted, full of simplicity, of which see Mat. 18. 13, 23.]

3 Let Israel [The people of Israel, Gods people] hope in the LORD from henceforth in eternity.

PSALM CXXXII.

Dauids carefulnes about the bringing the Ark into Jerusalem, together with his prayer over it, and a rehearsal of the oath and promises, which God had made to David and his Church, touching the everlasting kingdom of Christ.

A Song (Or hymne) Hammatoth. [Of this title see Psalms 120. on v. 1.] O LORD [it should seem that this Psalm was written, when the Ark was brought out of Obel Edoms house, unto the City of David, 1 Chron. 15. Some conceive that Salomon made it, when he was to remove the Ark into the Temple] think on David, on all his sufferings, [as who should lay remember what thou didst promise him by Nathan, 2 Sam. 7. Or let it appear that thou art mindfull of David for his goodly giving him that which he is humbly seeking at thy hands by prayer.]

2 Thus he vowed unto the LORD, [See the annotation on Psalms 64. v. 6.] vowed unto the mighty one of Jacob, [See Gen. 49. the annot. on v. 24] [saying.]

3 If I go [i. e. assuredly I will not go, &c. see Psalms 89. 36. and 95. 11. with the annotations there] into the tent of my house, [which David had caused to be built, see 2 Sam. 59. and 1 Chron. 14. 1. and 15. 1. as if David had said: I am resolved I will not go into that house to live or lie there, till I shall, &c.] if I ascend to the Couch of my bed: [H. b. of my beds, i. e. of any of them.]

5 If I give sleep to my eyes, [i. e. suffer them to sleep] slumbering to my eyelids:

5 Until I shall have found [i. e. fitted and prepared, as Psalms 7. 46.] a place [whereof see 2 Sam. 6. 17. and 1 Chron. 16. 1.] for the LORD; [i. e. for the Ark of the LORD, who was wont to manifest his presence from the top of the same, and gave answers thence, see Psalms 43. 3.] habitations [in the plural, because of the many chambers and with-drawing rooms in the Temple] for the mighty one of Jacob, [sitting upon the Ark of the covenant.]

6 Behold we have heard of her [viz. of the Ark] in Ephraim, [Some do understand here by Ephraim, the District of the land of Beethleem, which Kiriah-Jearim and Obel Edoms lay not far distant from. See Gen. 35. 16, 19. Others understand by Ephraim, the pharim, and in it more particularly Sile, where the Ark stood for a good while, Jud. 18. 3. & 21. 19. 1 Sam. 1. 3.] we have found her, [viz. when we were to bring her up to Jerusalem] in the fields of fear, [otherwise in holy-writ called Kiriah-Jearim, i. e. the City of Woods where the Ark stayed twenty years, after her return out of the land of the Philistines, 1 Sam. 6. 21. and 7. 1. 2. It is likewise called Bala i. e. the plains of Judah, 2 Sam. 6. 2. for it lay in a plain or flat bulchie Coanitie. Some put here the fields of the Wad.]

7 We shall enter into his habitations, [The LORDS namely, Others, Hus, i. e. the Ark] we shall bow down our selves before [scilicet, toward, or over against] the footstool of his feet. [See the Annot. Psalms 99. on verse 5.]

8 Arise, LORD [See 1 Chron. 28. 2. and 2 Chron. 6. 41, 42. where this verse and the two next following are applied by Salomon, to the bringing in of the Ark at that time into the holy of Holies] and thy feet shall be set in the place which thou hast chosen and had sworn, for the Ark of the Covenant to abide there continually: so likewise below, v. 14. and 2 Chron. 6. See the Annot there on v. 41.] thou art the Ark of thy strength. Here God and the Ark are joyned together, as before they were named each apart. See the Annotations 2 Chron. 6. on verse 41.]

9 Thus thy Priests may be clothed with righteousness, [i. e. grant that they may perform their Priests duty, uprightly and holily. See this expression, Job 29. 14.] and that thy favorites may flourish. [i. e. thy people Israel. See 1 Chron. 15. 28. The Prophet wisheth that the godly may have cause of rejoicing, being rightly met with by the Priests in all godliness, out of Gods holy Word.]

10 Do not withhold [or forbid] the face of thine anointed: [Meaning himself, and that God would not refuse him his Petition 3 or not deny him what he us for. See the Annot. 1 King. 2. on v. 16. 17. 20. or do not refuse him this favourable answer, of aids and assistance.] for Davids sake, [i. e. in regard of the promises which thou madest unto me: or we may understand Chr. st here by David, by whom he was typified. So likewise Psalms 18. 51. 1 Sam. 30. 9. 2 Chron. 34. 23 and 37. 24. Hof. 3. 5. and then the same is, even for Jesus Christi sake, who is called the prince of God, in regard of the fervile condition which he was to undergoe.]

11 The LORD hath sworn the truth unto David, the truth, i. e. a firm oath, a sure promise, a word of truth] from which he will not recede, [scilicet, I will not deny thy me, [i. e. cause to recede after thee] of the fruit of thy belly. [i. e. some of thy children or posterity. See 2 Sam. 7. 12. &c. This promise hath relation to Christ, Acts 2. verse 30.]

12 If that thy sons shall keep my Covenant, [i. e. my Commandments] and 7 Testimonies [i. e. my Laws wherein I testifie, how I will be honoured and loved] which I shall teach them; then their son also shall sit upon thy Throne in Eternitie. [i. e. thy posterity that enjoy the earthly kingdom for a long time; but the spiritual shall be permanent in Christ to all Eternitie, Luke 1: 32, 33.]

13 For the LORD hath chosen Zion [i. e. the Citie of Jerusalem, built upon the hill of Zion. This Citie the LORD hath chosen, that his holy worship should be set up and established there] he hath desired it for his habitation, [saying.]

14 This is my rest in Eternitie, here I will dwell, for thence desired her. [viz. this same seat or habitation, to wit, Jerusalem or Zion.]

15 I will rightly bless her food; [Heb. blessing blefs: i. e. I will abundantly blefs her with all necessities. Her, i. e. Jerusalem, the inhabitants of it.] I will satisfy their needy with bread.

16 And her Priests I will clothe with salvations [See above, v. 9. and 2 Chron. 6. on v. 41. and compare 1 Tim. 4. 16.] and her favorites [i. e. my beloved ones which live in Jerusalem or Zion] shall shout exceedingly. [Hab. shouting, shout.]

17 There I will make horns to spring forth unto David, [i. e. I will multiply Davids Kingdom and power at Jerusalem, giving him honours to succeed him in that Kingdom, and principally Christ the spiritual King, see Luke 1. 69. and Psalms 75. 5. and 89. 18, 25.] I have prepared a lamp [whereby is understood the same thing signified by the horn before, to wit, the posterity of Davids in the Kingdom, and especially, Christ. See 1 King 5. 11. on v. 36. and Luke 2. 32.] for mine anointed. [King David.]

18 I will clothe his enemies with shame: [i. e. I will confound his enemies in all their devices and practices 35 as Psalms 35. 26. and 109. 29. See 2 Chron. 6. the Annot. on v. 41.] but upon his Crown [i. e. his Majestic and Glory, his Kingly Power and Greatness] shall blossom. [or flourish,] [i. e. remain fresh and flourishing, and never wither or decay.]

PSALM CXXXIII.

David doth mightily extoll the brotherly Communion of the faithfull.

A Song (or hymne) Hammatoth [See the Annot. on Psalms 130. v. 1.] of David, Behold, how good and how amiable is it, that brothers also [by the word brothers, are not only understood carnall brothers, but such also as are stand in one and the same relation, o. office, profession or employment: nay, all those which daily call upon one and the same Father in Heaven. See Psalms 122. the Annot. on v. 8. It is as much as if the Prophet had said here; Unity and Concord among any is pleasing and acceptable, but especially that which is among brethren] dwell together. [viz. in love and concord, both for matters of Religion, and in civill respect, and in their daily conversation.]

2 It is like the precious Dew of Hermon, [Of which hill see Deut. 3. 8. and Psalms 29. 6. and Cant. 4. 8.] and [this particule is to be supplied here] which descendeth, [i. e. here also might well be inserted, and like the Dew which descendeth upon Hermon and Zion lie far asunder, so that the Dew of Hermon cannot descend upon the hills of Zion] upon the hills of Zion. [i. e. those that lie about the hill of Zion, or about Jerusalem. See Psalms 125. 2.] for there the LORD where the brethren live together in unitie, v. 1.] the LORD commandeth the blessing, [i. e. The Lord causeth and ordereth it so, that where this brotherly union and society is, blessing and life attends it. Psalms 42. 9. See also Levit. 25. 21. Deut. 28. 8.] and the life in Eternitie. [viz. a long and happy life: understand, doth

the Lord likewise command. The Prophet implies thus much: even as the Dew doth moisten and make fruitful the hills of Hermon and Zion, together with the Countries about; so doth God blefs and give a long, yea, and the everlasting life, to them that live together in brotherly love and unitie.]

PSALM CXXXIV.

The Psalmist exhorteth the Priests and Levites to praise God, and to pray for the Congregation.

A Song (or hymne) Hammatoth. [As Psalms 120. 1.] Behold, praise the LORD, all ye servants of the LORD: [understand here, by the servants of the LORD, principally the Priests and Levites, whose charge it was, to tite also by night, and to serve before the Lord. See Exod. 27. 21. Levit. 8. 35. 1 Sam. 3. 3. 1 Chron. 9. v. 33.] ye which stand [standing is often used for serving, in holy Writ. 2 King. 25. 8. hath it: A servant of the King 3 and Teremie 52. 12. one that stood before the King] all night [or every night] [Heb. in the night, i. e. every night] in the house of the LORD. [viz. to keep the watch in the Temple and Courts of it according to Gods command. See Levit. 8. 35. Num. 1. 53. 1 Sam. 3. 3. and 1 Chron. 9. 33.]

2 Lift up your hands [i. e. call upon the Lord, and pray for the people, as Psalms 28. 2.] towards the Sanctuaries, [viz. the Ark of the Lord, standing in the sanctuary, from whence the Lord doth lead the prayers of his people others, in holiness, as 1 Tim. 2. 8.] and praise the LORD.

3 The LORD blefs thee: [This is spoken in the singular number, signifying as much as, The Lord blefs every one of you, one by one. Thus God commanded the Priests to blefs for the people, Num. 6. 14. some take this to be Davids wish, for or upon the Priests which served in the House of God] out of Zion; [i. e. from the Ark which standeth on mount Zion; See the Annotations, Psalms 128. on v. 5.] He that made the Heaven and the Earth.

PSALM CXXXV.

The servants of the Lord are exhorted to praise God for his kindness shewed to Israel; as also in regard of his Almighty power 3 the contrarie vanitie of the Idols, and those that make and trust in them, is represented.

Hallelu-Jah. [See the Annot. Psalms 104. on v. 35. and Psalms 106. on v. 1.] Praise the Name of the LORD, praise (him) ye servants of the LORD.

2 Ye that stand [i. e. serve. See Psalms 124. on v. 1. and Deut. 1. on v. 38.] in the house of the LORD, [i. e. in the Tabernacles, or in the Temple; he speaketh here unto the Priests and Levites, or also to the people there assembled] in the Courts of the house of our God. [Thus he saith, because there were two courts, the one for the Priests and Levites 3 and the other for the people, 2 Chron. 4. 9.]

3 Praise the LORD, for the LORD is good: sing Psalms unto his Name, for he is pleasant. [Others, it is pleasant, viz. to sing Psalms unto him; Psalms 147. 1.]

4 For the LORD hath chosen Jacob for himself: [Iacob, viz. and all his off-spring. See Exod. 19. 5.] Israel, [as Jacob] for his peculiar.

5 For I know that the LORD is great: and that our God is above [Or, more than] all Gods, [i. e. all Idols, which the Heathens invent and devise for themselves,

6 *Whoever pleaseh the LORD, he doth in the Heavens, and upon the earth, in the Seas and all Abysses.*

7 *He maketh damps to mount up from the ends of the earth [i. e. from the Sea which is at the ends of the earth] he makes the lightning with the rain, [or by, or besides, or into the rain: i. e. He causeth it to lighten and rain both together:] notwithstanding, that water and fire are of contrary natures.] He bringeth forth the wind out of his Treasuries. [Wherein he keepeth them thus up, like fume treasuries of us: as Job 38.22.]*

8 *Which spake the first-born of Egypt, [Or of the Egyptian:] from the man [even] to the cattell. [i. e. both men and cattell.]*

9 *He sent tokens and wonders in the midst of thee, O Egypt against Pharaoh, and against all his servants. [Read the Histories of Exodus, to wit, the 7. 8. 9. 10. 14 Chapters.]*

10 *It hath smote many [Or great] Nations, and put to death mighty Kings.*

11 *Sidon, had the King of the Amorites, and Og the King of Bashan: [A giant that had an iron bedstead, nine cubits long, and four broad, Num. 21. 33, 35. Deut. 3. v. 11.] and all the Kingdoms of Canaan. [In number thirty and one, as may be read, Job, 12. 9. to 24.]*

12 *And he gave their land for an inheritance, to his people Israel.*

13 *O LORD, thy Name is in Eternitie: [i. e. endureth for ever, and to again presently.] LORD thy memoriall is from generation to generation. [i. e. the manifestation and witness of thy mercies which thou shewest unto thy people, doth last for ever.]*

14 *For the LORD shall judge his people [See Gen. 15. the note upon v. 14. As if he should say: Although the Lord doth sometime grievously chastise his people for their sins:] so that it should seem his kindness doth not always remain upon them: Yet when he hath chastised them for a time, he will repent of it, and assueth deliver them out of the hands of their enemies:] and it shall repent him over his servants. [i. e. he shall change his anger into kindness:] spoken after the manner of men. [See Gen. 6. 8.]*

14 *The Idols of the Heavens, [Heb. the stars or pains. See the Annot. 1 Sam. 31. on v. 9.] are silver and gold, [i. e. made of silver and gold. This waste and some next following are likewise wofull, Psalm 115. See the Annotations there:] a work of mens hands.*

16 *They have a mouth, but speak not: they have eyes, but see not.*

17 *Ears they have, but hear not: neither is there any breath in their mouth. [Others, also there is no substance, (or being) of breath in their mouth.]*

18 *Let them that make them, become like them, (and) all [or every one] that puts his trust in them.*

19 *Thou house of Israel [Or, thou of the house of Israel] praise ye the LORD: thou house of Aaron, praise ye the LORD. [or, thou of the house, &c.]*

20 *Thou house of Levi, praise ye the LORD, ye that fear the LORD, praise the LORD.*

21 *Praised be the LORD out of Zion, which dwelleth at Jerusalem: Hallelu-Jah.*

PSALM CXXXVI.

The Psalmist exhorteth all the faithful to praise and thanksgiving unto God, by reason of his kindness, might and wisdom, appearing in the Creation of the world, the deliverance of the Israelites out of Egypt, and many other mercies and benefits.

Praise the LORD, [The word praise here in the following verses, stands in the plural number, Laudate

praise ye. Some are of opinion that this Psalm was sung every day by the Levites in Gods assembly. See 1 Chron. 16. 41.] for he is good: for his kindness is in Eternitie. [i. e. durcth, or endureth in Eternitie, and so throughout this Psalm.]

2 Praise the God of Gods: [i. e. the chief God which hath the absolute command and sovereignty over all the Angels, Kings and Magistrates. See the Annot. Deut. 10. on verse 17.] for his kindness is in eternitie.

3 Praise the Lord of Lords, [Heb. the Lords of Lords as Gen. 24. 9. and 29. 16. 22. and 41. 30. Exod. 21. 4 and elsewhere] for his kindness is in eternitie.

4 *How that doth alone great wonders, for his kindness is in eternitie.*

5 *How that made the Heavens with understanding: [i. e. with extraordinary wisdom] for his kindness is in eternitie.*

6 *How that stretched forth the earth upon the water; or a top, or besides the waters: See Job 26. on v. 7. and Psalm 24. on v. 2.] for his kindness is in eternitie.*

7 *How that made the great lights, for his kindness is in eternitie.*

8 *The Sun for dominion in the day: [Or over the day] for his kindness endureth to eternitie.*

9 *The Moon and Stars, for dominion in the night, for his kindness is in eternitie.*

10 *How that smote the Egyptians, [Others, Egypt in their first-born:] for his kindness is in eternitie.*

11 *And brought forth Israel out of the midst of them: [i. e. the people of Israel] for his kindness is in eternitie.*

12 *With a strong hand, [i. e. with great power. See 1 Kings 8. the Annotations on v. 42.] and with a stretched out arm: for his kindness is in eternitie.*

13 *How that divided into parts [Or cut in pieces] the red-sea: [or the red-sea, or baltish-sea.] for his kindness is in eternitie.*

14 *And led Israel through the midst of the same: for his kindness is in eternitie.*

15 *He hath overthrow Pharaoh with his host in the red-sea. [Heb. shaken:] for his kindness is in eternitie.*

16 *That fealt his people [The Israelites] through the wilderness: [or in the wilderness] for, &c.*

17 *That smote great Kings [Or mighty kings] for his kindness is in eternitie.*

18 *And put to death glorious [Or excellent, mighty, puissant, illustrious] Kings, for his kindness is in eternitie.*

19 *Sehon the Amorittish King: for his kindness is in eternitie.*

20 *And Og the King of Basan: [Of the land of Basan, see the Annot. Deut. 32. on v. 14. see also of Basan, Jer. 50. 19. Mich. 7. 14. Psalm 22. 13.] for his kindness is in eternitie.*

21 *And gave their land for an inheritance: [viz. the land of those two Kings] for his kindness is in eternitie.*

22 *For an inheritance to his servants: Israel: i. e. to the Israelites, whom he took into his protection that they should serve him. The whole Nation is accounted as if it were but one man. So the people of Israel is called, Gods first-born, Exod. 4. v. 22.] for his kindness is in eternitie.*

23 *They remembered us [viz. for good, as Gen. 8. 1.] in our lowness: [i. e. in our low condition, when we were oppressed by our enemies, viz. in the Judges time, whereof that booke makes mention throughout] for his kindness is in eternitie.*

24 *And he hath plucked us [i. e. in a manner torn us and broke us out of our hands, as Psalm 7. 3.] from our adversaries: for his kindness is in eternitie.*

25 *That giveth food to all flesh: [The Hebrew word Lebanon, or bread, is taken for all manner of food. So Mark 6. 36. we read of buying of bread, which Matthew chap 14. 15. expressly buying of victuals. Bread is likewise taken for food or fodder for the beast, Psalm 147. 9. The Prophets mention it, that God doth supply and provide all created things with necessities convenient for their sustenance:] for his kindness is in eternitie.*

26 *Praise the God of Heaven: [Others, of the Heavens, i. e. him that dwelleth in the Heavens] for his kindness is in eternitie.*

PSALM CXXXVII.

A sad complaint of the Jewes in Babel over the scoffing and jeering of their enemies, which would have them sing merrie songs, their constant hope in God, together with a curse upon Edom and Babel.

A T, [These are the words of the Priests and Levitical singers, whose office was to praise God with musical instruments, as appears, 1 Chron. 25. And it seemeth that the Levites ended this Psalm.] the Rivers [in the land of Babylon there are many rivers, of which Euphrates and Tigris are the chiefest] of Babel, [or Babylon, the chiefest Citie of Chaldee, or Sinear, where Nimrod reigned, Gen. 10. 10. See the Annot. there. Hence it is, that Babel, or Babylon is called the Land of Nimrod, Mich. 5. 8. See further of the name of Babel, Gen. 11. 9. with the Annotations. But under the name of Babel, we must here understand the severall Countries appertaining to the Monarchie of Babylon] there wasteth [i. e. there we dwelt or sojourned, banished out of our own Countrey, being strangers there, and full of sorrows] we also weep when we thought on Zion. [to wit, the destruction of the Citie and Temple of Jerusalem.

2 *We hung up our harps [Thereby testifying, that we had more caute, and were more disposed to mourn, then to play or sing] on the willowes [which love to grow along the banks or river sides] which are therein. [Heb. in the midst of her, viz. of Babel or Babylon, implying they had left their musical instruments there, and given them quite over, having no mind to use them more: However we would not be drawn in any wife to sing any out of spiritual songs at the desire of the Babylonians, that had carried us away captives.]*

3 *When those there which held us captives desired of us [To wit, jeeringly, and by way of reproach] the words of a song: [i. e. a song:] so we have words of wofulness, for wofullness, Psalm 145. 5.] and they that had overthrowen, [others plundred, spoiled] us, [i. e. our houses: others, of our bagged ones, to wit of our harps hung up] they required joy:] Fors, [or wifith. The fence would be fuller thus read, they desired of us words of joy. i. e. that we should be merry and frolick] [saying] sing us [one] of the songs of Zion. [viz. of those songs, hymnes or Psalmes, which they were wont to sing and play in the Temple of God.]*

4 *[He said.] [This is the answer of the people of Israel, to the desire of the Babylonians, shewing reasons why they refused to sing any of the LORDS songs there] how should we sing a song of the LORD, [i. e. such songs, which we were wont to sing to the honour of God, not to the pleasure and pastime of such as are strangers to the true worship of God] in a strange land? [viz. among the enemies of the Church of God, which are wont to blaspheme the Name of God. Heb. in the land of a stranger, i. e. of the strangers, or exiles.]*

5 *If I forget thee, O Jerusalem, then let my right hand forget [her self.] [The fence is, we shall spare our singing and playing, till the time come, that Jerusalem*

be built again, and we return into our own Countrey, as thou, O Lord, hast promised us:] then shall we with cheerful hearts, voices and instruments sing, and praise thee:] others, [If my right hand shall forget [thee], others, then let my right hand forget [her skill of playing.]]

6 *My tongue [Wherewith I was wont to sing hymnes and praises to my God] cleave to the roof of my mouth [i. e. let me be struck dumb, as Job 29. 10. See also Psal. 22. on v. 16.] if I do not remember thee: if I exalt not Jerusalem above the highest of my joyings [i. e. if I do not account and hold the welfare of Jerusalem, and of the Church of God, for my chiefest joy and rejoicing. For highest the Hebrew hath here, which is likewise used for to signify the highest or principall, Exod. 30. 23. See the Annot. there.]*

7 *LORD, remember the children of Edom, [viz. to punish them. The children of Edom, that is, the Edomites, were always enemies to the people of Israel, and they had joynd themselves with the Babylonians, when Jerusalem was destroyed, Ezech. 25. 12. In the day of Jerusalem, [viz. the day of its destruction, Day, for day or time of misery or calamitie, we see likewise used, Psalm 37. 13. Ezech. 30. 10. 11. 11. &c.] which said there, [viz. to the Babylonians] uncover her, uncover her [the Citie namely, and the houses in it, breaking and taking all down to the ground:] lay her as flat and bare as may be the Edomites, being enemies to the Israelites, were very glad to see Jerusalem laid waste thus, yea, and they did their utmost to help and further it to a total destruction. This is charged upon them, Obad. v. 11. 12. &c.] to her [very] foundations. [Heb. to the foundation in her, i. e. to long as there is any foundation left in her.]*

8 *O daughter of Babel, [i. e. thou Babilonical Nation, as Psalm 9. 15. Jer. 51. 33. or ye inhabitants of Babylon, See the Annot. Cantic. 2. on verse 2.] that shalt be laid waste, [Hebrew, thou wastest, i. e. that shalt be wasted so utterly, as if it were done already, God having decreed it, or wasted:] that is, worthy, and having deserved to be wasted, as Psalm 18. 4. I called upon the praised Lord, i. e. the Lord that is praise-worthy] Right happy shall be that shall recompence thee thy misdeed [the meaning is, that every one shall with good success to the destroyer of Babylon, and acknowledge it very thankfully, that he hath recompensed the Babylonians their grand delinquencies. See Isa. 53. Jer. 50. and 51. chapter] which thou hast done on us. [or recompensed. The Hebrew word is taken for doing well, and for doing ill.]*

9 *Right happy shall be, that shall graffe, [i. e. he that shall execute the severe judgements of God upon you, by reason of your abominable misdeeds. See Isa. 1. 2. 16. and the Annot. Psalm 8. 2.] and dash thy little children on the rock. [viz. in such a manner that the pieces shall be scattered about like chips.]*

PSALM CXXXVIII.

David praiseth God for his goodness and truth shewed unto him, foretelling that the Kings of the Earth should praise the Lord, confessing the fruits of his trusting in God.

A Psalm of David. I will praise thee with my whole heart: in the presence [Heb. over again, or before] of the Gods [i. e. of Kings and Princes, as below v. 4. See Psal. 82. 1. 6, and Psal. 119. 46. Others understand by the God here, the Angels of God, which also do present themselves in the assemblies of the faithful, 1 Cor. 11. 10.] shall I sing Praises to thee [viz. without fear or dauntedness.]

2 *I shall bow down my self toward the Palace of thy holines*

holiness [Turning my face towards the Ark which standeth in the Tent or Tabernacle. See 1 Chron. 16. v. 1. & Psa. 99. 5. Oth. towards thine holy Temple,] and I shall praise thy Name for thy kindness [i.e. by reason of. oth. over, for.] and for thy truths [i.e. for thou hast made thy word great] [i.e. thy promise and assurance touching Christ]. This is the greatest and principal work, whereby thou hast manifested thy goodness. Others understand this of the promise, which God had made and performed unto David, touching the Kingdom; for thy whole name sake. [i.e. wholly and solely for thy own name sake. Oth. above thy whole name, i.e. above and beyond all the properties or attributes whereby thou art named.]

2 On the day (when) I called, thou heardest me: that hast strengthened me (with) power [Which I received of thee. O Lord, Ephes. 3. 10, 16.] in my soul.
3 All the Kings of the Earth shall praise thee, when they shall have heard the sayings of thy mouth. [This is, a kind of prophetic touching the conversion of all Nations unto Christ, through the preaching of the holy Gospel, after the coming of the Messiah. See Psa. 102. 16, 23. and the annot. there. But if these words are taken for Gods promise unto David touching the kingdom, we may understand by the Kings here Hiram the King of Tyrus, 2 Sam. 5. 11. Thob, the King of Hamath, 2 Sam. 8. 10. and other Neighbouring Kings.]

4 And they shall sing of the wayes of the LORD [i.e. of the wonderful government, works and acts of the LORD. Oth. in the wayes of the LORD, viz. walking in them with cheerfulness] for the glory of the LORD is great.

6 For the LORD is high, nevertheless doth he regard the lowly [i.e. he taketh care for him. Whereof David himself was a singular example, whom God from a shepherd raised to the royal dignity. Oth. the low, or that which is low and despicable] and he knoweth the exalted [i.e. the proud, oth. that which is exalted] afar off. [So namely, as that in due time he will humble and punish them.]

7 When I walk in the midst of distress, he maketh me alive. [See Psa. 119. 25. Oth. when I shall walk, etc. thou shalt make me alive, and so in the sequel] who stretcheth forth thy hand against the wrath of mine enemies, [viz. to tame and bridle the same, as Psa. 3. 8. Oth. against the noses, or faces, namely to strike them in their faces] & the Hebrew word *Aph* doth signifie as well the nose, as wrath or anger; and thy right hand saves me [Oth. thou savest me with thy right hand.]

8 The LORD shall accomplish [Or fulfill] it for me [for the LORD fulfill it for me, by way of willing, viz. that which he hath begun in me, against mine Enemies or his grace to me-wards, as Psa. 57. 3.] thy kindness, LORD; is in eternity; do not abandon [or flow, neglect] the works of thy hands. [He prays God, not to forsake the good work which he had begun in him, but to fulfill and perfect it, against the day of Jesus Christ, Phil. 1. 6.]

PSALM CXXXIX.

David prayeth and magnifieth Gods all-knowing and omnipotent providence, and the tender care for him, before he had any being in the world; & declareth moreover, that he will have no communion with evil and wicked men; and lastly, testifies his uprightness.

A Psalm of David, for the chief song-master. [See c Psalm 4. 1.] LORD; thou searchest and knowest me.

2 Thou knowest my sitting and my rising: [Whatever I do, whether I sit still, rise up, or go, whatever I am

or go about, thou knowest and seest it all] thou understandest my thoughts a far off; [when my thoughts are yet far from me, that is, long before they offer themselves unto me, thou knowest them already.]

3 Thou surroundest [Or Others, thou winnowest, i. e. triest, and siftest most exactly, as Job 31. 4. my going, and my lying down: and thou art accustomed to all my wayes, [i.e. thou art well acquainted with all my doings and leavings: thou hast as it were, found it by custom. A similitude taken from men, which by experience and custom, come to the knowledge of things.]

4 When there is not a word [i.e. upon my tongue, behold LORD, thou knowest all, [i.e. before I open my mouth to speak, thou knowest all I will utter, for thou art a searcher of hearts.]

5 Thou compassedst me from behind and from before: and thou stretchest thine hand upon me, [i.e. thou holdest thy hand upon me, that I cannot outrun thee: or that I may understand, how I do depend, or what dependence I have upon thy providence.]

6 The knowledge [Whereby thou knowest all things] is too wonderful full for me: for I am high, I cannot come near it. [viz. to reach or comprehend the same.]

7 Whither should I go before thy Spirit? [God being every where present, there is no avoiding, or escaping of him] and whither should I flee before thy face?

8 If I ascended to heaven, thou art there; or if I made my bed in hell. [See the Annot. Job 26. on v. 6.] behold thou art (there.)

9 If I took wings of the dawning-day, [That the beams of the rising sun are called, being they do so swiftly flee and spread themselves thorough all the cape of such a Horizon. The Prophet implies as much as if he said;] Though I were able to flee as far in a moment, as is the remotest place the rising sun-beams reach to; if I dwell on the uttermost of the sea; [i.e. in the utmost end of the world as Psa. 65. 6, and 72. 8. Isa. 24. 14.]

10 There also would thine hand lead me: [i.e. I should still be subject to thy divine disposing and governing] and thy right hand would hold me, [or lay hold on, apprehend me.]

11 If I said, sure darkness shall cover me, [viz. so that God shall not be able to finde me out. Heb. properly, tread upon me] then is the night a light about me, [i.e. I shall be as little hid before thine eyes, as if it were noon day, compare Job. 26. 6. and Heb. 4. 13.]

12 Nor doth the darkness darken before thee, [Darken i. e. hide, cover, conceal, compare Job 34. 22. Jer. 23. 24.] but the night lighteth [or shines] as the day: the darkness is as the light. [Heb. alike the darkness, alike the night.]

13 For thou possessest my reins: [i.e. thou hast my reins, that is, my inclinations, affections, passions, in thy power, thou steerest and governest them. See Job 19. on ver. 27. Thou hast covered me in my mothers belly, [viz. with skin and flesh, or, with the helmet, as we call it, or hood, or bladder which the child lies wrapped about within in the womb, that is to say, from or since the very time of my conception.]

14 I love thee for that I am made wonderfully, after a very fearful manner; & wonderfull are thy works, [Oth. (through) thy wonderfull works] my soul likewise knows in every well.

15 My bones were not concealed before thee, when I was made in secret, (and) was wrought like an Embroider [i.e. most artificially; namely, with sinews, veins, arteries, muscles and other parts of the body; even as an Embroiderer sitteth and joyneth many parcels, stuff and wayer-work of various colours, very artificially and curiously together, until there cometh forth some goodly picture, or other delicate workmanhood] in the lowermost

most parts of the earth. [Thus he called the womb, where-in the fruit is formed and fashioned: or, the first Originall of men, Gen. 2. 7. or he assimilates the womb to a grave, wherein man before his birth, lies in a manner buried. Or, by the lowest part of the earth, one may understand, that he was formed upon the earth, which is the nethermost part of the world. Compare Ephes. 4. 9.]

16 Thine eyes have seen my unformed clot, [i.e. when I was first planted in my mothers womb, and when the seed, out of which I proceeded, was like a clue of yarn, wound up together. oth. my unformed substance, masse, or Embryo. See Job. 10. 10.] and all these things [to wit, all the parts and members comprehended in that clue and Embryo of mine] were written in thy book, [i.e. thou gavest good heed to every thing that conduced to my creating, or bringing forth, or thou knewest so well what should befall me, as if it were written in a book before thee, namely, in the book of Remembrances of thy provident government.] (on) the dayes when they should be formed, when there was yet none of them. [The Psalmist implies here, that God knew all the parts of his body, not only when they were forming, but even from eternity. He calleth the things that are not, as if they were, saith the Apostle Rom. 4. v. 17.]

17 Therefore how precious O God, are thy thoughts unto me! [i.e. how incomprehensible is thy provident Care and Government unto me? Whereby thou hast ordained and decreed all things in thine eternal Council, how they shall come to pass Psalm 40. 6. Job 26. 14.] how mightie many are thy summes? [Heb. their heads. See Num. 1. the Annot. on v. 2.]

18 Should I tell thee? there is more of them then of the dust: awaking, I lay me with thee. [i.e. When I awake in the morning, and consider of thy works throughout, I can get to no end, but still am taken up with meditating on them. I am and abide still with my thoughts on thee.]

19 O God, that thou wouldst destroy the wicked! and ye men of blood, [Heb. Viri sanguinum (blood in the plural.) i.e. which are so fierce and greedy to shed innocent blood; See Psalm 5. 7.] turn away from me:

20 Which speak basely [Or blasphemously, craftily] of thee: [Others, against thee, to wit, against thee, O God; and also of and against all those that love thee.] (and) vainly exalt thine enemies. [The fence is; they do not only evil themselves, but exalt and advance likewise other wicked men and evil doers.]

21 Should I not hate, O LORD, those that hate thee; and be vexed with [Or, loathe, abominate, abhor] those that rise up against thee?

22 I hate them with a perfect hatred, [Heb. with persecution of hatred] to me they are enemies. [I hold and account them mine enemies.]

23 Search me thoroughly, O God, and know my heart: trie me, and know my thoughts.

24 And see whether with me there be a pernicious way. [Or, a hurtfull, oppressing way, i.e. whether I so frame the course of my life, as to hurt and endamage any of set purpose: others, understand here by the pernicious way, the way, or disposition to idolatry. The word Idols, being deduced from the same word that is used here. See Psalm 16. 4.] and lead me upon the curving way, [Heb. upon the way of Eternitie, i. e. that same which is lasting, and holds out to Eternity; or, upon that way, which may lead me to eternal life, or upon the old way. Compare Jer. 6. 16. and 18. 15.]

PSALM CXLI.

David prayeth for deliverance from evil men, with confident assurance in the Lord; praying likewise for the destruction of the slanderers; with confident assurance of Gods righteousness.

A Psalm of David, for the chief song-master: [See Psalm 4. 1.]
2 Rescue me, LORD, from the evil man; [Some do understand by the evil man, Dogs; others, Saul: some others read here, evil men, viz. such as in hostile manner persecuted David, as v. 3.] preserve (or keep) me from the man of all violence: [Heb. the man of violence. See 2 Sam. 22. 49.]

3 Which think much evil [Heb. evils] in their heart: [the meaning is; which seek and endeavour to oppress me, not only by open force and violence; but also, by all manner of wiles and subtle practices] meet every day together to make war.

4 They when their tongue like a Serpent: [The Naturalists do write, that Serpents use to wet their tongues when they will sting any. Compare Psalm 58. 5.] nor Adder-poyson is under their lips, [understand here such kind of Adders, as can shoot forth their poyson.] set!

5 Keep me LORD, from the hand of the wicked; guard me from the man of all violence; [See above, v. 2.] (of) them which think to thrust away my feet: [or, my treadings, Rep., passing, viz. to make me fall.]

6 The proud have hid a snare for me, and coards: they have spread forth a net, at the way side: [Heb. At, or, on the hand of the track, i.e. of the path, which namely, they know I was wont to walk in:] traps they have set me. set!

7 I said unto the LORD, Thou art my God: take to ear, O LORD, the voice of my supplications.

8 LORD Lord, strength of my salvation, [i.e. my strong salivation, my strong Saviour, that hath power to help and save me] thou hast covered my head [i.e. thou hast kept and protected me against all dangers and difficulties, covering as it were my head with an helmet or shield] in the day of arming. [i.e. in the battle, or fight, encounter.]

9 Give not LORD, the desire of the wicked: [i.e. give him not the thing which he desireth, viz. that wicked one, that seeks for my destruction] do not further his evil purpose: they would exalt themselves. [or be lifted up, i.e. they would but grow more insolent and self-willed, if they had all things according to their will. Compare, Dent. 32. v. 7.] set!

10 As for the head of them that compass me about; [Understand here some particular evil men, the chief and ring-leader of Davids enemies, whether 3 and or some others. Others the heads, i. e. the principall and chiefeft men among the enemies, in the plural number, as v. 12. or the troop, company: compare Job 1. 17. others, the poyson. See above, v. 4.] let the surcharge [or toyl burthen] of their lips cover them. [to wit, the toyl or trouble, which the foresaid head, together with his adherents, compassing me about, doth put upon me with their evil tongues.]

11 Let steric coals be poured upon them: [i.e. the fire from heaven, as from the top of Sodom and Gomorra, for their destruction] let him [i.e. the God namely] makethem to fall into the fire, [i.e. into the fire of hell] into deep pits, i. e. into grievous pains and miseries] that they may not rise again.

12 A man of an evil tongue, [i. e. an evil-speaker, or a prater, that hath his tongue ever ready, and at command, using and abusing the fame, according to his own pleasure. So we have Job 11. 2. a man of lips: see the Annotation there. Exodus 4. 10. a man of words. Job 22. 8. a man of arms.] shall not be established upon the earth: a man of violence one shall hunt, (or pursue.) [i. e. he shall at length by his own malice and evil practices fall into great trouble and vexation; like a wild beaſt, which after much running this way and that way, comes at length into its own ruin at last.] till he be wholly chased away. [Hebr. unto overthrowings, or expulsions.]

13 I know that the LORD will execute [Hebr. doe] the plea of the afflicted, (and) the right of the needy, [viz.] by delivering them out of the hands of their adversaries. See 1 King 8. on v. 45.

14 Assuredly, the righteous shall praise thy Name: the upright shall remain before thy face. [i. e. thou shalt always assist them, with thy favour, help and protection.]

PSALM CXLI.

David desires of God that he may be heard and comforted, retaining a good confidence; declaring that the corrections (or reproofs) from the gods, are acceptable unto him; and praying with confident assurance, for revenge upon his cruel adversaries.

A Psalm of David. LORD, I call upon thee, hasten unto me: [viz. to come unto me, i. e. come speedily to help and succour me.] take my voice to ear (or hearken to my voice) [i. e. to my prayer, as straightway, v. 2.] when I call upon thee.

2 Let my prayer be put as an incense before thy face: [Which was wont to be made upon the Incense-burner in the Tabernacle, Exodus 30. 7, 8, 34: His meaning here is, that his prayer may be as acceptable, as the Incense and offerings were, made according to the Institutions of the Law] the lifting up of my hands, [i. e. my prayer, which I make with hands lifted up, or palms, as it is in the Hebrew; it being usual in great devotion, to lift up the hands or palms frequently up towards heaven, as wishing and expecting to receive Gods blessing there. Compare Job 11. 13. and Psalm 44. v. 21. and 63. v. 5. and 88. 10. Lament. 2. 19. and 3. 41. see likewise 1 Kings 8. on v. 22. and Psalm 28. on v. 2.] (as) the evening sacrifice, [which was wont to be offered every evening. See Exodus 29. 39. 40. 41. 42. Numbers 28. 2. 3. and 8.]

3 LORD, set a watch before my mouth: [viz. that nothing may illuse thee, unbecoming me;] that in no wise I may repine and murmur in this my straight and distress, [which mine enemies do put upon me, by their insults and grievous persecutions.] keep (or guard) the door of my lips: [or, a guard to the door, &c.]

4 And do not incline my ears to an evil thing, [viz. by Satan, or my own corrupt nature. For to speak properly, God tempteth none to evil, James 1. 13. 14. 1 Cor. 7. 5. But Satan doth 1 Chron. 21. 1. compared with 2 Sam. 24. 1. also Math. 6. 13.] to handle (or manage) any matter (or business) [or fears, tricks, plots, practices, pretences, as Deut. 22. v. 14, 17. in wickedness (or wickedly) with men that work unrighteousness.] [i. e. with men of good account:] and let me not eat of their dainties, [i. e. let me not be drawn and enticed by the prosperous and delicious days which they enjoy, so as to desire any participation with them.]

5 Let the righteous hit me, [The Hebrew word doth properly signify to hammer, or beat and strike with

hammers, Jud. 5. 26. Psalm 74. 6. it doth also signify, seriously to exhort and admonish one, (inculcate a thing.) Proverbs 23. 35.] it shall be counted [or kindness, friendship, courtesy, discretion:] the fence is I shall take as it is kindness and friendship, it shall be counted as approved by a righteous man; it being done out of a good mind, and to a good end and purpose. See and compare, Proverbs 9. 8. and 25. 12. and 27. 6. and 28. 22. Zach. 13. 6.] and let him correct me, it shall be counted the head: [i. e. most precious oyle. So Exodus 30. v. 23. the chiefest and most excellent spices are called head-spiceries: nevertheless, it may likewise properly be taken here to signify this oyle, as the head usually was anointed withall.] Compare Psalm 23. 5.] I shall not break my head: [that said beating and covering of me, or pouring out this oyle upon me: it shall not only do me no hurt, but shall be as grateful and useful to me, as a precious oyle or ointment. Some read, let him not break off the same (or) my head: that the sense should be, let him freely correct me, without fear, without remission, for though he continue to reprove me, I shall not give over to pray for him in his adversity, as followeth.] for yet shall my prayer likewise be (or) them in their adversities.

6 Their Judges were left free at [Or, over] the side of the rock [Hebr. the hands of, &c.] This passage should seem to have regard to the History, 1 Sam. 26. 13, 24, 25. where David, having Saul and his officers in his power, spared them nevertheless, and afterwards convinced them of his innocency, with a friendly remembrance. Others, when their Judges shall be thrown headlong down at the sides of the rock (or rockside) that is, fearfully destroyed, then will it be heard, that my sayings, are acceptable; and have heard my sayings that they were acceptable, [or, sweet, pleasant, delightful:] doing harm to none, and therefore worthy to be embraced, and entertained; as, as some conjecture, it will be perceived, that my prayers made for the golly, in their affliction, were acceptable to God, and heard by him. This sixth verse may likewise be rendered and read in this manner: Their Governors set themselves down at the rock sides, although they heard my sayings, that they are pleasant, i. e. they lurk and lie in wait for me and my people, while I am hiding out myself in the rocks; notwithstanding, they heard my friendly and discreet Remembrance. See 1 Sam. 23. v. 26. and chap. 24. v. 3. 1 Sam. 24. 10.]

7 Our bones [Mine and my peoples oroulders] are scattered at the mouth of the graves, [i. e. we are even past hope and recovery, being in a manner cut and cleft asunder, and become like so many dead mens bones, fit for nothing but the grave.] like as if some body had cleft and divided [some] [i. e. upon the ground:] [or, as if some body were cutting and cleaving (wood) against the ground, i. e. that which lies on that ground, and from which the chips are scattered here and there: otherwise, like as he which cleaves the land (or ground) cutting, with the plough namely; (so) are our bones scattered towards the mouth of the grave, (or hell.)

8 Tet mine eyes are upon thee LORD, LORD, in thee do I trust, uncover not my soul, [i. e. my help, my life, namely, from thy help and assistance.]

9 Keep me from the power [Hebr. hands] of the snare (which) they have laid for me, [See Job 5. on verse 20.] and (from) the trappers of the workers of unrighteousness.

10 Let the wicked every one fall into his (own, or) Gods) Jarn [i. e. every one into that yarn which they have set up or laid for me and mine.] together, till I shall be pass by. [Understand, both my self, and these that are with me; or, I, accompanied with thy grace and favour;] or until I pass by altogether, i. e. till I am past all danger.]

PSALM

PSALM CXLI.

David being fled before Saul, and hid in a Cave, his spirit overwhelmed, he cries unto the LORD for help.

A N instruction of David; [See Psalm 32. 1.] a prayer, when he was in the Cave. [David relateth here, how he carried himself in the Cave at Engedi, or Adullam, being fled thither by reason of the fierce persecution of Saul. 1 Sam. 22. v. 1. and 24. 4.]

2 I called with my voice unto the LORD, I did supplicate with my voice to the LORD.

3 I poured out my complaint before his face: I made known before his face my distress.

4 When my spirit was overwhelmed within me; [See Psalm 102. the Annot. on v. 1.] thou knowest my path: [Thou O Lord, the meaning is, though I knew not which way to clufe or turn; yet thou knewest it well, shewing me the way and means, whereby to escape and fleeing the blood-thirsty hands of Saul.] They [Saul namely, and his followers] hid hid a snare for me, [i. e. laid it in a hidden or obscure place] upon the way which I was to go.

5 I looked forth on the right hand, and behold, there was no man that knew me, [viz. to help or assist me:] there was no escaping for me: [Hebr. the escaping was lost (or perished) from me, i. e. I knew not whither to flee. Compare Job 11. 20.] no man took care [Hebr. sought, or enquired] for my soul, [for me, my life or preservation. So Prov. 29. 10. see the Annot. Deut. 11. on v. 12. and compare 2 Sam. 4. on v. 8.]

6 I called unto thee, O LORD: [viz. when I was in that straight and trouble.] I said, Thou art my refuge, my portion in the land of the living. [i. e. mine inheritance, whereupon I rely, as long as I live in this world. See Psalm 17. 13. 18. 31. 11. and 33. 8.]

7 Attend unto my cry, for I am much consumed, [Hebr. grown thin:] rescue me from my persecutors, for they are mightier than I.

8 Let my soul, [Me, my person] out of the prison, [Hebr. out of the shutting up;] being shut up in prison as if I were out of my people, by mine enemies encompassing of round about.] I to praise thy Name: the righteous [the godly party among Gods people] shall encompass me, [or in a crown as it were surround me;] namely, to look upon me with admiration, and praise, and thank thee, O Lord, together with me, for the wonderful favour and deliverance which thou hast shewed me: [When thou hast have done well by me, [i. e. when thou shalt have brought me once to rest and established me in a good and prosperous condition.]

PSALM CXLI.

David being grievously persecuted and straitened by his enemies, he prayeth most fervently for speedy deliverance, and for instruction in the ways of the Lord, and for the destruction of his enemies.

A Psalm of David. [Some conceive that David made this Psalm when Abdon persecuted him: others, when Saul was at his heels.] O LORD, hear my prayer; incline the ears to my supplications: bear me according to thy truth, according to thy righteousness. [i. e. for thy righteousness sake;] as if he said: since I suffer to much wrong and violence, let me entreat thee LORD, that as a righteous Judge, thou wilt no longer wink at, nor permit the same. See Psalm 31. 2.]

2 And go not into judgement with thy servants; [i. e. summon me not into the Court of Justice:] deal not with me according to my delicts. See Job 22. 4.] for none that liveth shall be righteous before thy face. [viz. by the works of the Law, and being considered in himself as a son of Adam;] see Job 4. 17. and 9. 2. 3. and 15. 14. & 25. 4. see also the Annot. 1 Kings 11. on v. 33.]

3 For [The works depend on the fruit virtue of this] Psalm] the enemy [Saul and his adherents] doth persecute my soul, [my life or person, as Psalm 6. 4.] he treadeth down (or trampleth) my life. [Others, my troop, band, or company, i. e. all those that are with me. See Psalm 141. 7.] to the grounds, [i. e. he lets go hand after and upon me, that I have scarce life left in me: or he will soon overtake and trample us under foot; if thou do not speedily deliver us out of his hands.] be loyeh me in darkness [He matcheth me and those that follow me to creep into holes and corners, for to hide our selves from his fury. For David had his abode for a good while in Caves, together with the men that followed him, Psal 142. 1.] as those that are dead long ago. [as if he said, We creep into holes and Caves in and under ground, being in that regard like unto them that are dead and buried long ago.]

4 Therefore is my spirit overwhelmed within me, [The fence is:] There pass for many ways of diseases and crosses over my head, the one before, the other after, that I am ready to faint and perish under them:] my heart is agast in the midst of me. [i. e. altogether discomfited, disconcerted, others, much astonished.]

5 I remember the days of old: [As if he said;] when I found myself thus anguished and perplexed, I find nothing doth so much ease and comfort me, as to call to my mind, how thou hast formerly assisted and delivered me. It seems Davids eye reflects principally here upon that time, when after the victory over his enemies, the people welcomed and received him with shouts and rejoicing, 1 Sam. 17. and 18.] I ponder all thy acts: [viz. which thou hast done for and by me.] I speak by my self of the works of thine hand.

6 I spread forth my hands unto thee: [See the Annot. Psalm 141. on v. 2.] my soul is before thee, like a thistle land [or as a drie land. See Psalm 63. on v. 2. the sense might be supplied thus. Even as a drie or thirsty land doth long for rain, so thirsteth my soul after thee. Psalm 42. 2.] Let I.

7 Hear me hastily LORD, my spirit sainteth! do not hide thy face from me; [Turn not away from me, forsake me not:] for I should become like them that go down into the pit. [i. e. to those which are ever ready to give up the ghost, Psalm 28. 1. and 88. 5.]

8 Tet me hear thy kindness, [i. e. the good and comfortable news of thy kindness thou wilt shew me, by turning Saul back again, from pursuing thus fiercely after me:] in the morning; [early, speedily, without long delay] for I put my trust in thee: Make known the way unto me, which I am to go, [i. e. teach me what to do to elchew the danger wherein I am. See Psalm 142. 4. or make known unto me the way which I am to walk in, to please thee:] for I lift up my soul [my mind] unto thee, [as to him whom I hold and honour as my sole Protector and Saviour.]

9 Rescue me, LORD, from mine enemies, with thee I hide my self. [viz. under the shadow of thy wings, as the Prophet speaketh, Psalm 97. 2.]

10 Teach me to do thy pleasure, [Or thy will, or thy good pleasure, or well pleasing, as Psalm 40. v. 9.] for thou art my God: [whom I both will and must obey:] thy good spirit [Understand here the holy Ghost] I conceal me in a plain land, [i. e. in the way which I may cheerfully walk in without let or offence;] whereby is unfolded the way of righteousness, prescribed in the Word of God; or it may be David understands here by the way of

means which he should apply himself unto, safely to escape from his enemies.]

11 O LORD quicken me [Or save me alive, that am even dead and gone. See above, verse 3. and verse 7.] for thy Names sake: that I may praise and celebrate thy Name, Psalm 142. 8.] *let my foot out of the straight* [i. e. my life, my self] for thy righteousness sake.

12 *And root out mine enemies, for thy kindness sake, and destroy them all that distress my soul:* [Have the Prophet reflects upon the promise which God made to Abraham, and to his seed, Genesis, 12. verse 3.] for I am thy servant. [that is, I do obey and serve thee faithfully, according to the Precepts of thy Law.]

PSALM CXLIV.

David gives God thanks for the blessings bestowed upon him in his wars and in government, confessing withal his own ill and all means moving them. He prayeth that God would powerfully deliver him out of his great straits, vowing to praise God for his blessings.

(A Psalm of David. Blessed be the LORD my Rock, [See the Annot. Deut. 32. on v. 4. and 2 Sam. 22.] that instructed my hands for the combat: my fingers for the warre.

2 My kindness, [i. e. he, which is so kind unto me, as kindness itself. Compare 2 Sam. 22. v. 2. See further, Psalm 18. v. 3.] in I my fort, my high retreat, and my deliverer for me: [i. e. for my good and advantage] my shield, and one whom I trust, that subverteth my people under me. [i. e. makes them obedient, and loyal to me.]

3 O LORD, what is man that thou knowest him? the child of man, that thou bleest him. As if he should say: when one comparcth the wretched and mean condition of man, with the infinite majesty of God: it cannot but fill the minde with admiration, that he should daigne to think on so poore and miserable a creature.

4 Man is like to vanity: his dayes are like a passing shadow. [See Psalm 102. 12. and Job 8. v. 9. and chap. 14. v. 2.]

5 *Because thy Heavens LORD,* [i. e. come to help me and mine from Heaven, and shew thy glory and power against mine enemies. See 2 Sam. 22. v. 10.] Spoken after the manner of men, and a *voice* [i. e. unto my assistance, and to the destruction of thine enemies] touch the mountains, [i. e. according, as some conceive] my great and powerfull enemies. It may also be taken for a description of the Might and Majesty of God, in the execution of his judgements against the wicked, that oppress the goodly. Compare Psalm 104. 32. etc.] that the voice of justice: [i. e. that they may vanish like smoke.]

6 *Like lightning, and destroy them;* [i. e. strike them down and confound them with thy Divine and Heavenly Power; those strange children, namely, of whom is spoken, verse 7.] *Send forth thine Arrows, and slay the.*

7 *Thrust forth thy hands from on high;* [i. e. out of Heaven, as Psalm 18. 17.] *relicue me, and pluck me out of the great waters,* [i. e. from those great persecutions of the wicked. See 2 Sam. 22. on v. 27.] *out of the hand of strangers.* [Hebr. the children of the strangers; either of a stranger to the fellowship of Israel, or of those that lived in a strange land, or of those that

would not acknowledge David their king yet, but did persecute him with Saul. See Psalm 54. verse 5. See likewise the Annotations, 2 Samuel, 22. on verse 45.]

8 *Whose mouth speaketh lies, and their right hand is a right hand of falsehood.* [He meaneth the right hand which they reach forth, and give in pledge of faithfulness; and so likewise, v. 11.]

9 O God, I will sing a new song unto thee: [See the Annot. Psalm 33. on v. 2. 3.] with the Lute, [And] [this particle is inserted here, because the Lute and the ten-stringed instrument are several instruments, as may be seen, Psalm 92. on v. 4.] the ten-stringed instrument, will I sing Psalms unto thee:

10 *Thou that givest victory unto Kings:* [See 2 Samuel, 8. verse 6.] that relievesth [Or rescuest] his servant David from the evil sword: [i. e. from that sword, which goeth about to shed innocent blood.]

11 *Relieve me, and rescue me from the hand of the strangers, whose mouth speaketh lies: and their right hand is a right hand of falsehood.* [as above, verse 8.]

12 *That our bones may be as plants, which [Plants namely] grew great in their youth; our daughters as corn-stones,* [i. e. fair and goodly of body and stature; as men use to trim, embellish and polish the corners of a building, to give the more lute and grace unto the whole frame in every ones eye] *hewn out after the resemblance of a pialla.* [i. e. smoothly and flatly.]

13 *That our steps* [Understand here those places, where any provisions are brought and laid up; as Barnes, Granaries, Cellars, Store-houses, Magazines, etc.] *In a word, David prayes here that God would bless him and all the Godly, with all manner of Temporal goods and comforts* [being full, may yield forth one store after the other: [Hebrew, from field to field, i. e. abundance of Food, plenty of Provision] that our stocks may bring forth by thousands,] [yet] *multiplic by tenne thousands.* [i. e. in great abundance] *in our yards; [or streets, grounds, the word being variously taken. See the Annot. on Job 5. 10.]*

14 *That our Oxen be well-laden* [i. e. fat and fleshy, i. e. strong and fit to draw great burdens, and to do much labour: or] *Bullocks well laden,* with young ones, or Calves; for under the name of Oxen, the Cows are here to be understood likewise, as Deuteronomie 7. 13.] *that there be no beating in,* [i. e. of the Enemies in our Townes and Cities, to take away our Goods and Cattel] *nor no falling out,* [i. e. of the Cities, out of our hands, or] *issuing forth, out of our Cities;* [i. e. that we shall be compelled to pursue after our Enemies, for to recover the Goods and Cattel they robbed us of: others, no issuing (woman) crying and complaining abroad] *nor clamour* [or out-crie] *upon our streets:* [understand this of rumours of Warre, or alarms.]

15 *Right happy is the people, with whom it saith thus:* [i. e. as is just now related] *right happy is the People, whose God is the LORD:* [as if he said, by way of amending, or correcting, the last preceding words, thus; Nay, I say rather, that above all, right happy is that people, which is in Covenant and favour with God, the Fountain, and Everlasting Source of all Bless and Happiness: which is the thing indeed, that doth contain the chiefest good. Compare, Psalm 4. 7, 8. and 17. 14. 15. and 33. 12. and 65. 5.]

PSALM CXLV.

PSALM CXLV.

David celebrateth God in regard of his greatness, mightiness, gloriousness and terrible Acts: As also for his goodness, Righteousness, and Mercifullness, and likewise, for his ever-lasting Kingdoms sake, his favour and tender care over all, but especially, those, that fear him, and call upon him.

(A Psalm of David: [Or, a Psalm. This Psalm alone beares this Title, and yet the whole Book hath its Denomination from this Word *Tebillah*, *Tebillah*] *Alch.* [the Verbes of this Psalm are fitted to the Hebrew Alphabet, or *A B*. See the letter *Nun*, or *N*. only missing. This same Article, David shewed in diverse other Psalms; See the Annotations, on Psalm 25. verse 1.] O my God, thou King, [thou onely True, and Almighty King] I will extoll thee; and praise thy Name in Eternitie, and evermore.

2 *Beh. All* [Or, every] *day will I praise thee, and celebrate thy Name in Eternitie, and evermore.*

3 *Gird.* The LORD is great, and greatly to be praised: [See the Annotations, Psalm 48. on verse 2.] and his greatness is not searchable.

4 *Dabit.* Generation on Generation [The word Generation, implyeth here and elsewhere all men living in one and the same age] shall praise thy works; and thy shall declare thy mightiness. [i. e. thy powerful Acts, and of verse 12. Matthew 13. 58. And this the Prophet himself doth, from Verse 12. to the end of the Psalm.]

5 *He.* I will utter the glory of the honour of thy Majesty: and thy wonderful deeds.

6 *Vau.* And they shall make mention of thy power of thy terrible [Acts:] and I will rehearse thy greatness.

7 *Zain.* They shall abundantly praise forth [Hebr. bring forth like a Spring-vein, Or, bubble forth, flow forth, etc.] i. e. praise and celebrate with all the strength of tongue and lungs. See Psalm 19. on verse 3. and 45. 2.] the remembrance of the greatness of thy Goodness: [i. e. all the great benefits shewed and performed at all times, unto our forefathers and selves] and they shall publish thy Righteousness, with shouting.

8 *Cheth.* Gracious and mercifull is the LORD, long-suffering, and great of kindness.

9 *Yeth.* The LORD is good to all, and his mercies are over all his works. [Capable of them, others, above, beyond.]

10 *Fol.* All thy works, LORD, shall praise thee; and thy favourites shall bless thee. [i. e. praise and thank thee: though in another kinde, then the rest of the Creatures, as having an inward feeling and apprehension, testifying unto them, that thou art their Father, and Benefactor. See Genesis. 14. verse 20.]

11 *Caph.* They shall recount the glory of thy Kingdom, and they shall utter thy mightiness.

12 *Lamed.* To make known unto the children of man, his [i. e. Gods] mightiness: [i. e. his mighty Acts and achievements, as verse 4.] and the Honour of the gloriousness of his Kingdom. [Gods namely, as verse 5.]

13 *Mem.* Thy Kingdom is a Kingdom of all ages; [and thy Dominion is in all Generation, and Generation, [i. e. it endureth from time to time, or unto all times through all successions.]

14 *Samech.* The LORD supports all them that fall, [i. e. all those that are weak and feeble, whether in body, or in spirit] and he lifteth up all bowed [ones.] [i. e. all those which under their heave Cross or burden of their sinnes, do find themselves oppressed, that they must bow down under them.]

15 *Ain.* The Eyes of all [Animals, namely, creatures that have living bodies] wait upon thee: and thou givest them their food in its time. [or, in due time; or, in their time; i. e. in convenient time and season, as Psalm 104. 27.]

16 *Pe.* Thou openest thine hand, and satisfiest all that live, [according to thy] well-pleasing. [i. e. according as thou art pleased, or to their satisfaction; others, with well-pleasing; that is, with gifts and goods, flowing and proceeding from thy good will and pleasure.]

17 *Tzale.* The LORD is righteous in all his ways: and kind in all his works. [i. e. in whatsoever he doth.]

18 *Kaph.* The LORD is near to all that call upon him: [i. e. to help or deliver them, according to his kindness and compassion towards them] to all that call upon him in truth. [i. e. with confidence, uprightly, in sincerity, earnestly, unfeignedly, from the bottom of their hearts, without Hypocrisis, and without Simulation. Compare herewith, Deuteronomie, 4. 7. Job 4. 14.]

19 *Resh.* He doth the well-pleasing of them that fear him: [That he honoureth them that honour him, 1 Samuel, 2. 30. Nevertheless, such a well-pleasing, pleasure and desire is to be understood here, which proceedeth out of a true faith, and becometh those that fear God; 3 John 3. 22. and 5. 14.] and he doth bear their call, and delivereth them.

20 *Schin.* The LORD keepeth all them that love him, but he destroyeth all the wicked.

21 *Tau.* My mouth shall utter the praise of the LORD: and all flesh shall praise his holy Name in Eternitie and evermore. [All flesh, i. e. all Nations, all Men; as Job 41. 44. 3. Ezek. 36. 27. Joel, 2. 28.]

PSALM CXLVI.

The Psalmist stirres up himself to the praise of the LORD, with an admonition, that none doe put his Trust in men, but only in God, in regard of his Almightyness, Faithfulness, Help and comfort, and evermore enduring government.

(Allelu-Jah. [See Psalm 104. 35. and 106. 1.] O my soul praise the LORD.

2 I will praise the LORD in my life: I will sing Psalms unto my God, wheres I am yet.

3 Do not trust in Princes, in the child of man, with whom there is no salvation.

4 His spirit [i. e. the soul of such a Prince or child of man] goeth out: [there is a circumcision of death. See the Annot. Genesis 35. verse 18.] he returneth again [as to the body] unto his earth, [i. e. to the earth from which he was taken or made, Genesis, 2. 7. and 3. 19. Psalm 104. verse 29. Eccles. 12. 7.] on that same day his projects [devices, purposes, undertakings] perish. [and consequently all the trust and confidence that was put in them.]

5 Right happy is he, that hath the God of Jacob for his help: whose attendance [Or expectation] is in the LORD his God.

6 That hath made the heaven and the earth, the sea, and all that is in the same: that keepeth faith in eternitie.

Psalms cxlvii.

PSALMS.

Psalms cxlvii.

7 That doth right to the oppressed, that giveth bread to the hungry: the LORD looeth the prisoners. [Hebr. the bounden.]

8 The LORD openeth (the eyes) of the blind: [Hebr. openeth the blind, i. e. their eyes.] the LORD lifts up the bowed ones: the LORD loveth the righteous. [i. e. all honest, golly, upright and God-fearing persons.]

9 The LORD keepeth the strangers, he holds the orphan and the widow standing; but the way [i. e. the counsels, devices] of the wicked, he turneth upside down. [i. e. destroys, confounds the fame.]

10 The LORD shall reign in Eternitie: thy God, O Zion [Thou people of Israel, which doe honour and serve the true God, on mount Zion, according to his own Obedience and Institution] is from Generation to Generation. *Hallelu-Jah.* [thus began and ends this Psalm.]

PSALM CXLVII.

The Prophet exhorteth the people to magnifie Gods Name, by reason of his care over his Church; his wisdom, power, and government over all, to the praise of his Name, and the salvation of the faithfull.

Praise the LORD, for it is good to sing Psalms unto our God: [i. e. it becomes and becometh Gods Children very well] because he is pleasant [to others, for it is, &c.] praise is well becoming. [it becomes and futes well with the children of God to praise the LORD, or the praising of the Lord, is a goodly thing in it self.]

2 The LORD buildeth Jerusalem: [God is the first Author, Founder, Milder-builder, Keeper and Preserver of the Church] he gathereth the scattered of Israel. [See *Jam.* 1. 1. and 1 *Pet.* 1. 1. Compare, *Deut.* 30. 3. 4. *Isa.* 11. verse 12. and 56. 8. *Joh.* 11. 52.]

3 He healeth the broken of heart; [See the Annot. *Psal.* 30. on v. 3. and 34. on v. 19. and 51. 19.] and he binds them up in their griefs.

4 He tells the number of the Stars: he calleth them all by names.

5 Our LORD is great, and of much power: [Hebr. manifold, or great of power] of his understanding there is no number. [i. e. it is impossible to conceive, or comprehend and utter how great and manifold his understanding and wisdom is. See *Isa.* 40. v. 28.]

6 The LORD keeps the meek standing: [See the Annot. on *Psal.* 10. v. 17.] the wicked, he bringeth low to the ground.

7 Sing unto the LORD by trums [Hebr. Answer the LORD, i. e. sing unto the LORD, the one answering the other. See *Exodus* 15. 21. and 32. 18.] with thanksgiving: sing Psalms to our God, upon the Harp.

8 Which covereth the Heavens with Clouds: [As was done in the time of the Prophet *Eliu.* 1 *Kings*, 18. 45.] which maketh the grass to sprout forth [upon] the Mountains: [of the word *grass*. See the Annot. 1 *King*, 18. on v. 5.]

9 Which giveth the cattell its fodder, [Hebr. his bread] to the young Ravens [Hebr. the jesses of the Raven. See the Annot. *Job* 39. on verse 3.] when they cry.

10 He hath no pleasure in the strength of the Horse: he hath no delight in the legges of a man. [Under the name

of the horse and a mans legges, he comprehends all manner of humane helps, and strengths, even strong holds and fenced Cities, which though God doth not utterly reject [for they are gifts and favours proceeding from his liberal hand] yet the Psalmist here reproveh men putting their trust and confidence in them. See *Deut.* 7. 9. and 9. 4.]

11 The LORD hath pleasure in them that fear him; that hope in his kindness.

12 O Jerusalem praise the LORD: O Zion, laud thy God. [Understand here by these places the Inhabitants of Jerusalem which was built by the hill of Zion.]

13 For he maketh strong the Barres of thy Gates; [i. e. he protects and defends the Citie you inhabit, and he doth preserve it against all violence and practices of the enemies. This was a token of Gods favour and love unto his people Israel; as also a signe of Zions strength and tenableness. See the contarie hereof, *Psal.* 107. 16. *Isaiah* 45. 2. *Jerem.* 51. 30. *Lam.* 2. 9. *Amos*, 1. 5.] he bletheth the children within thee.

14 Which stretcheth thy Borders (in) peace: [It is the LORD, that giveth you peace in all the parts and corners of your Countrey. See *Isa.* 60. 18.] he shall thee with the fat of the wheat. [Compare *Deuteronomie*, 32. 14. and the Annotations on *Psal.* 81. verse 17.]

15 He sends his Precepts upon Earth: [Hebr. His saying, or speaking, his word, i. e. his command. Understand here the secret and inward giving and power, which God endueth the Earth withall to bring forth trees and fruit, every tree and growing thing according to its kind] his word runs very swift. [As for the Command or Word of God doth issue forth, all the creatures of the World do yield immediate obedience.]

16 He giveth Snow like Wooll: [Snow and Wooll are like one another in colour, lightness and shape] he stretheth the hoar-frost like sphees.

17 He throweth his Ice like pieces: [Understand hereby the Haile or frozen Hail-stones] who can suffer before his cold? [as if he said, if God is pleased, He may send such an extremitie of Frost, that no living Creature shall be able to endure it.]

18 He sends his word, [See above, verse 15.] and causeth them to melt: [viz. the said Frost and Ice or pieces of Ice] He maketh his winds to blow, [viz. a warm wind, which hath power to melt the Ice.] the waters flow away, [viz. those which were Ice before.]

19 He maketh known his Words to Jacob: [His Institutions and his rights to Israel. [These two Names betoken the people of the Jewes or Israelites in general: The fence of this verse is: Every one is able to perceive by the severall above rehearsed works, how great the power of God is: but he sheweth yet farre greater favour to his Church, giving her his Law, and holy Commandements, to frame their lives accordingly.]

20 Thus hath he done to no people: [Others, to no Heathens. Hebr. not to all people (or Heathen) which words not to all, are often used in the Hebrew, for to none; as, *Psal.* 103. v. 2. and 143. 2.] and his rights they know not. [Others, therefore they do not know his right.] *Hallelu-Jah.* [This word both begins and ends this Psalm, as also doe *Psal.* 156. 1. 8. 149. 150.]

PSALM

Psalms cxlviii.

PSALMS.

Psalms cxlix.

PSALM CXLVIII.

The Prophet exhorteth all Creatures both Celestiall and Terrestriall, but Man especially, to praise God, by reason of his Glory, and Power, but chiefly for his graciousnesse and favour towards his Church and People.

Hallelu-Jah. Praise the LORD, [This Verb Praise, is used here in the plural in the Hebrew Text, and so throughout this and two following Psalms] out of the Heavens: [or, (ye) of the Heavens; i. e. ye heavenly Creatures, as well the Heavens themselves, with their inhabitants, as the Stars, and all their motions. So also verse 7.] Praise him in the highest places.

2 Praise him all his Angels: praise him all his Hosts, [which are in Heaven. See the Annot. *Gen.* 2. on v. 1. and *Psal.* 103. on v. 21.]

3 Praise him Sun and Moon: praise him all ye shining Stars. [Hebr. Stars of Light.]

4 Praise him ye Heaven of Heavens: [i. e. ye most high ones. See *Deut.* 10. on verse 14. and 1 *Kings*, 8. on verse 27.] and the Waters which are above the Heavens: [i. e. the Clouds which hang as it were in the Aire, called likewise Heaven. See *Gen.* 1. 6, 7. *Job* 26. 8. and 37. v. 11.]

5 Let them praise the Name of the LORD: for when he commanded it, they were created.

6 And he hath established them for evermore in eternitie: he hath given them an order which none of them shall transgress. [The meaning is, None of all those Creatures before named shall transgress the order appointed them, and established by God.]

7 Praise the LORD from the earth; [i. e. ye Creatures upon the Earth, or made of Earth] ye Whales [the Whales, or Sea-Dracgons, and other Sea-Monsters, are comprehended here under the Earths notion; as sometimes the Sea it self is, and particularly, there where it is said, that God created Heaven and Earth, comprehending the whole Universe, *Gen.* 1. 1.] and all beasts.

8 Fire and Haile, Snow and Damp, thou Storm-wind which doth his Word. [i. e. his voice, the Lords command. The Creatures which have no sense do praise and serve God in their kind, when God by them performs or executes his will and pleasure. See *Psal.* 19. 4. and 147. 15.]

9 Ye Hills and all Hill-trees: fruit-trees, and all Cedar-trees.

10 The wilde Beasts and all Cattell: creeping Animals, and winged Fowles. [Hebr. Fowles of the wing.]

11 Ye Kings of the Earth, and all people; ye Princes and all Judges of the Earth.

12 Young men and maidens also: ye old ones with the young.

13 Let them praise the Name of the LORD; for his Name alone is highly exalted; his Majestie is over the Earth, and the Heavens.

14 And he hath exalted the Horn of his people: [i. e. their power and glory. See *Deut.* 33. on verse 17.] This is principally fulfilled in Christ, who is called the Horn of Salvation, *Luke* 1. 69.] the praise [giving them full and matter enough of praising his Name for his Beneficence] of all his Favourites, [i. understand by these Favourites, the Children of God, and godly persons, which are mercifull and kind hearted, as their Heavenly Father is. See *Psal.* 4. 4.] the children of Israel, the people that is near him. [i. e. which is a peo-

ple more strictly allied and affianced with God in Christ, than any other people, *Joh.* 20. 17. *Ephes.* 2. 13. 17. and 1 *Joh.* 3. 1.]

PSALM CXLIX.

An Exhortation to thanksgiving for Gods favour: blessing to his Church, and her overcoming, which she obtained through his grace and power.

Hallelu-Jah. Sing unto the LORD a new song: [See *Psal.* 33, the Annot. on verse 3.] let his praise be in the Congregation of (his) Favourites. [The Word (his) is inserted here; as also v. 5. out of v. 9. here is meant the Church of God, which is an assembly of his Elect.]

2 Let Israel rejoice in him that made him: [Hebr. in his makers. *Gen.* 1. 26. and *Chron.* 20. on verse 13. *Job* 35. 10. *Eccles.* 12. 1. *Isa.* 54. 5. God did not once-ly create Israel, but chose them likewise for his own peculiar people] let the children of Zion be glad over their King, [or by reason of their King; viz. Christ] 3 Canticles, 1. 4. *Matthew*, 21. 5. whose Type David was.]

3 Let them praise his Name upon the Flutes; [Others, in dancing-rings, as *Psal.* 20. 12. and 150. 4. *Jerem.* 31. 4. 13.] let them sing Psalms upon the Timbrell and Harp.

4 For the LORD is well pleased with his people; he shall adorn the meek with salvation. [i. e. he makes them glorious, after that he hath refused and exalted them 3 ye, he shall bring them to the enjoyment of the everlasting joy and salvation.]

5 Let his harmonies exult [leap up] for joy, for (that) honour; [Which God bestoweth on them. See the verse foregoing] let them shout upon their couches. [on which they lie soft and rest themselves, God protecting and keeping them. See *Psal.* 3. 6. the fence is: They shall praise the LORD, by day and by night, even when they lie upon their beds.]

6 The exaltations of Gods, [i. e. the songs of praises, whereby they are to exalt the great and glorious works of God. Others, the elevations, viz. of the voice, i. e. the preaching of Gods Word] shall be in their throat; [i. e. shall be uttered and proclaimed with a loud rejoicing voice; as *Isa.* 58. 1.] and a two-edged sword in their hand. [Hebr. the sword of the mouths, i. e. with two mouths or edges; as *Jud.* 3. 16. See the Annot. the] This two edged sword, is the Word of God, and it proceedeth out of the mouth of Christ 3 ye, and with this sword the golly overcome the Devil, the World, and all the powers of this world, 2 *Cor.* 10. 4. *Eph.* 6. 17. *Heb.* 4. 12. *Revel.* 1. 16.]

7 To do vengeance [viz. with words, as *Joh.* 1. 5. 8. &c.] over the Heathen: and reprooveth the Nations; [this is done, by preaching against the idolatry and impietie of the Heathen and unbelievers, as *Acts* 14. 15. and 17. 16, 17, 22. &c. Compare this with *Isa.* 41. 1. 5. and with 2 *Cor.* 10. 4. 5.]

8 For to bind their Kings with chains: [viz. by preaching of repentance, and by binding their finnes, bringing them thus under the yoke and subjection of the Gospel. See *Isa.* 45. 14. *Psal.* 2. 3. *Mark* 6. 20. *Acts* 24. 26. *Revel.* 21. 24.] and their honourable with iron fetters.

9 For to do the Written right over them: [i. e. for to acquit, or absolve them from their idolatry, and other finnes, if they repent uprightly 3 ye, but if they remain obstinate in their impietie, to denounce unto them eternal death and condemnation, according to the tenour of the Word of God, revealed unto us in the

Books of Holy Scripture.] *This shall be the Glory of all his Favourites. Hallelu-fab.*

P S A L M C L.

An Exhortation to praise the Holiness, Power, and kindness of God, with all manner of musical Instruments, and with the Voice also.

Hallelu-fab. Praise God [Praise ye, in the plural; and to all along, as Psalm 146. 1.] in his Sanctuarie: [i. e. in his Holy Place; viz. in Heaven: Others, understand by the Sanctuarie, the Temple, as Psalm 20. 3. or the Tabernacle; not onely the earthly Temple or Tabernacle, but much rather, that above in the Heavens; others, by reason of his Holiness.] Praise him in the spreading (in expansion) of his strength: [Hebr. in the spreading forth of his strength. i. e. in his strong spreading (or expansion) being that he doth spread abroad his power and mightiness every where round about, like the Firmament over all his Creatures; others, by reason of the spreading which he made through his Power (or) Strength, having regard to that which is written, Gen. 1. 6. See likewise, Psalm 19.]

2. Praise him because of his Mightiness, [i. e. his

mightie and powerfull Acts; as Psalm 145. 5.] Praise him according to the multiplicitie of his greatness; [Or, according to the multitude of his Glorie, or excellencie, i. e. by reason of his great or manifold power and glorie.]

3. Praise him with sounding of the Trummet, praise him with the Lute, and with the Harp.

4. Praise him with the Timbrell and Flute: [As Psalm 149. 3.] praise him with stringed-play and Organs. [The Hebrew word is seldom found, and therefore variously rendered; it signifies a pleasant Instrument, invented by Tubal, Genesis 4. 21. See Job 21. 12. and 30. 31.]

5. Praise him with shrill-sounding Cymballs, [Or, sweet-soundings, &c. Hebr. bear-Cymballs, i. e. pleasant to hear: These Instruments were of metall, as Bells, &c.] praise him with Cymballs of joyfull-sound.

6. All that hath breath, praise the LORD, [Hebrew, All breath, Or, every breath. See the Annotations, Genesis 7. on verse 22. These words the Apostle John declareth more fully thus. *And every Creature that is in Heaven, and upon the Earth, and under the Earth, and that are in the Sea, and all that is therein, I heard say; To him that sitteth on the Throne, and to the Lamb, be the thanksgiving, and the Honour, and the Glorie, and the Power in all Eternitie, Amen.*] Hallelu-fab.



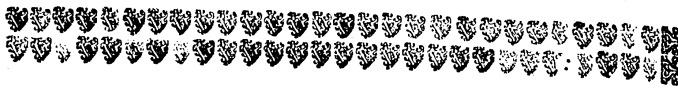
THE PROVERBS OF SALOMON.

The Argument of this BOOK.

This Book containeth most excellent, holy, instructive Proverbs or Sentences, which King Salomon, by the instant and inspiration of the Holy Ghost, (by whom he was indued with singular wisdom and knowledge both in Divine and humane matters,) uttered; and God of his good grace would have the same to be written and preserved for the common use and benefit of his Church. The Argument or Contents, is concerning the true wisdom and fear of the Lord, with all manner of effectual exhortations and persuasions to the performance of our dutie, not onely toward God, but also toward our selves, and our neighbour, in what state or condition soever any one on earth may be in, with the promise of this present life, and that which is to come: Together with most faithfull debortations and warnings to abstain from all sins, vices and frailties, opposite to the first and second Table of Gods Law: especially, from whoredome and adulterie. So that this Book is rightly held to be an overflowing Fountain of wholesome Doctrine, in all things requisite to a wise, holy and well-pleasing frame of life and conversation, in all callings, both generall and particular, private and publick, and consequently, ought highly to be recommended unto all Christians, far above all that which hath been written by heathen Philosophers, or worldly-wise men, of wisdom and of the chiefest good, and of the vertues and vices. Concerning the connexion or coherence of these Proverbs; it seemeth that Salomon himself hath collected and joynd together those Sentences which are recorded after his instructive Preface or Introduction of the nine first Chapters, (which are full of the praise of heavenly wisdom in generall, and of our Lord JESUS CHRIST, the eternall Wisdom, and Word of the Father, in particular) from the tenth Chapter to the five and twentieth: and that the following Proverbs, from the five and twentieth to the thirtieth Chapter, were by the command of that religious King Hizkia (when he reformed the decayed Kingdom, written out, and gathered out of Salomons owne, or other holy mens Records. In the thirtieth Chapter, are contained the words of Agur. In the last, the doctrine of Salomons Mother, which he imbraced, set down in writing, and left behind for the common instruction and edification of the Church of God.

PROVERBS.

The end of the Book of Psalmes.



PROVERBS.

CHAP. I.

Of the profit and utility of these Proverbs, ver. 1, &c. The duty of children to their Parents 8. An admonition to beware of the company of the wicked 11. The eternal wisdom it [self] is brought in, complaining that she is despised, exhorting to repentance, and threatening everlasting destruction to all disobedient ones, and promising assured happiness to the obedient. 20.

The Proverbs, [See the Hebrew word, King 4. on verse 32.] of Salomon the sonne of David, King of Israel :

1 To know wisdom, [Meaning a sure and grounded knowledge of Divine and Humane things how to order ones self aright, both in matter of faith and law. Compare 1 Kings 3. on verse 14.] and discipline ; [meaning the instruction which is given, to attain understanding ;] or, the words, or sayings, that are understandingly propounded. This upspringing here spoken of, is held to be the wisdom and prudence of the Spirit, whereby wisdom is well managed, and employed to the right use or end. Compare 1 Kings 3. on verse 12.]

2 To receive the instruction of good understanding ; [To wit, whereby a man may be come judicious, wise, intelligent, and prudent in all that may befall him, concerning things to be either done, or omitted by him. Compare below, Chapter 3. 4. and 13. 15. and chapter 21. 16.] Justice, [understand hereby, the whole duty which we owe unto God, and to our neighbour according to the direction of the first and second Table] and Righte, [to wit, whereby we do and conform unto our neighbour, that which we are bound to do and perform unto him, according to the precept and direction of the second Table properly] and Equities. [which must be upheld and kept in all dealings and differences with men according to the nature of love, and according as the thing it self requirith.]

4 To give subtiltie [This word here is taken in a good sense, for a quick, nimble, subtle, and sharp wit, or apprehension, as below, chap. 8. verse 5. 12. Item, 19. 25. Elsewhere it is taken in a bad sense, for craftiness, mischievousness, as Exodus 21. 14. Job 9. 4. Job 5. 12. and 35. 5.] to the simples [this word is sometimes taken in a bad sense, for those who by reason of their dulness, stupidity and blockheads do easily believe, and suffer themselves easily to be turned aside, and to be misled out of the way that is good. See Job 5. on verse 2. fo also v. 22. and 32. Item, chapter 7. 7. and 8. 5. and 14. 15. 18. Sometimes the Hebrew word is taken in a good sense, for those that are teachable, harmless, sincere, and down right, and would easily be deceived and hurt by the wicked,

unles God, (in whom they trust) as a gracious Father, did keep and preserve them, Psalm 119. 8. and 11. 6. 6. below chapter 19. 25. Math. 10. 16.] to the young man [both in years and in understanding] knowledge, [understand not a bare knowledge of the things that ought to be known: but also of the grounds and reasons thereof] and discretion. [that is, a wise and serious, or judicious consideration, accompanied with a singular prudence. So below, Chapter 2. 1. 1. and 3. 2. 1. See Job 21. the Annotation on v. 27.]

5 He that is wise will hear, and increase in learnings [See of the Hebrew word translated learning, Job chap. 11. on verse 4. Or, will augment learning, or increase in apprehension. Compare below, chapter 9. 9. Hebr. properly able learning] and he that is of understanding, shall attain unto wise counsell. [Hebr. wise counsels, in the plural number. See of this word, Job 37. on v. 12.]

6 To understand a Proverb, [See above on verse 1.] and the interpretation [to wit, of the same Proverb. Others, skillfull sayings ;] that is apt or fit eloquence, to utter a mans words well [the words of the wise, and their riddles. [that is, their sayings, which have a hidden and deep sense or meaning. See Indg. 14. on v. 12. and 1 Kings. 10. on v. 1.]

7 The fear of the Lord is the beginning of knowledge : [That is, the ground and foundation of true wisdom, to wit, to obtain it fully ; even as in the building of an house, the foundation is the beginning of the rest of the building, to finish and perfect it. See Psalm 111. on v. 10. Item, Job 28. 28. Prov. 9. 10. Zech. 12. 15.] (but) fools [understand by those for the most part, that having drunk in false opinions, do not follow the right way of wisdom, and the fear of God. See Job 5. on v. 2.] despise knowledge and instruction.

8 My son, [So Salomon calleth all those that hear, or read his Doctrine, to shew that he doth not only propound it with a fatherly mind and affection, but that they also ought to receive and entertain it with a childlike and most obedient heart and inclination. So below, verse 10. 1. 5. and chap. 2. 1. and 3. 1. &c. Compare Indg. 17. on v. 10. 1 Kings 20. on verse 35. and 2 Kings 2. on v. 12. Psalm 34. on v. 12.] hear the instruction of thy father, and forsake not the Doctrine [or Law, or Instruction. See below, Chapter 3. 1. and 4. 2. and 6. 20. 23. and 7. 2.] of thy Mother.

9 For thy shall be an acceptable ornament, a gracious addition unto thine heart, [Hebr. an addition of acceptable words ; &c. that is, which shall make thee acceptable of thy mother : and respected. So below, chap. 4. 9.] and riches on thy neck : Hebr. thou art.

10 My son, if the sinners [Meaning gross and impudent sinners. See 1 Sam. 25. on v. 18.] entice thee,

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[Or, would seduce thee ;] that is, shall seek to persuade and inveigle thee with fair words. See of the Hebrew word rendered here enticing, Judg. 14. on verse 14.] converse thou not. [Compare Prov. 4. 14.]

11. If they lay, Go with us, let us lurk for blood, [To wit, to shed it, by killing and murdering. Blood is used for killing, or murdering. See Gen. 37. on verse 26.] (let us) bite our feet, &c. [that is, lie in wait, or, lay wait. So Psal. 56. and below verse 18.] against the innocent, without cause : [that is, without his deserving. So Psalm 35. 7.]

12. Let us swallow them up alive, [That is, without pity or compassion. Compare Psalm 124. 3.] at the grave, [that is, as the grave swalloweth up the dead bodies. Compare below chap. 27. 20. and 30. 16.] you whole and all, as those that go down into the pit : [Hebr. the gates down of the pit. So Gen. 23. 10. the entrance in of his City-gate ; that is, those that entered in at the gate of his City. So Psalm 78. 9. Posters of the love ; that is, those that flourish with the bowe.]

13. We shall find all precious substance, we shall fill ourselves with spoil :

14. Thou shalt cast in thy lot in the midst among us, [That is, help to share the prey with us, which is commonly done by calling or drawing of lots, when every one desireth to draw out his share] we will all (of us) have one part. [that is, all the prey we get, we will have it in common, and divide it amongst our selves.]

15. My son, walk not in the way with them, [That is, keep not their company, nor converse with them. Compare the phrase, 1 Sam. 25. 15. Psal. 1. 1.] ystrain thy foot from their path ; [that is, go nor with them in their wicked ways. Hecly may be also understood, the affections, inclinations, and motions of the minde or soul : For as the feet carry the body hither and thither ; so is the spirit of a man led on and carried by the affections, to sundry devices and practices. Compare below verse 16. and 5. 5. and 6. 18. &c.]

16. For their feet run to evil ; [That is, to do evil, or to hurt others] and they will be glad to shed blood.

17. Surely there is thy part in vain before the eyes of all manner of fowl. [Hebr. of all sort of the wings. That is, of all manner of fowl, or, all that hath wings. See Gen. 14. on verse 13. The net is spread in vain, &c. Meaning, in respect of the silly bird, because it taketh no warning by the spreading abroad of the net, to shun and avoid danger ; but is oncey carried by a greedy appetite and desire to the bait. Some apply this thus : that the birds when they see the net spread, are thereby warned, and fly away, but the wicked are so dull and senseless, that they even tread their own nets wherein they shall be taken. But the sense of the proverb seemeth to be this :

As a bird doth in vain see the net spread abroad, not heeding it, but having her eyes fixt onely upon the bait, and so by falling on it is taken ; so wicked men and evil doers regard not the danger, whereinto they put themselves, when for some temporal gain or profit, they hurt their neighbour, but fall into the hands of the Magistrate, who punisheth them according to their delinquencies, or else are punished some other way by God himself.]

18. And these [To wit, they, of whom is spoken above, verse 15. 16.] lurk for their (own) blood, and hate themselves [see above on verse 11.] against their (own) souls. [the meaning is, that they bring their own lives to ruine and destruction, by seeking after the lives of others. Compare below chap. 8. verse 36. and the Annot.]

19. So are the paths [That is, the intentions, purposes, deeds, and practices. Compare Gen. 6. on ver. 12. also below chap. 1. 5. and 22. 25.] of every one, that practiseth covetousness : [Hebr. that covets covetousness, or coveteth with covetousness. So below chap. 5. 27. Jer. 6. 13. Ezek. 22. 27. Hab. 2. 9. The Hebrew

word is for the most part taken in a bad sense, for filthy, covetous, and dishonest lucre or gain. See Gen. 37. 26. Exod. 18. 21. 1 Sam. 8. 3. Psalm 119. 36. below chap. 28. 16. Isa. 56. 11.] It is to wit, covetousness] will catch [that is, bring to destruction, as a bird is caught, and cometh to its death by the bait, after it has flych] the soul of the masters thereof. [that is, of those that study or practise covetousness. See of the word Baal, Gen. 10. on verse 13.]

20. The Supreme Wisdom [Hebr. wisdoms in the plural number, that is, the highest, most excellent, or supreme wisdom. So below chap. 9. 1. and Psalm 49. 4. fo Job 40. verse 10. a great beast is called Behemoth that is, beasts in the plural number. This is done to aggravate, or to multiply things. Oth. every wisdom, or manifold wisdom, or, (wisdom) of wisdoms. By this wisdom may be understood, either the essential wisdom of the Father, which is the Son of God, whereof see below chap. 8. or the wisdom contained in the holy Scripture, which far exceedeth all the wisdom of men. Some understand the wisdom, which is revealed by the Word of God, and by the works of Divine Providence] cryeth aloud without ; [to wit, by the Preachers of the Word of God, or also by the works of Creation, and upholding, and governing of all things] she lifteth up her voice [Hebr. giveth, &c. That is, she lifteth up her voice, and calleth it to be heard. So Gen. 45. 2. below chap. 2. 3. and 8. 1.] in the streets,

21. she cryeth in the front of the flirs, [Hebr. in the head of the flirs. Understand the places where great concourse or assembling of people was, and wherein also was much stir and noise] at the doors of the gates [where judgement was kept, and consequently where were great meetings and gatherings of people together. See Gen. 22. on verse 17.] she uttereth her sayings in the city. [Meaning every city in the land of Israel.]

22. The simple ones, [These are the words of wisdom, which Salomon bringeth in speaking after this manner. Of the word simple, see above on verse 4.] how long will ye love simplicity ; and the corners [see Psalm 11. on verse 1.] desire scorn for themselves ; and fools [understand not idlers, or natural fools, senseless persons, that have not the common use of reason and understanding, as other men have ; but such as are deprived of true wisdom, leading to everlasting life, neither are inclined or bent to seek and endeavour after it, but only cumber and trouble themselves about the things pertaining to this temporal life] hate knowledge ?

23. Turn you unto my reproof : [To wit, to hear and obey it, or to follow after it. Oth. turn you at my reproof : that is, repent and amend your lives by vertue of my reproof. Understand such a reproof as is done by words of instruction and exhortation. So below ver. 25. 30.] I will abundantly pour out [a phrale borrowed or taken from fountains, out of which water issueth, or gusheth forth in great abundance. See of the Hebrew word, Psal. 119. on verse 3. it is used sometimes in a good sense, as here, and in the forementioned place ; and sometimes in a bad sense, as below, chap. 15. 2. 28.] my spirit unto you ; [that is, the knowledge of my mind and will. See the word spirit often taken in the like sense, that is, for the gift of understanding, Psalm 76. verse 13. below chap. 29. 11. Psal. 2. 28.] I will make known my sayings unto you.

24. Seeing I have called, [To wit, have refused ;] (I) have stretched out mine hand, and ye have, to invite you to repentance. See the like phrase Isa. 65. 2.] and there was no man that regarded : [Compare Isa. 65. 12. and 66. 4. Jer. 13. 10.]

25. And ye have rejected [The Hebrew word is taken in the like sense, below chap. 4. 15. and 8. 33. and 13. 18. and 15. 32.] all my counsell ; [Oth. have withdrawn your selves from, or, bereaved (your selves of)]

my counsel: [Or, have caused my counsel to cease] and would not my reproof:

26. Therefore I will also laugh at your destruction: I will mock when your fear [That is, the evil, and mischief, whereto ye shall be sore afraid and astonished: or, whiche ye exceedingly fear. So in the following verse: see Job 39. on verse 25.] cometh.

27. When your fear cometh as a desolation, [Which spreadeth it self far and near with a great sound or noise, and doth exceeding much harm. See of this similitude also, Psalm 105. 8. and the annotations below, cha. 2. 25. Isa. 10. 3. and 47. 11.] and your destruction cometh as a whirlwind; [that is, very swiftly, terribly, and violently. See of such a kind of similitude also, Job 9. on verse 17.] when distresse and anguish cometh upon you; [Compare Job 29. 9. and 35. 12. Isa. 1. 15. Jer. 11. verse 11. and 14. 13. Ezek. 8. 18. Mich. 3. 4.]

28. Then shall they cry outome; but I will not answer: they shall seek me early, [That is, seek me with great care and diligence. See Job 8. on verse 5.] but (they) shall not find me:

29. Because they hated knowledge, [Of knowledge, see above on verse 4.] and did not chuse the fear of the LORD.

30. They consented not to my counsel: they despised all my reproof.

31. So [Or, therefore] shall they eat of the fruit of their (own) way, [that is, receive, and get the punishment, or recompence of their wicked works. See Job 21. on verse 25. The word fruit, here used, is taken for all manner of, either evil, or good, that issueth or proceedeth from any thing. It's taken for evil, as here; to Isa. 10. 12. Jerem. 6. 19. Micha 7. verse 13. Lu. 6. 43. For good, below chap. 8. 19. and 31. 41. Amos 6. 12. Psalm 5. 22. Philip. 1. 11.] and justify the selves with their (own) counsels. [That is, bring a sad inundation of plagues upon themselves, occasioned by their obstinate and contumacious minds. See of this phrase Job 7. 4. and the annot.]

32. For the turning away of the simple [To wit, whereby they turn away themselves from the teachings and instructions of wisdom] shall say them, [to wit, the simple; which is done by means of the Magistrate, or other means, yea by God himself] and the prosperity of fools [meaning, which they, or other wicked men offendments have in this life; whereby they are hardened in their backsliding, and course of sinning] shall destroy them.

33. But whose hearkneeth unto me, shall dwell safely: [Hebr. in, or, with safety: that is, not only without ill entertainment, but also without fear of it. The same phrase is also found, Lev. 25. 18. Deut. 33. 12. Isaiah 47. 8. Jerem. 23. 6. Ezek. 39. 26, &c.] and he shall be quiet from fear of evil.

CHAP. II.

Sundry promises of great use, for those that earnestly seek after, and obtain true wisdom: especially that they shall be directed and kept in the way of life, and be preserved from evil company, which walk in the way of destruction.

My son, if thou receivest my sayings; [From the twenty second verse of the former Chapter upon this verse, Salomon related the words of Wisdom: Now he speaketh again in his own person, as may be gathered by comparing the tenth and sixteenth verses of the former Chapter] and layest up my Commandment with thee: [to wit, as a treasure, and necessary commodity. See Job 23. on verse 12. also below verse 7.]

2. To cause thine ears to attend unto wisdom, (if) thou inclinest thine heart unto understanding. [What understanding is; see above chap. 1. on verse 2.]

3. Yea [The Hebrew participle is to taken, 2 Kings 18. 34.] if thou cryest unto prudence, [that is, if thou seekest with all diligence to get it. It is a similitude borrowed from him that having great need of another man, seeketh by earnest and stout crying unto him, to get his help near himself] and livest up [Hebr. givest, to ob. cha. 1. 20.] thy voice unto understanding.

4. If thou seekest her as silver, and searchest after (her) as after hid treasure: [Compare Mat. 13. 44, 45, 46.]

5. Then shalt thou understand the fear of the LORD, and shalt find the knowledge of God. [To wit, by Gods gracious enlightening. James 1. 5. who teacheth them finde the thing that is good, who in the use of right and lawfull means seek and endeavour after it, Mat. 7. 7. For this word finding, hath respect or relation to the word seeking, mentioned in the last foregoing verse. Compare below chap. 2. 13. and the annot.]

6. For the LORD giveth wisdom; [Compare James 1. 5. 1 Kings 3. 9. 12.] out of his mouth, [that is, out of his gracious good will and pleasure, and by the revelation of his holy Word; for the mouth of God in Scripture signifieth sometimes his good will and pleasure, Deut. 8. 3. Sometimes the revelation thereof, Num. 9. 18. Psalm 119. 72.] (cometh) knowledge and understanding.

7. He layeth up for the righteous a durable being; [Or, a sure estate. The Hebrew word signifieth properly that which is essential, sure, and durable, or permanent. Undoubtedly here, either the true wisdom, and life or sound doctrine of truth, which is opposed to the vain and empty knowledge of this world, or the eternal, celestial good, which is opposed to the momentary and transitory things of this earth. See of the Hebrew word further, Job 5. on verse 12. and compare Psalm 27. on verse 3.] He [to wit, the Lord] is a buckler for the just. [Others understand by this shield or buckler, the true and sound wisdom, and doctrine of salvation. Compare Psalm 91. 4.]] to them that walk uprightly: [that is, to them that live a true, unfeigned, godly life. See also 1 Kings 9. 4. Psalm 26. 11. below chap. 10. 9. and 20. 7. and 28. 6. &c. also see Gen. 20. on verse 5.]

8. That they may keep the paths of judgement: [That is, constantly follow the rule of Gods Word, which teacheth them what they are to believe, and how they ought to live. Compare Gen. 18. on verse 19. these paths are also called, the paths of uprightnesse, below verse 13. the paths of life, below verse 19. the way of godlines, and the paths of the righteous, below verse 20. the way of wisdom, and the footsteps of uprightnesse, below chap. 4. 11. &c. see further, 1 Kings 8. on verse 36.]] and he shall preserve the way of his favourites: [Compare Psalm 1. on verse 6. see of the signification of the Hebrew word rendered here favourites, 2 Chron. 6. on verse 41. and Psalm 4. 4.]

9. Then shalt thou understand righteousnesse, and judgement, and equities: [See of these three words above chap. 1. on verse 3.] (and) all (or every) good path. [Hebr. all (or every) footsteps of good: that is, every way that leadeth unto that which is good. The Hebrew word signifieth properly the print, or, furrow of a cart-wheel, or, the track of a cart-wheel made in the ground: but is by way of similitude used, to signify the way of men; that is, of their dealing and converse, their doing and omitting. See Psalm 23. 3. below verse 15. and ch. 4. 11. and 5. 21. and 16. 7.]

10. When wisdom shall have entered into thine heart, and knowledge shall be plentiful unto thy soul;

11. Then shall discretion keep watch over thee, [That is, keep thee with singular diligence & carefulnesse; as the

Hebrew phrase here importeth, and is also found, 1 Sam. 16. 6. and below chap. 6. 26.] understanding shall preserve thee.

12. To deliver thee from the evil way: [Understanding all kinde of false faith, and wicked works, opposite and repugnant to the rule of Gods Word, and leading unto destruction: which is likewise so called, Psalm 119. 101. and below chap. 8. 15. and 28. 10. likewise the way of falsehood, Psalm 119. 29. the way of sinners, Psalm 1. 1. the way, that is not good, below ch. 16. 29. and here straightway verse 13. the way of darkness: also the wicked way, Ezek. 3. 18.] from the man that speaketh perverse sentences: [that is, things that are contrary to truth of doctrine, and righteousness of life. See Deut. 32. 20. below verse 14. and chap. 6. 14. and 8. 13. and 10. 31, 32, &c.]

13. (From thole) that leave the paths of uprightnesse: [See above on verse 8. Compare 2 Chronicles chap. 12. on verse 1.] to go in the ways of darkness: [that is, to live in unbelief, error, willful sin, dignities of minde, and misery. Thus the word darkness is taken for all kinde of evil that is in the understanding, in the will, in the affections, in words and deeds, and in the whole course of mans life. Compare Eccl. 2. 14. Isaiah 9. 1. Romans 2. 19. Ezek. 5. 8. 11.]

14. Whosojoice to do evil, delight themselves in the perverse senses of the wicked: [To wit, either person, or work.]

15. Whose paths [To wit, the paths of those that leave and forsake uprightnesse, &c. of whom was spoken in the two foregoing verses] are perverse; [that is, crooked, and going away, erring and going astray from the right and straight rule of faith, and life] and declining in their steps: [to wit, from the right and good way: to chap. 1. 32. and 14. 2.]

16. To deliver thee from the strange woman [That is, which is not thine own, but another mans wife: and besides by her infidelity, wicked life, and adulterous carriage, pertaineth not to the true people of God. Wherefore she is also called an outlandish, or unknown woman. So below chap. 5. 3. and 6. 24. and 7. 5. this verse dependeth on the foregoing eleventh verse] from the unknown (woman) (which) stattereth with her speeches: [or, (which) maketh her speeches trim and neat, or, utereth, smooch, or interesting words, whereby she enticeth men in a wanton and unchaste manner. Compare below chapter 5. 3. and 6. 24. 7. 5.]

17. Which forsaketh the guide of her youth, [That is, her lawful husbands, whom she married in her youth, and who is her head and governour] and forgetteth the covenant of her God. [that is, the promised conjugal fidelity; which is called the covenant of God, not onely because marriage was instituted and ordained by God; but also because God therein joineth man and wife together, and is a witness and beholder of that to her union and conjunction, as being made and done before him. See Mat. 19. 4, 5, 6, &c.]

18. For her house inclineth unto death [The meaning is, that the punishment of adultery is mans utter ruine and destruction, both in soul and body. 'Tis a similitude borrowed from an inclining or bending wall, which is high to its ruine or fall] and her paths unto the dead: [The Hebrew word, which sometimes signifieth Giants, is taken here for men that are dead, deceased, or, departed out of this life. See Job chapter 26. on verse 5. This eighteenth verse dependeth on the foregoing sixteenth verse. As if he had said, I have not shewed in vain, that wisdom will deliver thee from the strange

woman: for this is an exceeding great benefit, because the strange woman leadeth men unto death.]

19. Whosoever go in unto her, [See Genesis 6. on verse 4.] shall not return; [to wit, from the way of death, which by the sinne of adultery they have entered into] neither shall they hit the paths of life. [that is, which lead unto life. So below chap. 5. 6. and 6. 23. and 11. 14.]

20. That thou wastest walk in the way of good men, [This verse dependeth upon the foregoing eleventh verse, then shall discretion keep, &c. or, on the sixteenth verse, to deliver thee from the evil,] and keep the paths of the righteous: [that is, things, the example of godly ones, that knew and feared God aright. These are commended unto us in the Scripture for our imitation, and not those, who give up themselves unto uncleanliness, and to other finnes. These (to wit, the righteous) are every where in this Book opposed to wicked and ungodly men, that know not God, nor obey him.]

21. For the godly shall inhabit the earth, [Compare Psalm 37. 9. 11, 22, 29, 34. and the Annotations on verse 29.] and the upright shall remain in it. [to wit, not onely in general, because there shall always remain a Church and people of God, but also in particular, because God will never leave any of those that are his, into what trait (soever) they come, but will continually follow them with his blessing even unto death.]

22. But the wicked shall be destroyed from the earth. [Their death is an apparent destruction, because they living in great prosperity and pleasure, are suddenly taken away thence, and reserved for everlasting destruction. Compare Psalm 37. 2, 9, &c. See also Job 18. 17. Psalm 144. 35.] and the faithlesse ones [understand by these those that by great and wilful unjuste transgressions violate the duty, which they owe unto God, or their neighbour. Compare 1 Samuel 15. 18. and Psalm 1. 1. and the Annot.] shall be plucked out of it.

CHAP. III.

An exhortation to the keeping of the Commandments of Wisdom, verse 1, &c. also to affianc in God, and his counsel, with caution to beware of self-wisdom, 5. An exhortation to the fear of the Lord, 7. to liberality to the Ministers of God, and to the poor, 9, 27. to patience in suffering, 11. Of the blessednesse that wisdom bringeth with it, the preciousnesse, high esteem, and great utility of it, 13. Evil practices, 30. Contentmentnesse, 31. The cursed prosperitie of the wicked, scornors, and fools, 33.

My son, forget not my law: [Or, doctrine: to wit, which I teach thee, and instruct thee in, namely, how to order thy life and conversation aright. See above chap. 1. on verse 8.] but let thine heart keep my commandment.

2. For thy shall increase [So below chapter 9. 11. Hebrew properly adde, which is here as much as multiply] unto thee length of days, and years of life, [that is, a great age, and a long life, or a life of many years. See Deuteronomy 30. 20. Job 12. 12. Psalm 21. 5. and 91. 16. below verse 16. and 4. 10. and 9. 11.] and peace. [that is, prosperitie both in soul and body: See Genesis 37. on ver. 14.]

3. *Let not mercy and faithfulness forsake thee* [This may be understood of the mercy and truth of God] so that it is a command exhorting a man to cleave close therunto, with a promise that he shall keep and preserve them. See below on verse 25. Others understand it of the bounty and faithfulness, which every one ought to shew unto his neighbour *findeth them* [to wit, the commandments of God, whereof is spoken in the first verse: or, mercy and faithfulness, that is, the promises of God concerning them] *about thy neck*, [to wit, as an ornament, or chain, as above chap. 1. 9. and to have them always before thine eyes, and in thy sight. See below ver. 21. and 6. 21. and compare *Ecol. 13. 9. Deut. 6. 8.*] *write them upon the table of thine heart*. [That is, imprint them deep in the inmost part of thine understanding, that they may never slip out of thy memory. So below chap. 7. 3. *Jer. 17. 1. 2 Cor. chap. 3. 3.*]

4. *And find favour*, [Or, *grace*] that is, acceptance or acceptableness, whereby a man is acceptable and pleasing unto others; [*to Gen. 29. 21. Psalm 46. 3. above chap. 19. 2. above chap. 11. 16. and 22. verse 11. *Ecol. 10. 12. Luke 2. 52.*] and good understanding [of understanding, see above chap. 1. on verse 3.] *in the eyes of God, and men*. ['Tis again a command, containing in it also a strong and earnest promise, as in the beginning of the former verse. The command is, labour to find grace; & the promise is, Thou shalt be acceptable both to God and good men, and have found knowledge to live well.]*

5. *Trust in the LORD with all thine heart* [Compare *Deut. 6. 5. and 1 King 2. 4. and the annot.*] *and lean not unto thine (own) understanding*.

6. *Acknowledge him in all thy ways*, [That is, in all that thou intendest, undertakest, speakest, doest, and omittest. See *Gen. 6. on verse 12.* In the same sense is the word *paths* presently taken in this verse] *and he shall make thy paths fruite*. [That is, direct thee according to his law, and lead thee right according unto it, that thou mayst at length attain unto the desired end of thy life. Compare below chap. 11. 5. and 15. 21.]

7. *Be not wise in thine (own) eyes*, [That is, in thine own conceit, and judgement. See *Lev. 12. on ver. 3. and Job 18. on ver. 3. *Rom. 12. 16.*] *fear the LORD, and depart from evil*.*

8. *It shall be physick for thy navel*, [It's a phrase, by way of similitude, borrowed from young children, whose navels must be handled and dealt with, with singular care and prudence: and also from grown persons, that are weak and feeble in that part of the body, and oftentimes have need of physick to be applied therunto. The meaning is, that those that have the fear of God, shall, in respect of the spiritual life of the soul, be in very good health, and enjoy perfect strength] *and mourning for thy bones*. [It's another similitude borrowed from the bones in a mans body, which must be filled with good marrow to preserve the strength and vigour in man: So hath the soul likewise its strength and vigour from the knowledge and fear of the Lord. Compare *Job 21. 24.*]

9. *Honour the LORD with thy substance* [Honour him, to wit, in his Ministers, the Priests, and Levites; also in the widows, the fatherless, the poor, by communicating unto them of thy means, *Exod. 23. 19. and 34. 36. *Deut. 26. 2. *Eccl. Mat. 3. 10. Luke 14. 13.*] and with the first-fruits of all thine increase.* [See of these, *Exodus chapter 22. verse 29, 30. *Levit. 2. 12. and 23. 17.*]**

10. *So shall thy barns be filled with plenty* [Hebrew, *satiety*] that is, with plenty of fruits, whereby men may be satisfied and filled. See *Gen. 41. 29. and the annot. also, *Ecol. 5. 11. Compare *Deut. 28. 8.*] and thy presses shall run over*. [Hebrew, *break forth with new wine.*]*

11. *My son, reject not the discipline* [This word signifieth indeed the teaching or instruction, which is done in, or by words, but it is here also taken for actual cha-

stening or punishing. See below chap. 7. on verse 28. So likewise the Hebrew Verb translated, *rebuking*, below chap. 9. 7. see the annot.] *of the LORD: neither be weary of his chastising*: [This word is not only taken for Verbal punishment or reproof, such as is done by words, as below chap. 15. 31. 32. and 28. 3; but also for actual punishment, by blows, or plagues, or scourges, as here, and *Psalm 73. 14. and 149. 7. *Hof. 5. 9.* So the Verb reprove, *Psalm 6. 2.*]*

12. *For the LORD chasteneth the man whom he loveth*, [Compare *Rev. 3. 19.*] *as a father the son in whom he hath a delight*. [See of the signification of the Hebrew word, *2 Sam. 24. on verse 23.*]

13. *Happy is the man, (that) findeth wisdom*: [Heb. (that) *hath found*, &c. that is, that findeth continually: therefore also the following Verb in the Original is put in the Future Tense. The word *finding* seemeth to relate to the seeking and searching after wisdom, whereof mention is made above chap. 2. 4. see the annot.] *and the man, (that) bringeth forth* *Forth*, *forseth out*, to wit, as out of an hidden place, and consequently obtaineth it with great labour and pains] *understanding*.

14. *For the merchandise of it* [That is, the ware, or the commodity that is to be found with wisdom; so is the Hebrew word taken by some, below chap. 31. 18. *Isa. 23. 18.* Oth, *managing, or handling*] that is, searching after it, whereby it is sought, found, and obtained] *is better than the merchandise of silver*, [compare *Job 28. 15. *Psalm 19. 10. *Prov. 8. 11, 19. and 16. 16.* Oth. *ordering, or managing* of silver, that is, the handling and employing of it, whereby silver is gotten and obtained] and the increase thereof *then gold digged out*. [meaning very fine gold, perhaps so called, because it's digg'd out of the ground. The same name is used, *Psalm 68. 14.* below chap. 8. 10, 19. and 16. 16. *Zech. 9. 3.*]**

15. *She is more precious than rubies*; [See *Job 28. on verse 18.*] *and whatsoever thou canst desire, it is not to be compared unto her*: [Hebrew, *all thy desires will not be compared unto her*: that is, whatsoever thou canst wish or desire, is not of such worth and value, as that it should be able to be compared with wisdom. So below chap. 8. 11.]

16. *Length of daies*, [See above on verse 2.] *is in her right hand*; *in her left hand, riches and honour*. [Wisdom is here compared to a woman, that in great plenty divideth all manner of goods to those that follow, and obey her. Under temporal goods are comprehended also those that are eternal.]

17. *Her ways* [That is, whatsoever she preferreth to believe, and to do. Understand also in like manner the following word *paths*] *are ways of pleasantness, and all her paths peace*. [That is, prosperity and happiness, both in soul and body; as above verse 2. the meaning is, that this is obtained by wisdom.]

18. *She* [To wit, wisdom; see above verse 13.] *is a tree of life, giving life, and full contentment or satisfaction to them that eat of her fruits, that is, that receive her instruction.* Compare *Gen. 2. 9. and 3. 22.* also below chap. 11. 30. and 13. 12. and 15. 4.] *and every one that holdeth her fast, is happy*.

19. *The LORD by wisdom hath founded the earth, by understanding hath prepared*. [That is, beautifully adorned, gloriously fitted, and orderly composed and joined together. So is the Hebrew word taken, *Job 31. 15.*] *the Heavens*.

20. *By his knowledge the depths are cloven*, [Meaning the seas, and consequently the fountains, springs, rivers, and all sorts of streams, that issue and spread out of the depth and bottom of the earth, as it were by the renting thereof in twain. Compare *Gen. 1. 9, 10.*] *and the clouds drop (down) dew*.

21. *My son, let not them* [To wit, wisdom, understanding,

standing, and knowledge, whereof is spoken in the two former verses. Oth, *the Law, and the Commandments*, of which see verse 1. of this chapter] *depart from thine eyes*: *keep the durable wisdom* [i. e. of the Hebr. word *Job 5. on verse 12. and also, chap. 2. on verse 7.] and discretion.* [See above chap. 1. on verse 4.]

22. *For thy shall be life for thy soul*: [That is, bring life to thy soul] *and a comeliness for thy neck*. [That is, an ornament, which will make thee gracious and acceptable both in the sight of God, and of all good men. Compare above chap. 1. 9. and the annot.]

23. *Then shalt thou walk (in) thy way safely*: [That is, go sure in thy intention, doing, and omitting. So below chap. 10. 9. and compare *Psalm 37. 24. and 91. 11, 12.* below chap. 28. 18. *Isa. chap. 40. 31.*] *and thou shalt not dash thy foot*. [That is, thou shalt not come into danger, so as to hurt thy self. Oth, and thy foot shall not slip if itself, or stumble. Compare *Psalm 91. 12.* Foot is taken for the man himself. So *Psalm 31. 9.* below chap. 7. 11. *Isa. 52. 7.*]

24. *If thou sleepest down*, [To wit, to sleep, or rest] *thou shalt not be afraid*] *but thou shalt lie down, and thy sleep shall be sweet*. [Compare *Lev. 26. 6. *Job 11. 19. *Psalm 3. 6. and 4. 9.*]**

25. *Be not afraid of sudden terror*, ['Tis a Commandment, containing in it a promise, as above verse 3. 4. also below chap. 4. 4. and 7. 2. and 9. 6. see *Psalm 37. on verse 3.* Therefore come under these words thus: *thou shalt not be afraid of sudden terror, &c.* But with the translation, that is in the text, both the Hebrew particle, *or, and*, better agree. The meaning is, that the lovers of wisdom shall not need to fear, or be afraid of, &c. *Hebr. of terror suddenly*; that is, which is sudden, or cometh unawares, and unexpected. So below ch. 15. 24. *from hell, or the grave below, or beneath*; that is, which is below, or beneath] *neither of the desolation [see *Psalm 25. on ver. 8. and above chap. 1. on verse 27.*] of the wicked*, [that is, which the wicked seek to raise or effect among the godly: or rather, which shall come upon the wicked by the just judgment of God] *when it cometh*.

26. *For the LORD shall be with thine hope*: [That is, he will be found of thee, when thou hopest in him, that thy hope, whereby thou waitest on his help, may not be in vain. Oth, *shall be thine hope*. Of the word *hope*, see the Hebrew word so taken, *Job 4. 6. and the annot.*] *and he shall keep thy foot from being taken*. [Hebrew, *from taking*: To wit, whereby thou mightest come into the hand and power of the wicked, and be oppressed by them.]

27. *Without not good* [Meaning, either corporal, or spiritual good] *from the masters* (or owners) *thereof*, [Understand by these, those to whom we owe any thing that is good, either according to the Civil Law, or according to the Divine and Natural Law. The Civil Law is, that we should give to others, that which belongeth to them, by virtue of commerce or trading one with another. The Divine, and Natural, or Moral Law is, that we should give unto others, by virtue of our duty of love and compassion, which we owe unto them in general. Consequently by the word *masters, or owners*, the poor are here to be understood, because the rich are given unto them by God as Stewards, and Dispensers, to communicate unto them, and to make them sharers of their means. In which respect alms or almdeeds are called *righteousness*, *Dan. 4. 27.*] *when it is in the power of thine hand to do (it)*. [That is, when God hath given the means and ability, either in Civils, to content and satisfy thy neighbour, or in Divine and Naturals, to do good unto the poor, and to relieve them in their wants and necessities. The meaning is, that both those duties in such a case may not be delayed. Oth,

although it were in the power of thine hand to do it] to

wit, to withhold from any man that which is his due, or belongeth unto him. That which is delivered in this, and the following verse, is a general proverb, forbidding the neglect, or hindring of doing good unto others.]

28. *Say not unto thy neighbour, I am happy, and come again, and to morrow I will give*: [Namely, that which is taken in a manner owest him, and which he asketh and craveth of thee, and hath greatly been of compare *Lev. 19. 13. *Deut. 24. 14. also Gal. 6. 10. *James 2. 15, 16.*] seeing it is with thee.**

29. *Forge not evil against thy neighbour*, [The Hebrew word rendered here *forge*, signifieth to devise, intend and promise a thing closely and secretly; which may be laid to be done either in a bad, or in a good sense. Here it's taken in a bad sense; as also below chap. 8. 14. 18. Elsewhere it is also taken in a good sense, as below chap. 14. verse 22.] *seeing he dwelleth with confidence* [That is, securely, without having any mistrust, or evil suspicion of thee. Oth, *in truth, or, fidelity*] *by thee*.

30. *Strive not with a man without cause*: [To wit, neither in judgement, nor elsewhere beside] *if he have done thee no harm*. [For if he have done so, it is then lawful for a man to vindicate his own right, either by the means of the Magistrate, or to bring him to an acknowledgement of his fault by the Ecclesiastical power, or other private admonition, and that without desire of revenge, and scandal, *Exod. 22. verse 8. *Mat. 18. 17, 16. 17. 1 Cor. 6. 4. *Eph. 4. 26.*]**

31. *Be not envious* [See *Psalm 37. on verse 1.*] *against a man of violence*: [That is, that uteth violence, and practiseth oppression, and thereby becometh great, rich, and mighty. See of this phrase, *2 Sam. 22. 49. *Job 11. on verse 11. and *Psalm 5. on verse 7.* Compare *Psalm 37. 1. and 73. 3. above chap. 23. 17.*] and chafe none of his ways. [Hebrew, *not all his ways*; that is, none of them. See *1 King 11. on verse 34.*]**

32. *For the revoler* [That is, he, that revolteth or departeth from the right way] *is an abomination unto the LORD*: [Hebrew, *is the Lords abomination*; that is, whom God esteemeth as an abomination. So below ch. 11. 1. 20. and 12. 22. and 15. 9. and 16. 5. &c. See *Deut. 17. on ver. 1.* Elsewhere a thing is said to be an abomination before the face of the LORD, *Deut. 24. 4.* or, an abomination unto the LORD, *Isa. 1. verse 13.* The sense or meaning is one and the same: *To wit, is an abomination to man*, below chap. 24. 9.] *but his secret* [that is, his deepest mercy, and good will in the Messiah. See *Pf. 25. on verse 14.*] *is with the upright*. [Compare *Psalm 25. 14.*]

33. *The curse of the LORD is in the house of the wicked*: [Compare *Lev. 26. 14. *Eccl. Deuter. 28. 15. *Eccl. Mat. 2. 2.*] but he will bless the habitation of the righteous.**

34. *Surely he will scorn the scorners*: *but he will give grace unto the meek*. [Oth, *if he scorneth the scorners, he will also give grace unto the meek.* Compare *Jam. 4. 6. 1 Pet. 5. 5.* Of the word *meek*, see: *Psalm 22. on verse 27.*]

35. *The wise shall inherit honour*: *but every one of the fools takeeth shame upon himself*. [That is, taketh shame with him for his portion: or, *thou shalt take shame away*; that is, frustrate them and all their expectations, or, *thou shalt exalt their fools.*]

CHAP. IV.

Salomon (propounding his own example; how he was taught and instructed by his parents) *exhorteth again with many reasons and arguments to study the doctrine of wisdom, verse 1, &c. also to shew and decline the paths of the wicked, 14. to keep the words*

one unknown: [Or, of an alien, foreigner, outlandish person; so below verse 20.]

11. And thou rear [Or, cry, bawl.] The Hebrew word signifieth properly the noise, and roaring, that beasts, and especially lions make, when they are in any danger or distress, although they are not sensible, from whence it cometh. Compare Psalm 32. 3. Isa. 5. 29. 30. Ezek. 24. 2. At the last, when thy flesh, and thy body is consumed.

12. And say, how have I hated discipline? and mine heart despised reproach?

13. And have not hearkened to the voice of my instructors; nor inclined mine ear unto my teachers?

14. I was almost in all evil; [Hebr. I was almost, or, within a little in all evil: to wit, the evil of punishment; see Gen. 19. on ver. 19. Or, underland wical, the evil of sin, of which see Job 20. 12.] in the midst of the congregation, and of the assembly, [that is, publicity before the Church of God, and all the world.]

15. Drink water out of thine (own) cistern, and floods [Or, streams] out of the midst of thine (own) well. [This is a figurative description, from the beginning of this verse unto the twentieth, shewing the duty and prosperity, and quietness of mind of those who live purely and chaste in the holy state of wedlock, according to the ordinance of God. The meaning is, that every one ought to delight only in his own lawful yoke-fellow in all honesty and sobriety, as followeth, verse 18, 19. Others have understood this of the lawful possession and use of temporal goods or riches, and of the liberality and mercifulness, that we ought to shew therewith unto the poor and needy.]

16. Let thy fountains [Meaning thy children, that issue from thee as from a fountain. Compare Isa. 51. 1.] spread themselves abroad, (and) the water-brooks [See Psalm 1. on ver. 3.] in the streets. [The meaning is, that every one ought to bring up his children honestly, that they may not only be a grace and a credit to their family, but also in their places according to their abilities, be useful and serviceable unto others.]

17. Let them be only thine (own) and not a strangers with thee. [To wit, they taking and acknowledging thee only to be their father, and thou them to be thy children; which cannot be done among those children that are born of an adulteress.]

18. Let thy fountain [That is, thy lawful wife, from whom thy children do proceed and issue, as from a springing Fountain] be blessed, and rejoice because of the wife of thy youth

19. A very loving hind [Hebr. hind of loves. Of this mention is made here, because she is most dearly and intimately beloved of the hart, as some do write] and a pleasant riddle goat: [Hebr. roe of pleasantness] let her breasts at all times make thee drunk; [Or, messen, drench, refresh thee; that is, fill thee with joy and pleasure. Compare below chap. 7. 18.] err continually in her love. [That is, recreate thyself with her, as a man useth to recreate and delight himself in the thing that is lawful, and so to forget himself in it, that he not once regardeth the thing that is unlawful.]

20. And why shouldst thou, my son, erre in a strange (woman)? [That is, in the love of a strange (woman)] and embrace the bosom of the unknown (woman)? [Or, foreign, outlandish (woman).]

21. For the ways of every one [Or, of a man] are before the eyes of the LORD: and he pondereth all his goings. [Hebr. he searcheth, or, he searcheth all his steps; that is, he trieth with a plummet every ones way, whether they be right or crooked, knowing fully all the commissions and omissions of men. Compare 2 Chron. 16. 9. Job 31. 4. and 34. 21. Prov. 15. 3. Jerem. 16. 17. and 32. 19.]

22. His (own) iniquities shall take the wicked (him-)

self) and he shall be held fast with the words of his (own) sin.

23. He shall die, because he was without discipline; [That is, because he would not bear instruction or discipline, or when he heard it, would not receive it.] and in the greatness of his folly [Or, multitude; that is, great or manifold folly] he shall go astray. [to wit, from the way of life, and so run to damnation.]

CHAP. VI.

An admonition to beware of suretyship, verse 1, &c. of ill-usage, with a disgracing of the sluggard, by the example of the plowmen, 6. to beware of the nature and gestures of a wicked man, 12. Six, say seven things that God hateth, 16. The duty of children in respect of the good instruction of their parents, with fair promises, 20. especially that they shall be preserved from worldly adulterous women, who are described by their hurtful and mischievous fruits, to wit, their own unhappy end, and the unhappy end of those that cleave or adhere unto them, 24. The comparing of these with adulterers, 30.

My son, [See above chap. 1. on verse 8.] if thou be surety for thy neighbour. (if thou) hast stricken thy hand [to wit, in token that thou wilt keep thy word, whereby thou hast promised to pay, if the debtor fail, and be not able to pay. See Job 17. on verse 3. The right and prudent use of custom of being surety for another is not here condemned, but the impudence, rashness, and indiscretion, that is often used in suretyship; for a stranger;] that is, for one that is unknown to thee; or for another; that is, for any one, be who he will, either known, or not known unto thee. Compare below chap. 11. 15.]

2. Thou art sured with the sayings of thy mouth, [Oth. art thou swayed, &c.] thou art taken with the sayings of thy mouth.

3. Do this now, my son, and deliver thyself, [That is, free thyself from suretyship, either by the creditor, that he may discharge thee, or by the debtor, that he may pay the debt, and put thee out of fear and care] seeing thou art come into the hand of thy neighbour: [that is, into the power of thy creditor, so far as he hath power to require the debt of thee. Compare Gen. 6. 16. and the annot.] go, submit thyself, [the Hebrew word signifieth such an humiliation, as if a man would suffer himself to be trod upon with the foot. See Psalm 68. 31. see the annot. there] and strengthen thy neighbour. [That is, put courage into the creditor, that he may be contented with the payment, and not require it strictly of thee, but expect it patiently of or from the debtor. Or, strengthen, and urge the party for whom thou art become surety, that he doe his endeavour to pay.]

4. Give not sleep to thine eyes, nor slumber to thine eye-lids: [That is, delay not to quiet and pacify thyself, and the creditor.]

5. Deliver thyself [To wit, from the power of the creditor, unto whom thou hast bound thyself for the payment of the money] as a roe from the hand of the hunter; and as a bird from the hand of the Fowler.

6. Go to the Ant, thou sluggard: behold her ways, [That is, manner, or course of life; to wit, in vigilant, careful, and diligent gathering and providing food for her self. So is the word may taken below, chap. 13. 15. and 14. 12. and 16. 2. and 21. 2. and 30. 19. 20.] and be wise.

7. Which having no Guide, Governour, nor Ruler, [As among other beasts Bees have their King, that quickens on and flies up his own unto diligence, and stings the

the idle drones to death, and casts them forth out of the hive: but the pismire having no need of such a King, puts her self on labour.]

8. Prepareth her bread in the summer, (and) gathereth her food in the harvest. [By bread, or food, which the pismire prepareth and gathereth in summer, and in harvest, is meant here grains of corn, which she gnaweth, and with her biting cutwath abroad, that they might not shoot forth and grow, to the end she might have her store and provision thereof against winter; for which cause she is called by the Hebrews *menath*, from *manath*, which signifieth cutting, cutting asunder.]

9. How long wilt thou lie down, (O) sluggard? when wilt thou arise out of thy sleep?

10. (Yet) a little sleep, a slumber, a little folding of the hands lying down.

11. So shall thy poverty come (upon thee) as a traveller; [The meaning is, while thou givest thyself to sleep; nothing but sleep and laziness, poverty will be sure to overtake thee: yea it will come upon thee as a traveller: that is, suddenly, and unawares, unlookt for; as a traveller maketh haste, and commonly cometh upon a man, when he least looks for him. Some conceive that the sluggard is here brought in speaking to himself, or answering to the former precept, and wishing that he might have a little more sleep, &c. The truth is, that Salomon seemeth to have respect to the manner of doing and speaking of those that accustom themselves to laziness and sluggishness; and they want as an armed man. [Hebr. a man of the shield; that is, that beareth a shield. Meaning a strong armed man, that is wont to come in without asking, and cannot easily be driven out again.]

12. A man of Belial, [So below chap. 16. 27. see Deut. 13. on ver. 12.] a vicious man [Hebr. a man of viciousness, or, vanity, or, iniquity. See Job 11. on ver. 11. and Psalm 5. on ver. 7.] walketh about with forwardness of mouth; [see above chap. 2. on ver. 12. and chap. 4. on ver. 24. Oth. a man of Belial is a vicious, or, unjust man, walking about with forwardness of mouth.]

13. (He) winketh with his eyes, [Intimating thereby some evil which he either intendeth to do himself, or desisteth to be done by others.] he speaketh with his feet, [to wit, pushing, stamping, touching, or treading therewith] (he) teacheth with his fingers; [to wit, therewith pointing, numbering, threatening, &c. The meaning is, that he not only abuteth his mouth, but also impliceth all his members, to put his wickedness in practice.]

14. Forwardness are in his heart, [That is, inventions, plots and devices are in his heart to act some wicked and perverse thing, either in words or deeds.] he forbearth evil [see above chap. 3. on ver. 29. so below verse 18.] always: he casteth in strife. [Hebr. senteth; that is, occasioneth much discord, affording matter thereunto, and stirring up mens minds to dissention and disagreement. So below verse 19. and chap. 16. 28.]

15. Therefore shall his destruction come speedily, suddenly shall he be broken, (so) that there shall be no healing of him. [That is, no means for to escape destruction. So below chap. 29. 1.]

16. These six (things) [A certain number for an uncertainty] doth the L O R D hate: yea seven [Oth. the seventh.] See in this phrase, Job 5. on ver. 19. It is an abomination unto his soul. [Hebr. his souls abomination, or, the abomination of his soul; that is, which his soul holdeth to be abomination. See Deut. 17. on ver. 1. and above chap. 3. on ver. 32.]

17. Lofly eyes, [That is, pride, whereof the eyes that are lifted up, and soar aloft, are a plain token. Compare Psalm 104. 5. Prov. chap. 30. 12. Isa. 5. 15. unto

these are opposed those that be of lowly or humble eyes, Job 22. 29.] a false tongue [Hebr. a tongue of falsehood; that is, which speaketh lies: so Psalm 109. 2. and bel. chap. 12. 19. and 21. 6.] and bands that shed innocent blood:

18. An heart that forgeth vicious thoughts, [Hebrew, thoughts of viciousness, or, iniquity. Meaning an heart that pierceth and plotteth wicked and unjust practices. See ab. ch. 3. on v. 29. and the 14. verse of this Chapter] see that it give haste to run to evil: [that is, men, who by their evil inclinations and affections, are exceedingly put on to wrong and mischieve their neighbors.]

19. A false witness, [Hebr. a witness of falsehood] (that) lies; [that is, that inventeth and uttereth lies in great abundance, and with boldness. So below ch. 14. 25. and ch. 18. ver. 5. 9.] and (him) that casteth in contentions [Hebr. sendeth, &c. see above on ver. 14.] between brethren.

20. My son, keep the commandment of thy father; and for sake not the law of thy mother. [Comp. ab. ch. 1. 8.]

21. Bind them continually unto thine heart: fasten them unto thy neck. [Compare above ch. 3. 3. and the Annot.]

22. When thou walkest, it [To wit, the commandment of thy father, whereof mention is made, ver. 20. although the particle (it) may also relate or have respect to the law of the mother] shall conduct thee, when thou liest down, it shall keep watch over thee; when thou awakest, it shall talk (with) thee. [That is, put thee in remembrance what thou oughtest to do or omit in thy dealing and converse, and wherewith thou oughtest to comfort thyself in all thy sufferings.]

23. For the Commandment [To wit, which is taken out of the Word and Law of God] is a Lamp, [compare Psalm 119. 105.] and the law is a light; and the reproofs of discipline [To wit, which is done by discipline, or by instruction, which must precede, or go before, if a man would attain unto wisdom. See of this word ab. ch. 1. on ver. 2.] are the way of life: [That is, which leadeth unto life: so the way of death, which leadeth unto death: see Jer. 21. 8. comp. ab. ch. 2. on v. 8.]

24. To keep thee from the evil woman: [Hebr. woman of evil; that is, that makes it her business to do evil;] she that getteth her living by doing evil, [from the stables; that is, soothing, coggings, fair speaking. Comp. ab. ch. 2. on ver. 16. of the strange tongue. [see above chap. 2. on ver. 16. and ch. 5. 3. and 7. 5.]

25. Lust not after her beauty in thine heart: neither let her take thee with her eye-lids. [That is, with her fair looks, and with her lovely countenance.]

26. For by a woman, (that) is an harlot, [Hebr. a woman, an harlot; that is, which is an harlot. So 1 Ki. 3. 16. also a woman, a Prohetess; that is, which was a Prophetess, Judg. 4. 4. a man, a Prophet; that is, which was a Prophet, Judg. 6. 8.] (a man cometh) to a piece of bread; [that is, to poverty, yea even to beggary] and a mans wife [that is, a woman that hath an husband, and yet desires to keep company with other men. Oth. a wife sick of a man. Some understand by a mans wife, one that is every mans wife] banneth (for) the precious soul. [that is, she bringeth not only the body of him, that enticeth her to uncleanness, into temporal destruction, but also his soul, which is his most precious and most worthy part, into everlasting suffering. Compare Ezek. 13. 18.]

27. Shall any man take fire in his bosom, (so) that his cloths be not burnt? [This question, as also the next to it, doe deny strongly. See Genesis 18. on ver. 17.]

28. Shall any man go upon coals, [To wit, fiery, or red hot coals. See of this word, Job 41. on ver. 12.] (so) that his feet be not burnt?

29. So he that goeth in to his neighbours wife. [See Genesis 6. the Annointments on ver. 4.] whosefourever toucheth her, [that is, hath any dealings with her by carnal copulation: see the like phrases, Genesis 20.6. 1 Corinthians 7. 1.] shall not be held guiltless. [that is, shall not go unpunished. See 1 Kings 2. on ver. 9. and Job 9. on ver. 28. As the two former similitudes laid down in the two former verses, are true and certain, so is also this that is applied thereunto; to wit, that the adulterer hereafter and damneth himself in his estate, body, honour, and soul.]

30. Men do not offer disgrace to a thief, when he steals to fill his soul. [That is, to satiate himself; or, understand by soul, desire. See Gen. 34. on ver. 3. and Psalm 27. on ver. 12.] seeing he is hungry; [intimating, that theft, or felony is not so great a sin as adultery is; and that felony which is chiefly committed through hunger and want, is not so heinously and severely punished, as adultery is: and this may be gathered from the particular dealing between the thief, and the party whom he hath robbed, as followeth in the next ver.].

31. And bring down he restoreth it sevenfold. [That is, manifold. Scuen it is often in Scripture, a certain number for an uncertain, as Genesis 4. 15. Leviticus 26. 18. Psalm 119. 164. below chapter 24. 16. and 26. 25. signifying multitude. Those that had committed simple or bare theft, were to make one twofold, or fourfold, or fivefold restitution, Exodus 22. 1. 4. and 4. But some conceive that the punishment imposed upon thieves by the law, was aggravated and increased in Salomons time. Or it may be thus understood, that the thief agreeth to give the man so much, that he may not bring him to shame and disgrace: he giveth all the goods of his house. [to wit, if he be so poor, that he cannot make manifold restitution.]

32. (But) whose committeth adultery with a woman, is void of understanding: [Hebr. is heartlesse, or, hath no heart, or, lacketh an heart: that is, hath no knowledge, understanding, nor capacity, to apprehend what is pleasing unto God, honourable in the sight of men, and profitable unto himself. See the same epithet, or appellation, below chap. 7. 7. and 9. 4. 16. and 10. 13. and 11. 12. and 15. 21. and 17. 18. &c. The word heart is often taken for the understanding. See Job 9. on ver. 4.] he that doth it, [that is, he that committeth adultery] destroyeth his (own) soul.

33. A blow, and dishonour shall be found, and his reproch shall not be blotted out: [Or, be put out, wiped away.]

34. For jealousy is the rage of a man: and he will not spare [to wit, the adulterer] in the day of vengeance. [That is, when occasion shall serve, or offer itself, to take vengeance, or for a man to avenge himself, so the time when God would be avenged on the enemies of his Church, is called a day of vengeance, Isa. 34. 8. Compare Job 20. 28. and 24. 1. and below chap. 11. 4.]

35. He will not accept any reconciliation: [Compare Numb. 35. on ver. 31. Hebrew, he will not accept the face of all reconciliation: that is, accept no ransom. See 1 Kings 11. on ver. 34. Of the phrase, to accept the sure, see Gen. 32. on ver. 20.] neither will he consent, though thou enlarge the gift. [Or, multiply gifts.]

CHAP. VII.

Salomon exhorteth to familiar, intimate, and strong society with wisdom, ver. 1, &c. to be preferred from

dangers of unchaste women 5. whereof bepropounding a notable example, representing most lively the cunning practices of an adulterous woman; and the stupid and senseless schooling of a young man, with an earnest deboration, to beware of such kind of lewdness, 6. &c.

MY son, keep my sayings 3. and lay up my Commandments with thee. [See Job 23. on ver. 12.]

2. Keep my Commandments, and live; [That is, thou shalt lively live. That which is uttered in a commanding way, comprehendeth often in it a strong promise. See above chap. 3. on ver. 25. and chap. 4. on ver. 4. also Lev. 18. 5.] and my Law, [Or, doctrine, see above chap. 1. on ver. 8.] as the apple of thine eye. [to wit, which for its tenderness, must be very narrowly kept. See Deut. 22. on ver. 10.]

3. Bind them to thy fingers, [That is, have them continually before thine eyes, for to remember them; and at hand, for to put them in practice. Compare Deut. 6. on ver. 8. and 11. 18.] write them upon the table of thine heart. [see above chap. 3. on ver. 3.]

4. Say unto wisdom, Thou art my sister; and call understanding thy kinsman. [That is, love wisdom, and honour her, as if she were thy sister, or thy near kin, &c. The Hebrew word rendered here kinsman, is lo thau, Ruth 2. 1. Compare also Ruth 3. 2. and the annot.]

5. That they may keep thee from the strange woman; [See above chapter 2. on ver. 16.] from the unknown (woman) (which) flattereth with her sayings. [see above chap. 2. on ver. 16. below mentioned.]

6. For throw the window of mine house, I looked thow my lattice,

7. And I saw among the simple ones, [See above chapter 1. on ver. 4.] I perceived [see of the Hebrew word thus taken, Job 18. 2. and the annotations] among the youths [Hebrew sons: that is, young men, or betcholders, as among us the word daughter is often taken for a maid or damoel] a young man void of understanding. [Hebr. heartlesse. See above chap. 6. on ver. 32.]

8. Passing by in the street, near her corner, [To wit, the adulterers corner. Meaning near the corner of her house, where she dwelt] and she went on the way of her house, [that is, on the way that led to her house. Although it may be that Salomon saw this with his own eyes; yet it seemeth that he propounded it by way of example, as a thing that often happeneth, and that for instruction and admonition unto youth: as our Saviour likewise in the Gospel often allegeth and produceth such examples and parables as this is.]

9. In the glimmering, [To wit, of the evening. See of the Heb. word, 2 Kin. 7. on ver. 5.] in the evening of the day, in the black night, and the darkness: [Hebr. blacknesse of the night; that is, when the night grew black by reason of darkness. So below chap. 20. 20. in the blacknesse of darkness; that is, when it is black, by reason of great darkness. And understand this verse both of the beginning and of the consequence of this dealing or course of life.]

10. And behold, (there) met him a woman in the attire [The Hebrew word signifieth properly an habit, apparel, decking, or ornament; that is well fitted to the body, and fiteth neat and handsome on it. Compare Psalm 73. 6.] of an harlot, and with the heart on her guard: [Hebr. kept, or, guarded in heart; or, furnished with wit, or senses: that is, double-cunning, crafty, and exceedingly furnished and provided withall manner of subtill wilfulness to deceive, and not to be deceived.]

11. This (woman) was stirring [That is, unquiet in mind, loose or dissolute in tongue, light in behavior or gesture, very busy in vain and idle actions: or, prating. So bel. chap. 9. 13.] and subborn: [Or, declining, to wit, from all good manners; and from obedience to her husband] her feet abide not [Hebr. dwelt not; so is the Hebrew word taken, Exod. 40. 35. Judges 5. 16.] in her house.

12. Now being without, anon in the streets, [Hebrew by turn, by turns that is, at one time without, at another time in the streets. Understand by without, the place, and room, or space, which is before door; by the streets, the common passages, and lanes, that run thorough the City, and without it] and lurking at all corners.

13. And she caught him, and kissed him; strengthened [Or, stiffned] her face, [That is, she laid aside all shame and grace, and was bold and impudent, and (as we use to say) put on a brazen face. Compare Deut. 28. the annot. on ver. 50. Oth. gathered together] and laid unto him:

14. Thank-offerings [See of these, Lev. 3. on ver. 1. whereof those, that brought them unto the Lord, had their share; wherewith they then made merry with their friends] I will give thee; [Or, thank-offerings are upon me; that is, the vow or promise to offer thank-offerings] this day have I paid my vows. [that is, performed that which I promised; see Psalm 50. 14. and 61. 9. and 65. 2. Numb. 1. 5. Of vows, see Lev. 7. on ver. 16.]

15. Therefore came I forth to meet thee, diligently to seek thy face, [The Hebrew word signifieth properly to seek a thing betimes in the morning; but it is generally taken for all kind of diligent seeking: see Job 7. on ver. 21. for here it is not spoken of the morning, but of the evening-tide] and I have found thee.

16. I have fitted my bed-head with tapestry-ornament, [The Hebrew word, which is only found here, and below chap. 31. 19. seemeth to signify any kind of bed-ornament, as costly tapestries, and curiously wrought blankets, or coverlets, wherewith the beds were not only covered, but in a singular manner adorned and let out] with carved works, [meaning engravings, and cuttings in, which for ornaments lake were curiously carved and hollowed out in the bed-head, whereon the bed lay] with fine linen [Hebr. lace, or thread, whereby some understand very fine white, and costly linen; that was made of such kind of threads, and belonged to the bed. Compare Gen. chap. 41. 42. 1 Kings chap. 10. 28. and below chap. 31. 22. some conceive that those threads or twines, which were very fine and costly, ran between the tapestries, or hangings, to make a difference between the pictures that might be wrought or woven upon them. Others conceive that the bed-head was for ornaments sake twilled about with these costly threads or ribbons] of Egypt.

17. I have perfumed my bed with myrrh, aloes, and cinnamon.

18. Come, let us be drunk with loves [Compare above cha. 5. 19. and the annot. thereon] until the morning; let us sitate our selves with great love. [Hebr. loves, in the plural number.]

19. For the man [She speaketh this in contempt of her husband, as if he were her husband no more; as she also for that cause straightway saith, in this house, for at home] is not in his house; he is gone a far way. [Hebr. away from far; that is, a large way: lo Jeremi. 31. 10. Iles from, or, afar off; that is, that lie afar off.]

20. He hath taken a bundle of money in his hand; [That is, with him: see 2 Samuel 8. on ver. 10. and 2 Kings 15. on ver. 5. she speaketh this to signify that he would tarry a long while away] he

will come to his house at the time appointed. [that is, at the time that he hath set me, and which will be long yet ere it be expired. See of the Hebrew word, Psalm 81. 4. and the Annot.]

21. She moved him [Hebr. caused him to revolt, or, inclined him] by the multitude of her instruction: [The Hebrew word signifieth for the most part a good instruction, or doctrine, whereby a man is taught and instructed for the obtaining of wisdom and virtue, above chapter 1. 5. but here being taken in a bad sense, it is as much as a deceitful and alluring persuasion by fair and smooth words, whereby a man is seduced to his own hurt and damage] she forced him by the flustering of her lips. [Otherwise also called lips of flattery; Psalm 12. 3. 4. Hebrew smoothness, or, slippingness of her lips.]

22. He went after her straightway, as an ox goeth to the slaughter, and as a fool to the correction of the stocks: [In the Hebrew the words are inverted, thus: as the stocks to the correction of the fool; that is, as the fool, to wit, goeth to the correction or chastisement of the stocks, that is, to be punished and chastised with the stocks, or with irons. Oth. as the fool with the stocks, or, irons of correction. The Hebrew word rendered here correction, signifieth not only the instruction, which is done by words, as above chap. 1. 2. and below chapter 16. 22. &c. but also the chastisement, which is done by actual punishment, as below chap. 22. 15. and 23. 13. Jer. 30. ver.

14. Ezek. 5. 15.]

23. Until he dart [That is, a cruel, sharp, and very deep entering, and piercing thowr plague, or punishment. See Deuteronomy 32. on ver. 23. and Job 6. on ver. 4.] cut him thowr his liver; [that is, inflamed his lust with unhappy delight, spoiled his body with unreasonedness, and rottenness, and disquieted his spirit with the sense and apprehension of Gods wrath] as a bird hatched to the snare, and knoweth not that it is against his life. [to wit, hung up, laid, or spread abroad, to take away his life, (Hebr. soul.)]

24. Now then, children, [See above chap. 1. on ver. 8.] hearken unto me: and attend to the sayings of my mouth.

25. Let not thine heart decline to her ways: [That is, converse of life, doing and omitting, dealing and conversation: see Gen. 6. on ver. 12. Take in the same fence the following word paths] go not astray in her paths.

26. For the hath cast down many wounded, and all her slain [That is, those whom he hath killed and slain] are mighty many. [Oth. strong; that is, courageous, valiant; according to the body in power, or according to the spirit in wisdom, or according to both, as Samson, David, Salomon, &c. The Hebrew word is taken for many in number, Psalm 139. 17. Jer. 5. 6. and 15. 8. for mighty, or strong, Genesis 18. 18. Exodus 1. 7. 9. Deuteronomy 7. 1.]

27. Her house are the ways of the grave, [That is, which lead to the grave. Oth. lo hell; for the Hebrew word signifieth both. See Genesis 37. on ver. 35. Both significations may here take place.] going down to the inner chambers of death. [not only of corporall, but also of spiritual, and eternal death.]

CHAP. VIII.

The eternal, essential Wisdom of the Father (the Son of God, our Lord Jesus Christ) is here brought in, preaching to all sorts of people, openly and plainly, verse 1. Of her doctrine, 6. excellency, 10. nature, 12. Sovereign power and dominion, 15. with a relation of the blessedness of those that do embrace her, 17. also of her eternal Godhead, incomprehensible generation of the Father, and union with him, 22. of her saving office, and familiar revelation to the children of men, 21. exhorting to obedience, with a promise of salvation; and debarring from disobedience, upon pain of everlasting destruction, 32.

Doeth not wisdom cry? [As if he should say, assuredly she doth. It is a kind of asking, or questioning, which implieth a strong affirmation, or alleviation. See Gen. 13, on verse 9.] doth (not) understanding lift up [Hebr. give. See above chap. 1, on verse 20.] her voice?

2. She standeth on the top of the high places. [Hebr. in the head of the high places. Hereby may be understood the places that were on high, or exalted, from whence Teachers might propound and communicate their good doctrine and instruction to the Church and people of God. Compare 2 Chron. 24, verse 20. Nehem. chap. 8, verse 5. Mat. 10, verse 27. Acts 22, 3.] at the way [understand the high way, or road, by which much money did pass] in the place where paths are: [Hebr. (in, or upon) the house of paths, or ways; that is, in the place of the paths, or ways. Understand the cross ways, where many paths or ways meet together as in a house or place. House for place, see Exodus 25, on verse 27.]

3. She [To wit, wisdom] cryeth [Oth. they cry to wit, wisdom, and understanding. See thereof above verse 1. The first is better as appeareth by the following sixth verse, where the singular number is used also, see below verse 12.] aloud at the file of the gates, [Hebr. at the head of the gates. Hand for side, see 2 Sam. chap. 18, on verse 4. Oth. at the place of the gates] before the city, [Hebr. at the month of the city; that is, at the entry thereof, as the following words declare. So the month of the pit, or well, Gen. 29, 2. the month of the cave, Job. 10, 18.] (at) the entry of the doors.

4. Who now? O men, I call, and my voice is to the children of men. [Some conceive, that by men, here must be understood those that are eminent among men for nobility, wealth, and power, and are otherwise called the sons or children of (great) men, and that by the sons or, children of men, here meant the common sort of people. See Psalm 49, on verse 3.]

5. To simple sons, [See above chap. 1, on verse 4.] understand subtilly: [See on the same place] and ye fools, [See above chap. 1, on verse 22.] understand (with the) heart.

6. Hear; for I will speak of Princely things [Heb. of Princes: to wit, of the things of Princes, that is, not of common or mean things, but of glorious, excellent, and transcendent things, which become Princes, and great Lords; not only because they likewise concern them, but also because they ought to be heard and received by them, yea even to be propounded by them. Compare Prov. 32, 20.] and the opening of my lips [that is, that which I will utter by the opening of my lips] shall be mercy equity.

7. For my palace [Or, the roof of my mouth. Understand under one member whereby speech is here said to be uttered, all the rest, that do likewise help and conduce therunto, as lips, teeth, tongue, and throat. See Job

33, on verse 2.] shall utter truth discretely: and wickedness is an abomination to my lips. [Hebr. an abomination of my lips, that is, which my lips do loath and abominate, to wit, to speak it. See above chap. 3, on verse 32.]

8. All the strings of my mouth are in righteousness: (there) is nothing forward or perverse in them. [Comp. Job 5, on verse 13.]

9. They are all right [Or, ready, ready at hand. The Hebrew word signifieth, either that which is right and straight, or that which is ready at hand, present, and obvious to the sight, and very ready, open, plain, and easy to be understood. So 2 Sam. 15, 3. and 24, 26.] for him that is of understanding, and upright to them that finde [that is, get, obtain. See Gen. 26, 12, and the annot.] knowledge.

10. Receive my instruction, and not silver: [That is, more then silver, as the following words of this verse do shew. That which is spoken in general, is oftentimes but in some resp. & and by way of comparison to be understood. Compare Mt. 43, 18. Fer. 7, 22, and 16, 14. Huf. 6, 6. Mat. 23, 3. 1 Cor. 1, 17.] and knowledge more then choice gold digg' out. [See above chap. 3, on verse 14, also below verse 19.]

11. For wisdom is better then rubies; [See Job 28, on verse 18. Compare Job 28, 15. Psalm 119, 11. Pro. 1, 14, 15, and 16, 16.] and whatsoever may be desired, it is not to be compared to it. [Hebr. all delights, or, desires will not be compared to it. See above chap. 3, on verse 15.]

12. I wisdom dwell (with) subtilty; [That is, I pollicite, enjoy, and use subtilty, as which only belongeth to me, and waiteth upon me. Of the word rendered here subtilty, see above chap. 1, on verse 4.] and finde (out) the knowledge of all discretion. [Of the word rendered here discretion, see on the same verse.]

13. The fear of the LORD, is to hate evil; [That is, the fear of the Lord, which is the beginning, and the chiefest part of wisdom, above chap. 1, 7. cauteh and moveth a man to hate evil] pride, and arrogancy, and the evil way, [See above chap. 2, on verse 12.] also the mouth of forwardness; [See on the same verse] to hate, 14. Counsel, and essence [Or, durable essence, or, durable wisdom. See ab. chap. 2, on verse 7.] are mine: I am understanding, strength is mine.

15. By me Kings reign, and Princes decree [From this word cometh another, which signifieth Law-givers, or Law-makers, Gen. 49, 10. 1 Cent. 33, 21. Judg. 5, 14.] justice. [That is, good and just laws, according to which subjects ought to be governed.]

16. By me Rulers rule, and Princes, [See Job 11, on verse 21.] all the judges of the earth.

17. I love them that love me, and those that seek me early, [See of the Hebrew word, Job 7, on verse 21, and above chap. 7, on verse 15.] shall finde me. [See 2 Chron. 15, on verse 2.]

18. Riches and honour is with me; [Compare above chap. 3, 16.] durable wealth, and righteousness.

19. My fruit [See above chap. 1, on verse 31.] is better then gold digg'd out, [See above chap. 3, on verse 14.] and then thick gold: [See 1 Kings 10, on verse 18.] Oth. gold of Ushar, who conceive that Ushar is here put for Ushar, the name of a place, from whence much precious fine gold cometh, Jer. 10, 9. to wit, a place in Barbary, (according to the opinion of some) now called Fez; and my revenue, then choice silver.

20. I came to walk in the way of righteousness; [That is, in the manner and course of life, which men ought to follow, that they may according to the law, perform the duty, which they owe first unto God, and then in the next place unto their neighbour. See above chap. 2, on verse 8.] in the midst of the paths of judgement:

21. That I may cause my lovers to inherit that which

is durable: [Meaning such wealth or substance, as is rich really, and indeed, and bringeth to man the greatest happiness and prosperity, that is, which abideth for ever; not seeming to be such, but being such really, indeed, and in truth] and I will fill their treasures.

22. The LORD [Meaning the everlasting Father of our Lord Jesus Christ, that is, the first Person of the everlasting Godhead] possessed me [that is, had me in, and with him, being begotten of him in an unconceivable and incomprehensible manner, John 1, 1. Col. 1, 15. Heb. 1, 3, 15. (not) to wit, the essential wisdom, the substantial Word of the Father, or the second Person of the Divine Essence, the everlasting, and only begotten Son and true God: of whom see also above chap. 1, 20, and here verse 12. John 1, 1. Col. 1, 15.] (in the) beginning of his way, [that is, of his working, as of the Creation, yea also of his eternal counsel, and purpose to create the world, as the following words do shew] before his works, [that is, from all eternity, when as yet there was nothing made] from thenceforth. [When there was nothing but God, and nothing but Eternity. Compare Psalm 93, 2.]

23. I was anointed [That is, ordained and appointed as a Prince, to create, sustain, and govern the world] from everlasting, from the beginning, [Compare Job 1, 1.] from the antiquities of the earth. [That is, before the earth, ere the earth was created. Compare below verse 25, 26.]

24. When as yet (there) were no depths, I was brought forth: [So is the Hebrew word taken, Psalm 51, 7. and so in the verse following] when as yet (there) were no founts in, or way with water: [Hebr. heavinesses of waters, that is, great plenty or abundance of water: or, burdened with water; that is, full of water, and abounding with water.]

25. Before the mountains were fastened in: [That is, were cleft in, founded, and set forth. The Hebrew word seemeth to imply, that the mountains have their foundation below in the waters] before the hills was brought forth.

26. He [Namely, the Lord, above verse 22.] had not as yet made the earth, [the Hebrew particle ad, or anod, is elsewhere also taken. See Job 1, 18, and the annot. Or, Hebr. until he had not made the earth: that is, before he had made the earth] nor the fields; [the Hebrew word signifieth the places, that are without the houses and the cities, as the flocks, and the fields. It's here taken for the fields, as also Psalm 144, 13. Ezek. 7, 15.] nor the beginning [Hebr. head, that is, the beginning. See Num. 10, 10. Eccl. 3, 11. Ezek. 40, 1.] of the depths of the world, [the meaning is, that the least or smallest dull was not as yet made.]

27. When he prepared the heavens, I was there: when he drew a circle upon the plain of the depth. [That is, upon the deep waters. Or, drew, ordered, set a circle. This is said, in regard of the form or fashion of the earth, which was made round by God, so that it compasseth about the deep waters, and is compassed about by them. The meaning is, that God made the earth round as with a pair of compasses. Comp. Job 26, 10.]

28. When he fastened the upper clouds above: [To wit, that keeping their place, they might not fall down upon the earth] when he made sure the fountains of the deep. [That is, gave them a sure, and continual course. Comp. Gen. 7, 11.]

29. When he set the sea-bear Park, [Hebr. statue, ordinance, decree; that is, parks, or bounds, within which the world was to keep her self. See Gen. 1, 10. Job 38, 10, 11. Psalm 104, 9.] that the waters should not transgress his command: [Hebr. mouth, see Gen. 41, on ver. 40.] when he appointed [or, instituted, or, described] the foundations of the earth.

30. Then was I a nurse-child with him, [To wit, as

a nurse-child, that is continually with his nurse. So was the eternal Son of God, the substantial wisdom of the Father, from everlasting distinctly with him; as it is written, John 1, 1. The Word was with God; also chap. 17, 5. Glorified me with the glory which I had with thee before the world was. But the Word may also be taken for him, that of himself feedeth, and nourisheth the Translation being thus made, and I am nourishing with him; that is, upholding and governing all things, and especially bringing up, and nourishing his Church with his Word and Spirit; and I was daily [Heb. day, day; that is, daily, always. See Gen. 39, on verse 10. and below verse 24.] (his) delights: [hereby is intimated by a figurative kind of speech, the great acceptableness of the Son of God with his Father: see Mat. 3, 17. John 5, 10, and 8, 29. Oth. and I am a daily delight, to wit, to the creatures, by my general and special blessings, Job 5, 17.] rejoicing always before his face.

31. Sporting in the world of his carth; [To wit, in that the sheweth her self exceeding wonderful and various in the upholding and governing of all creatures] and my delights are with the children of men. [to wit, in resp. & of this present life, and the life that is to come.]

32. Now then, (O ye) children, hearken unto me: for blessed are they (that) keep my man. [That is, the ways which I prescribe unto them. Compare Psalm 119, 1, 2, and 128, 1. Luke 11, 28.]

33. Hear instruction, and be wise, and reject (it) not. [Compare above chap. 1, 25, where the same Hebrew word is used.]

34. Blessed is the man that hearkneth unto me, watching daily at my gates, observing the postes of my door. [A similitude taken from diligent Students or Scholars, that are always about the schools, or teaching place of their teachers; or from solicitors, that diligently heed and mind the coming forth of the Lawyers and Counsellors; or from the porters and door-keepers of the Temple, that were steadfastly to mind the business, and the work they were about.]

35. For who so findeth me, shall find life, and draweth [Or, getteth] well-liking from the LORD. [That is, obtaineth favour, and grace with the Lord. See the same phrase below chap. 12, 2. and 18, 12.]

36. But he that sinneth (against) me, opposeth violence [Or, wrong, or, oppression] to his (own) soul [Hebr. it is an oppression, or, wrongers, or, abuser of his (own) soul. See the following clause of this verse, also below chap. 20, 2.] all they that hate me, [they are said to hate God, and his wisdom, that do wittingly, and willingly that which God, and his wisdom hate. See of such kind of people, Psalm 21, 9. and 83, 3. Rom. 1, 30.] love death. [That is, they do that, whereby they bring death and destruction upon themselves. So, to love the curse, Psalm 109, verse 17. to lie in wait for his own blood, above chap. 1, 18. to despise his (own) soul, below chap. 15, 32.]

CHAP. IX.

Here the work of grace, wrought by our Lord Jesus, who calleth and bringeth his people by his Word and Spirit unto blessed communion and fellowship with him (the Supreme Wisdom), is propounded under the parable and similitude of making a Feast, and inviting of guests, verse 1, &c. with an opposition of the nature and condition of the corners, and of the wise, 7. and on the contrary the deceitful and destructive work of Satan, under the parable of a foolish woman, (enemy to Supreme Wisdom) who also hideth and inviteth her guests, but to their everlasting destruction, 13, &c.

The Supreme Wisdom [Hebr. *wisdomes*. See above chap. 1. 20.] *hath builded her house*: [Understand by *this house*, the Congregation of true believers, whose building is begun here by the Preaching of the Gospel, and the working of the holy Ghost; but shall be finished hereafter by the perfecting and consummating of the children of God. Others understand by *this house*, the third or highest heaven, wherein the elect shall be abundantly filled and satisfied with all manner of good things] *she hath bewen out her venen* [that is, many. A certain number for an uncertain, see above chap. 6. verse 31.] *pillars*: [by these are understood by many, the Patriarchs, Prophets, as Appoles, Evangelists, Pastours, and Teachers. Others understand by these pillars, the stability, and the everlasting duration and continuance of the heavenly house of the Father, into which Christ is gone before us, to prepare a place for us, *John 14. 2.*]

2. *She hath killed* [To wit, to dress, and then to set before the guests: so *Gen. 43. 16. 1 Sam. 25. 11.*] *her stay-cattel*, [meaning the Word of God, the true food of the soul, together with all spiritual and soul-saving mercies, which are promised therein, and presented or offered unto us in the sacraments, upon which will follow the perfect joy of the life to come] *she hath mingled her wine* 3. [this looks at the custom then in use in hot Countries, where they mingled their wine with water, to mitigate and allay the strength thereof, or mingled it with divers spices, below verse 5, and 23. 30. *Ist. 5. 22. and 65. 11.*] *she hath also furnished her table*. [To wit, by setting the several metles or dishes upon it in due order. Compare the phrase with *Psal. 23. 6. and 78. 19. Ist. 2. 5.*]

3. *She hath sent forth her hand-maids*: [Understand by these, the Ministers of the Word of God, who by Christ are sent forth to call and invite men to the communion and fellowship of the Church, and of all spiritual good things, that are therein distributed, 2 *Cor. 5. 19, 20.*] *she inviteth upon the pinacles*, [Hebr. *wings*: that is, low walls, or leanings made above upon the flat roofs of high buildings, that those that went upon the roof, might be out of danger of falling down: see *Deu. 22. on verse 8.* and compare above chap. 8. 2.] *of the high places of the City*.

4. *Who is simple? let him turn (in) hisher*: [That is, whoever is simple, let him turn to me. They are the words of wisdom: see of the word *simple*, above ch. 1. on verse 4.] *to him that is void of understanding*, [see above chap. 6. on verse 32.] *she saith*:

5. *Come*, [To wit, whoever thou art of those that want understanding] *eat of my bread, and drink of the wine, which I have mingled*. [spiritual and eternal good things are often compared to corporal and transitory good things, and therefore also represented and signified by them: *Psal. 23. 25.* wisdom is here referred to a King, that keepeth open Court, compare *Mat. 22. 2. 3. &c.*]

6. *For sake simplicities*, [So is the Hebrew word taken above, chap. 1. 22. Oth. let the simple ones go: or, forsake the simple ones, or, foolish] *and live* 3. [a command, containing in it a promise, that they shall live, see above chap. 3. on verse 25.] *and tread in the way of understanding*, [that is, in the way, whereby men attain to right understanding, and true wisdom, and which men of understanding do walk in. See 1 *Kingz. 8.* on ver. 35.]

7. *Whoso reprooveth* [The word signifieth here properly to instruct, admonish, and reprove with words, and with layings onely. So *Deut. 4. 26. Job 4. 3. 1 Chron. 15. 22.* elsewhere it signifieth also to chastise and correct with blows, and punishing, as 1 *Kingz. 12. 11. Pf. 6. 2.*] *the scorner*, [see *Psal. 1. verse 1.*] *getteth to him-*

self shame: [to wit, because he doth but labour in vain, and is reviled by him, whom he reproveth. Comp. *Mat. 7. 6.*] *and he that rebuketh the wicked*, (getteth) *his (own) blemish*. [The original word signifieth commonly a blemish of the body, as *Lev. 28. 17. and 22. 30. 2 Sam. 14. 25.* but it is also taken for a blemish of the soul, touching faith and manners, or a good name, in respect of the event of a thing, or action, as here, and *Deu. 32. 5. Job 11. 15.*]

8. *Reprove not the scorner, lest he hate thee*: [Compare *Mat. 7. 6.*] *reprove the wife* [that is, he that loveth wisdom, is goodly and honest. So in the next verse] *and he will love thee*.

9. *Teach* [Hebr. *give*: to wit, wholesome instruction] *the wife, she will be yet wiser*: *instruct the righteous, she will increase in learning*. [to above chap. 1. 5. see the annot.]

10. *The fear of the LORD is the beginning of wisdom*: [Compare *Job 28. 28. Psal. 111. 10.* above ch. 1. 7.] *and the knowledge of the holy (ones, or Saints) [that is, the knowledge wherewith the saints are endowed, and which they threw forth and represent unto others. Understand by holy ones or saints true believers; so they are called, *Psal. 16. 3. and 34. 10. and 89. 6. 8.* below chap. 30. 3. *Hos. 12. verse 1. 1 Cor. 12. see the reason, 1 Cor. 6. 11.* Oth. understand here by holy (ones, or Saints) the true God, who may be called the holy (ones, or Saints) in the plural number, because he is threefold in persons] is understanding*.

11. *For by me shall thy days be multiplied*: [See ab. chap. 3. 2. and the annotations, and below chap. 10. 27. and understand by me, the supreme wisdom, who here produceth a reason of her former exhortations, and years of life shall be added unto thee. [Hebr. *by him that addeth unto thee*; that is, shall be added, to wit, by him, that addeth, or multiplieth them, which is God; see of this phrase, *Job 4.* on verse 19.]

12. *If thou art wise, thou art wise for thy self*: [That is, for thine own benefit, and advantage. God hath no benefit or profit by it, *Psal. 106. 7.* and (it) *thou art a scorner, thou alone shalt bear it*. [that is, thy self alone shall have the shame and blame of it; not God, nor his eternal wisdom.]

13. *A foolish woman* [Hebr. *woman of folly, or, foolishness*. This woman is propounded, and set forth in this Chapter, as the chiefest adversary and enemy to true wisdom, inviting all men unto her, as wisdom before did. Understand by the foolish woman, whatsoever creeth truth or soundness of doctrine, and integrity of life. Others conceive that here properly an adulteress is described, and that then by her the forementioned foolish woman is represented] *is clamorous*, [see above chap. 7. on verse 11.] *simplicity (it self)*: [that is, which is very simple, full of folly, and bad senses] *and knoweth nothing at all*. [to wit, to instruct a man, what he should believe, and how he ought to live.]

14. *And she* [To wit, the forementioned foolish woman: that is, folly, who is here described by her boldness, pride, and manifold practices to seduce and deceive men] *siteth at the door of her house on a seat*, (on) *the high places of the City*:

15. *To call those, that passe by (on) the way, that make their paths right*. [That is, that go right on their way, without looking back after the foolish woman. Comp. ab. ch. 3. 6.] (*Jaying*)

16. *Who is simple? let him turn (in) hisher*: [Compare these words with the words of wisdom, above verse 4, which folly here desires to counterfeit and imitate, that by open reviling and contemning of wisdoms instruction, the might draw men off unto her self] *to him that wanteth understanding, she saith*:

17. *Stollen waters are sweet, and hidden bread is pleasant*. [Understand hereby, false doctrine, vain and empty

empty riches, and transitory pleasures, which folly impart unto her ministers and servants. They are called *stollen waters, and hidden, or secret bread*, because they are compared to the secret carnal copulation of those, that live in adultery. For as this is practised with much craft and secrecy, and also is far more pleasing and delightful unto corrupt flesh, than the pure and undefiled coming together of man and wife in the state of wedlock. So in false doctrine, there is nothing but crafty deceit, and in fasting and transitory riches, which folly promitteth, a greater delight for the flesh in this world. Compare below chap. 20. 17. and 30. 20. and the Annotations. *By hidden, or, secret bread*, in this place, is meant riches that are ill gotten, and as ill spent to wit, gotten by secret, false, and crafty underminings, and spent and wasted by useles, shameful, and immoderate actions, which are ashamed of the light. *Bread* is put for all manner of temporal goods: see above chap. 4. on verse 17.]

18. *But be* [To wit, the passenger, whom the foolish woman inviteth home to her house] *knoweth not*, [the former words were spoken and uttered by folly, but these are spoken by Salomon, to give warning unto men] *that shee dead* [see above chap. 2. on verse 18.] *and that*, [to wit, in the house of the foolish woman] (and that) *her guests are in the depths of hell*. [to wit, of death temporal, and eternal.]

CHAP. X.

Of wise and foolish children, verse 1. Of unjust and just riches, and poverty, 2, 3, 15, 22. Of idleness and diligence, 4, 5, 26. Of the blessing and prosperity of the righteous, and of the misery and calamity of the wicked, 6, 7, 16, 24, 25, 27, 28, 29, 30. Of wisdom and folly in speaking, 8, 9, 10, 11, 13, 14, 19, 30, 21, 23, 32. Of uprightness and perverseness in conversation, 9. Of the winking of the eyes, 10. Of hatred and love, 12. Of discipline, 17. Of backbiting, 18. Of the contrary delight of the foolish, and the wise, 23.

The Proverbs of Salomon. [The nine foregoing Chapters are as a preface, to stir men up to give diligent attention unto the ensuing Proverbs, which for the most part are divers and different, & depend not one upon another. They are as so many rules concerning the faith, good manners, & faults, or defects of men] *A wife can make the father glad*: [understand under the name of Father, she the mother also, and under the following name of Mother, the father likewise. Compare below chap. 1. 5. 20.] *but a foolish son is the heaviness of his mother*.

2. *Treasures of wickedness* [That is, which are wrongfully gotten, and likewise wickedly abused] *profit nothing*: *but righteousness* [by righteousness in the general, is meant love and fidelity, which a man oweth to his neighbour, according to the second Table, and principally according to the eighth Commandment. Some understand the word *righteousness* in particular of almsgifts, and works of mercy and charity unto the poor, as *Daniel 4. 24.*] *delivereth from death*. [to wit, not because life is able to do it of her self, or hath deserved it by her own worthiness, but because God hath so graciously promised to reward her. So below chapter 11. 4.]

3. *The LORD suffereth not the soul of the righteous to famish*: *but he thrusteth away the substance* [Oth. perverseness] *that is, riches perversely gotten, or gotten by perverseness] of the wicked*.

4. *He that worketh with a deceitful hand*, [Hebrew with an hand-palm of deceit] *that is, with an unfaithful, slack, and slow hand, and so by fraud and deceit*

draweth or halerh his neighbours goods to himself. Deceit is used for slothfulness, below chap. 19. 25. Jer. 48. 10. as therefore also *deceit* is opposed unto *diligence*, as here, and below, chap. 12. 24, 27, for those that are idle, and lazy, and are loath to work, are wont to use deceit, whereby they endeavour to get their living, but poverty is their reward at last, as followeth in the Text] *becometh poor*: [Oth. a deceitful balance maketh poor] *but the hand of the diligent maketh rich*. [to above chap. 12. 24.]

5. *He that gathereth in Summer*, [To wit, his fruits, or that which he hath growing in the field. Compare above, chap. 6. 8.] *is a wise son*: (but) *he that sleepeth securely in the barne*, [is a son that maketh ashamed, to wit, he shames himself, and also his parents; namely, by his faults and misdemeanours. So below chap. 12. 4. and 14. 35. and 17. 2. and 19. 26. and 26. 7.] *This proverb may fitly be way of comparison be understood of a man, who while he is yet young and lusty, taketh pains, that he may have somewhat to keep him when he is old. See above chap. 6. 8.]*

6. *Blessings* [To wit, both temporal, and eternal] *are upon the head of the righteous*: [this cometh to look at the old custom of pronouncing any blessing; because this was done by laying the hand upon the head of him that was blessed. See *Gen. 48.* on verse 14. Or it may be also thus understood, that the righteous being blessed themselves, do likewise impart and communicate the blessing unto others, but that the mouth of the wicked is full of meer violence, as followeth in the words of the Text] *but violence* [understand malice, cruelty, injustice, extortion, and oppression, which they have used] *covereth the mouth of the wicked*. [that is, bringeth them to death. See *Job 40.* on verse 8. or covereth them with shame, as with a garment. Compare *Psal. 44. 16.* and 69. 8. or filcheth them with plaques and punishments until their very mouth be full.]

7. *The memory of the just shall be a blessing*: [That is, shall tend to his praise, and honourable report, when they shall make mention of him, either being absent, or also being dead] *but the name of the wicked shall rot*. [or, putrife, and grow stinking, and consequently perish.]

8. *He that is wise in heart, receiveth the Commandments*: [To wit, which teach a man how to order his life and conversation aright, so as that he may please God, and edifie his neighbours, and so get Gods blessing upon himself] *but he that is foolish in lips*, [that is, he that speaketh froward and perverse things, whereby with an obdurate minde he casteth away all good instruction, and admonition, boasting that he will abide by his bad opinion, and evil intent and purpose; having together with the folly of the lips, also the folly of the heart: for out of the abundance of this do the lips speak, *Mat. 12. 34.* compare above chap. 2. 12. and 4. 24. and 6. 12.] *shall be overthrown*. [see of the Hebrew word, *Hof. 4.* on verse 14. to below verse 10.]

9. *He that walketh in uprightness*, [See above chap. 2. on verse 7.] *shall surely be*: [or, quietly, because he knoweth that his works are good, and that God will suffer no evil event to follow upon it to his destruction] *but he that perverseth his ways*, [compare *Gen. 6.* on verse 12.] *shall be known*. [To wit, by publick punishments, which God shall send upon him in the sight of all men, and that by the hand or means of the Magistrate, or otherwise.]

10. *He that winketh with the eye* [That is, secretly ploteth and contriveth sin, and seeketh to carry it on neatly and smoothly. Compare above chap. 6. 13.] *procureth sorrow* 3. *and one foolish in lips* [see above on verse 8.] *shall be overthrown*. [see above, the same verse.]

11. *The mouth of the righteous is a well-spring of life*

life [To wit, from whence words do issue and proceed which do not only instruct, admonish and strengthen others unto life eternal, but also are serviceable unto the righteous that doth so for that very end and purpose, namely, to bring him unto life eternal. Compare below chap. 13. 14. and 14. 27. and 16. 22.] but violence covereth the mouth of the wicked. [See above on ver. 6.]

12. Hatred fireth up stripes: but love [Namely, the love of him, that hath suffered wrong at his neighbors hands, or teach him to be fallen into any infirmity] covereth all transgressions. [To wit, by bearing, or in a friendly way reproving them, and not by divulging or spreading them abroad. Understand this of particular and private sins, and such as may be concealed with a good conscience. Again it must be understood not of our own transgressions committed against God, but of other mens sins and transgressions committed against us. See 1 Cor. 13. 4. 1 Per. 4. 8.]

13. In the lips of him that hath understanding, wisdom is found. [And therefore he getteth all honour and reward] as on the contrary, the foolish one getteth stripes, because folly is found in his lips, as followeth in the Text] but he roth [that is, the punishment which happeneth by stripes and blows. So below ch. 23. 13. and 26. 3. and 29. 15.] (is) upon the back of him that lacketh understanding. [Heb. that smiteth a heart. See above chapter 6. on verse 32. The word heart is here taken for the minde, and understanding of man. See Job 9. on verse 4. Compare below chapter 20. 30.]

14. Wise men lay up knowledge. [Heb. hide, &c. That is, as men do situate to lay up their treasure, and to lock up their provision, as meat and drink, &c. to bring them forth at times convenient: so wise men do gather and lay up a stock of knowledge, to produce and utter the same when it shall be seasonable and profitable unto others, or else to make use of it their own felicity] but the mouth of the foolish is near unto disturbance. [Or, affrontment, revour: that is, mischief, trouble, grievance, at which a man is wont to be affrighted and astonished, occasioned by foolish, impudent, unadvised, and unseasonable words and speeches.]

15. The rich mans wealth is a city of his strength: the poverty of the mean ones [Hebr. of the thin ones; that is, of those that have very little] is their disturbance. [the meaning is, he that is money-lesse, is also heart-lesse, and is afraid that he shall perish; and that he that is bare of wealth, is for the most part also bare of courage: as on the contrary, those that have great riches and store of wealth, do commonly rely upon them, and think that they are very safe and secure against all harm and danger.]

16. The labour of the righteous [To wit, whereby he doth any thing that is good and honest, for to get his living by it. Or, undertake whatsoever he intendeth, [speaketh, or doth] is into life: [that is, tendeth to his prosperity, and to his good, Rom. 9. 28.] the revenue of the wicked [meaning his means, or all that proceedeth from him, and from his actions] is unto sin. [that is, tendeth to sin, or leadeth him to the doing of evil, and consequently to his eternal destruction; for the wages of sin is death, Rom. 6. 23.]

17. The path unto life [To wit, the path leading unto life] is his that keepeth discipline: [or thus: he that keepeth discipline, is a path of life, or is (in) the path of life] but he that forsaketh reproof, causeth to erre, [to wit, himself, and others, that thus get both together into destruction.]

18. He that bith hatred, is (a man) of false lips, and he that uttereth an ill report, [the same is a fool.] [The meaning is, that both of them do ill, as well those that privily hate their neighbours, though they speake not evil

of him, as those that openly backbite, and slander him, and wrong him in his own good name. Or, he that bith hatred (with) false lips, and he that uttereth an ill report, the same is a fool. Or, False lips cover hatred, &c.]

19. In the multitude of words [To wit, which are spoken idly, rashly, indirectly proceeding from a vain heart, and from evil and corrupt affections.] (there) maneth not transgression: but he that refraineth his lips is wise (or prudent.)

20. The tongue of the righteous is choice silver: [That is, is like unto choice silver, to wit, in acceptableness, value, and profit] the heart of the wicked is little (verb). [or, surely mean; and therefore his tongue also, which uttereth all that the heart hath in it. Hebr. is as little. The letter Gaph signifying as, is by the Hebrews sometimes taken for certainly, truly, surely so. See Genesis 27. on verse 12. and Nchem. 7. on verse 2.]

21. The lips of the righteous feed many: [To wit, according to the soul, by wholesome instruction, exhortation, reproof, comfort, whereby also the righteous man benefiteth himself unto life everlasting] but fools die [that is, perish both in soul and body] for want of understanding. [Heb. for want of heart: that is, for want of understanding; so to wit, whereby they are not only disabled from feeding others with good and wholesome doctrine, but also disabled from fitting and composing themselves, to know God, to fear and serve him. Of the word heart, taken for understanding, see Job 9. on verse 4.]

22. The blessing [That is, mercy, kindnesse, bounty. See Gen. 12. on verse 2.] of the LORD, it maketh rich: and he [to wit, the Lord] addeth no sorrow [to wit, as there is in the heart and house of covetous misers, that are never contented, and with their plenty and store do neither good to themselves, nor to others] with it. [to wit, with the blessing. Compare herewith Psal. 127. 2. Or, thus: and addeth not sorrow (that is, sorrowful labour) with it.]

23. It is as sport for a fool, to do mischief: [Compare chap. 14. 9.] but for a man of understanding, (to practise) wisdom. [to wit, whereby he fearing God, taketh heed of committing villany, and endeavoureth to speake or promise something that is laudable and wilful to the honour of God, which is his pleasure and delight.]

24. The fear of the wicked, [That is, the evil, or harm that he feareth. See above chapter 1. on verse 26.] shall come upon him: but the desire of the righteous [that is, that which righteous men wish and desire of God. Desire is taken for the good that is desired, Psal. 21. 2. and 78. 29. below chapter 12. 19.] shall (God) grant.

25. As a whirlwinde passeth away, so is the wicked no more: [Or, as soon as the whirlwinde is passed away, so is the wicked no more. The meaning is, that the wicked perish very suddenly and fearfully, as if they were violently snatcht away from the world by a moft (swift and mighty) whirlwinde. See of the same comparison of a tempest, Job 9. verse 17. and above chapter 1. verse 27.] but the righteous is an everlasting foundation. [that is, abideth immovable, to wit, in his faith, love, hope, and consequently in a good estate unto the end. Compare Psal. 125. 1. Mat. 7. 24. 25.]

26. As vinegar is to the teeth, and as smoke (is) to the eyes: so is the sluggard to them that send him. [The meaning is, that the sluggard is a great grief to them that he lieth on works, and especially, to those that send him forth upon a speedy errand, and would have him return quickly back again.]

27. The fear of the LORD encreaseth daies: [To wit, the daies of life, namely, of those that do sincerely fear the Lord. Understand this in respect of those that being of a weak and tender body; and feeble by reason sicknesse,

and cast down by reason of adversity; yet by the comfort and consolation of God live longer; then the strength of their nature would be able to afford, if God had not intended to preserve and keep them longer alive. Compare above chapter 9. 11. Some understand this in particular, in respect of the outward mercies, which God promised to the Israelites, as long as they should dwell in the land of Canaan; but the year of the wicked are shortened. [For according to the strength and quality of their nature they might have lived longer, but they are by Gods just judgement violently taken away from hence. Understand this proverb in the general of all wicked men, but in particular of some, with whom it pleaseth God to deal thus according to his incomprehensible wisdom.]

28. The hope of the righteous is gladness: [That is, bringeth joy and gladnesse to the righteous, because it is sure and well grounded, resting and relying upon the promises of God, Rom. 5. 5.] but the expectation of the wicked shall perish. [that is, not fulfilled, because it resteth nothing but idle fantasies; and therefore they shall even at last come to sorrow. Compare Job 8. 13. 14. and 11. 20. Psal. 112. 10.]

29. The way of the LORD [See Genesis 18. on ver. 19.] is strength for the upright; so to wit, against all that might endanger their salvation: against the wicked, Satan; and their own flesh. Compare below ch. 13. 6.] but disturbance [shall be] for the workers of iniquity, [to wit, because they know, that there are many things in it, that gain-say their present life, and threaten them with future death.]

30. The righteous shall never be removed, but the wicked shall not inhabit the earth. [To wit, with peace and quietnesse of minde, and not continually.]

31. The mouth of the righteous bringeth forth wisdom abundantly: [See above verse 11. and the Annotations] but the tongue of forwardnesse [see above chap. 8. on verse 13.] shall be destroyed.

32. The lips of the righteous know what is acceptable: [The Hebrew word is not only taken for the will, and good pleasure; it self, as Psal. 38. 8. and 51. 20. but also for that which a man willeth well, and that which is acceptable and well-pleasing, Psal. 40. 9. and 145. 19. below chapter 11. 1.] but the mouth of the wicked (speake)th meeke forwardnesse. [Hebr. forwardnesse.]

CHAP. XI.

Of a false balance, verse 1. Of pride and humblity, 2. Of uprightnesse and perverseness in conversation, 3. 20. Of the riches of the wicked, 4. 28. Of hypocrytie, 6. 9. Of the righteous and the wicked, 9. 10. 11. 13. 21. 23. 28. 30. 31. Of despising ones neighbour, 12. Of backbitings, 13. Of counsellors, 14. Of servants, 15. Of a good and bad woman, 16. 22. Of mercifullnesse and severity, 17. Of liberality and covetousnesse, 18. 26. 28. Of good and evil, 29. Of unrighteous heart receivings, 29.

A Deceitful balance [Hebr. balance of deceit, (to Job. 12. 7. Amos. 8. 5.) also balances of iniquity, Mich. 6. 11. The contrary are the balances of righteousnesse, Lev. 19. 36. Job 31. 6.] is an abomination to the LORD, [Hebr. the Lords abomination; that is, which God esteemeth and accounteth an abomination; see Deut. 17. on verse 1. and above chapter 3. on verse 32.] hat a perversely weigh-stone [that is, weight; see Lev. 19. on verse 36.] is his delight. [that is, is acceptable and well-pleasing unto him. See above chapter 10. on verse 32. Compare Leviticus 19. 36. Deut. 25. 13. Proverbs 11. and 20. 10. 22.]

2. When pride cometh, (then) will also shame come: and

who useth commonly to punish sins with judgements, that are parallel or like unto the sins. For because proud persons despise other men, and especially humble men, and such as are brought low and afflicted down by afflictions and crosses, therefore they are oftentimes brought to a fall, and to a low ebbe, and to justly rewarded with shame and disgrace. Compare below chapter 1. 5. 33. and 16. 18. and 18. 12.] but with the humble [or, mannerly, courteous, lowly] is wisdom. [to wit, so as not to come to shame or disgrace by reason of pride, whereby they continue in honour and repute with all wise and understanding men, and such as judge rightly. Compare below chapter 3. 5. 33. and 18. 12.]

3. The integrity of the upright leadeth them: [To wit, it leadeth and guideth them in the right way, in which they sincerely walk toward the good end of their journey where they would be. Compare below chapter 11. 6.] but the perverseness of the faithlesse [to wit, whereby they seek to couzen and wrong their neighbour] disturbeth them. [that is, destroyeth them utterly, Or, layeth them waste, or spoileth them.]

4. Wealth profiteth not [To wit, the wicked] in the day of wrath: [to wit, in the day of Gods wrath and indignation. See 2 Chron. chapter 28. on verse 13. that is, at such a time, when God doth manifest his wrath, by sending out his judgements upon men. So Job 20. on verse 28. Compare above chapter 10. 2. Ezek. 7. 9. Zechar. 1. 18.] but righteousness delivereth from death. [see above chap. 10. on verse 2.]

5. The righteousness of the upright maketh his way straight: [That is, causeth him to walk aright in the good way, so that he at last cometh where hee would be, so to wit, to everlasting bliss. Compare above chapter 3. 8. and the annot.] but the wicked falleth [to wit, in his evil way, so that he perisheth in it, without coming to an happy and blessed end] by his (own) wickednesse.

6. The righteousness of the upright shall deliver them: [To wit, according to the gracious promise, that God hath made unto them. Compare this with the end of the foregoing fourth verse] but the faithlesse are caught in (their own) perverseness. [that is, overtaken, and ensnared in the evil and mischief, which they intend to do unto others, so that it tendeth to their own destruction. Compare Psal. 7. 16. below chapter 26. verse 27. Eccles. 10. 8. The Hebrew word rendered here perverseness, is so taken below chap. 17. 4.]

7. When the wicked man dieth, his expectation perisheth: [To wit, the expectation that he had, to live here yet a while at ease and in prosperity by reason of his wealth and means; or do here yet some mischief, whereby he might in a manner be able to benefit himself, that belong to him, and others that rely and depend upon him] as was the strange hope [Hebr. the hope of strong men; or, firmnesse, or powers; that is, very strong firm, or mighty hope, to wit, which the wicked had. Or, hope of strenghs; that is, of all things, wherein he set his hope] is perished. [Or, and the hope of unjust men perisheth.]

8. The righteous is delivered out of distress: [Compare Psal. 84. 20.] and the wicked cometh in his stead. [That is, in trouble, or distress, as if he were given for a ransom, to release the godly man. Compare below chap. 21. 18. Isa. 43. 3.]

9. The hypocrite [What an hypocrite is, see Job 8. on verse 13.] destroyeth his neighbour with (his) mouth: [to wit, by his collousing and dissembling speech, enticing him so to do, and demeaning himself as if he were his fast-friend, whereas he is indeed his greatest enemy] but the righteous man is delivered [to wit, from the deceit of the hypocrite] by knowledge. [to wit, whereby the righteous understand, that sins ought to be avoided, because

they are forbidden by God, and punished by him, and that the hypocrite ought not to be believed.]

10. A City [That is, the inhabitants of a City that is in good plight being furnished with good government, and good Citizens. City put for the inhabitants of it, as Gen. 35. 5. 1 Sam. 4. 13. 1 Kings 1. 41. 1 Jo. 14. 31. Mat. ch. 21. verse 10, &c.] leaeth for joy, at the prosperity of the righteous: [Hebr. in the good, &c. which may have been understood of the outward prosperity of the godly. See the word good taken, Job 21. 13. and compare the annotations] and when the wicked perish, there is shouting.

11. By the blessing of the upright, [That is, by the blessing which they receive of God, and consequently which they speak, the prayers which they make, the counsel which they give, and the mercies which they show] a City is exalted: but by the mouth of the wicked [to wit, who teach and maintain false doctrine, make bad laws, and give out hurtful speeches against the Commonwealth] it is broken.

12. He that is void of understanding, despiseth his neighbour: [To wit, having not only a bad opinion of him in his heart, but also speaking ill of him with his mouth] but a man of great understanding [Hebr. of good understandings] holdeth his peace, [that is, hath a good opinion of him, and speaketh not ill of him, yea nothing at all, when it may conflict with the love of God, and of his neighbour.]

13. He that walketh (as) a back-biter, [See the proper signification of the original phrase, Lev. 19. on verse 16.] revealeth the thing that is secret: but he that is faithful in spirit, [that is, in will, intention, and affection, so as not to be like the tale-bearers, back-biters, or slanderers, like the word spirit taken in this signification, 2 Kin. 19. on verse 7.] covereth the matter.

14. When there are no wise counsels, [See of the word rendered here wise counsels, Job 37. v. 12. the people shall see] [See 1 Kin. 12. 1, &c.] but in the multitude of Counsellors [to wit, in those that fear God, understand matters aright, and love the welfare of the people] (there) is preservation.

15. When any one [This word must often be inferred to supply and fill up the sense, as Ex. 22. 9. bel. ch. 20. v. 16. & 17. 13, &c.] is become surety [for] [that is, who has been interposed from ch. 6. v. 1.] a stranger, [see ab. ch. 6. on v. 1.] he shall surely be broken: [Hebr. breakings, be broken; to wit, either through care and trouble, which he shall have, or through the loss and damage that he shall suffer, or through both] but whose hateth them that strike [hands], [that is, those that strike hands, to signify that they promise payment. See ab. ch. 6. ver. 1. and the annot.] is safe. [Or, secure, or, quiet.]

16. A gracious wife [Hebr. a woman of grace] that is, which is gracious and acceptable, to wit, by reason of her vertues holdeth honour fast, [to wit, the honour of understanding, chastity, modesty, friendliness, prudent and wife house-keeping] as if she the letter was sometimes taken. See Job 5. on verse 7.] mighty men hold riches fast. [to wit, to that they will not suffer them to be taken from them.]

17. A merciful man [Hebr. a man of mercifulness, or, bounty, or, liberality. So a man of knowledges that is, a knowing, and understanding man, below chapter 24. 25. a man of truth, or, faithfulness; that is, a true or faithful man, Nehemiah chapter 7. verse 2. a man of peace; that is, one that is peaceable, Psalm 41. 10. men of holiness; that is, holy men, saints, Exodus 22. 31, &c. Compare Job 11. on ver. 11.] doth good [the Hebrew word signifieth sometimes to do good to a man, as here, and Psalm 13. 6. 1 Jo. 43. 7. sometimes to do hurt, as Isaiah 3. 9. Propriety it signifieth to reward, or recompence, whether good, or evil. See 2 Chronicles 20. on verse 11.]

to his (own) soul. [That is, to himself. See 1 Kings chapter 19. on verse 4.] but he that is cruel, [Hebr. flesh his (own) flesh. [to wit, not only by taking of necessary care, or more care than is needful, but also by refusing of necessary food, apparel, and habitation.]

18. The wicked doth a false work: [Hebr. a work of falsehood: that is, a work that is not good, which bringeth in no profit, nor benefit, nor reward, but is altogether vain and fruitless] but (for) him that soweth righteousness, [that is, that doth good works; which indeed is done with labour and pain, but also with expectation of a gracious harvest. Compare Hosea chapter 10. verse 2. Galat. 6. verse 8. Of sowing iniquity, see Job 4. on verse 8.] (there) is a faithful reward. [Hebr. a reward of faithfulness, or, truth.]

19. So is righteousness unto life; as that he hunteth after evil, (hunteth) after his (own) death.

20. The forward in heart [Meaning those that in matter of faith and love, are not sincere and upright. See of the forwardness or perverseness of the heart, Psalm 101. 4. above chapter 6. 14. below chapter 12. 8. and 17. 20. Jeremiah 17. 9.] are an abomination unto the LORD: but the upright in way, [to Psalm 119. 1. The meaning is, those that in point of doctrine and life, are down-right, sincere, unfeigned, pure in mind and heart] are his delight. [that is, are well-pleasing and acceptable unto him. So above verse 1 and below chapter 12. 22. and 15. 8.]

21. Hand to hand, [That is, from hand to hand] the wicked shall not be guiltless: [that is, not go unpunished. See 1 Kings 2. on verse 9. not only in his own person, but also in his posterity, that walk in his wicked ways. Compare Exodus 20. 5. and Deut. 5. 9. Oth. (strong) hand (were) in hand, the wicked, &c. That is, though the wicked at such time when he is in danger, should have the help of all men, to rid and deliver him out of it, yet shall he in no wise escape the punishing hand of God. Hand is here taken for help, as 2 Sam. 3. 12. and 14. 19. Nehem. 2. 18. Psalm 119. 173. below chapter 16. 5.] but the just [that is, children and posterity. See Gen. 4. 25. and 9. 9. and the annot.] of the righteous shall escape. [to wit, by the hand and help of God.]

22. A fair woman, that declineth from reason [Or, reasonableness, rationality. Hebr. from taste, or, favour; to wit, the taste or favour of the spirit. This is the understanding, and judgement of man. See Job 32. on verse 20.] is a golden jewel [see of the signification of the Hebrew word, Gen. 24. on verse 22.] in a sinner's snout.

23. The desire of the righteous is only the thing that is good: [To wit, when they walk right and straight in the way of righteousness, and stumble not in it through humane frailty] but the expectation of the wicked is indignation. [that is, hatred, envy, malice, enmity, forwardness, or perverseness, whereby they cause trouble and disquietness among men, and provoke the just wrath and indignation of God against themselves.]

24. There is one that scattereth abroad, [To scatter abroad, here, is liberally to impart and communicate of a mans goods where need requireth. So Psalm 112. 9. In which sense also the word sowing is used, 2 Cor. 9. 6.] to whom yet more is added; and (there) is one that withholdeth more than is meet, [for the rich, yea one that according to his ability, is bound to communicate unto the poor] but it is unto want. [that is, he groweth not rich thereby.]

25. The blessed soul [Hebr. the soul of blessing, that is, the soul, that by well-doing is a blessing unto other men. See ab. on v. 11.] shall be made fat, [that is, shall be more blessed,

blessed, and shall prosper exceedingly. See the same phrase bel. ch. 13. 4. and 35. 20. and 28. 25.] and he that withholdeth, [that is, he that liberally distributeth unto the poor, as if dry ground is moistened with water] shall also himself become an early rain. [that is, shall be abundantly watered with the blessing of God, and be so moistened, as if he himself were even a rain; whereby he shall also get more means, to proceed and go on in well-doing: Compare Psalm 112. 9.]

26. He that withholdeth corn, the people curse him: but blessing shall be upon the head of the sower.

27. He that early seeketh after good, [That is, doth diligently good unto his neighbour] seeketh acceptance: [to wit, to, as that he himself findeth and getteth it: to wit, the favour and acceptance whereby he is acceptable both to God and good men] but whose endowments are [Or, mind: b] evil, it shall come upon him. [see Pf. 7. 17. and 9. 16. and 10. 2. and 57. 7.]

28. Whoso trusteth in his riches, he shall fall; but the righteous [That is, those that trust not in riches, but in God alone according to his commandment, Pf. 62. 11. 12.] shall flourish as a leaf. [that is, shall prosper, and be blessed. Compare Psalm 1. 3. 4. and 72. 7. and 92. 13. 1 Jo. 27. 6. 1 Jo. 14. 6.]

29. He that troubleth his (own) house, [Meaning, he that by unruly house keeping, and wasting of his estate, maketh his family poor and bare, & so grieveth them Comp. Gen. 34. 30. and the annot.] shall inherit the winds; [that is, nothing at all, but he shall come to poverty. Comp. Job 7. on verse 7.] and the fool shall be servant [that is, slave or vassal, to get a livelihood. Comp. Job. 47. 19.] of him, that is wife of heart. [that is, that knoweth how to keep house.]

30. The fruit of the righteous [That is, his instruction, and virtuous life] is a tree of life: [that is, a tree of life, that bringeth forth the thing that is good; whereby a man is nourished, and strengthened unto eternal life. Compare above ch. 3. on verse 18.] and he that catcheth souls, [that is, he that draweth men to the knowledge of God, Mat. 4. 19.] is wise.

31. Behold, the righteous is recompensed in the earth; [That is, punished for his sins. See of the Hebrew word, Job 21. on verse 19.] how much more the wicked, and the sinner: [that is, who excelleth and overtoppeth others in sin, and wickedness, and maketh it his whole business to commit sin. See 1 Sam. 15. on verse 18. and Psalm 1. on verse 1. compare 1 Pet. 5. 17. 18.]

CHAP. XII.

Discipline, v. 1. Good, righteous, upright, and wicked men, 2, 3, 5, 7, 10, 12, 21, 26. A prudent and discreet woman, 4. Good and evil, speaking and witnessing truth and falsehood, 6, 8, 13, 14, 17, 18, 22. Modest persons, and boasters, 9. Diligent and foolish persons or deceivers, 11, 24, 27. Wrath and boasting of fools, and silence of the prudent, 16, 23. Heaviness and gladness of hearts, 25. Path of righteousness, 28.

Whoso loveth discipline, [That is, the instruction, whereby men are instructed, for to attain unto knowledge. See above ch. 1. on verse 2. Or understand the challenges of the Lord, which are sent to a man for that very end and purpose, as Deut. 11. 2. Job 5. 17. Pf. 94. 12. Jer. 10. 14. Compare above chap. 9. the annot. on verse 7.] he loveth knowledge: [unto which a man attaineth by discipline, and instruction] but he that hateth reproof, [that is, that is, he that is prone unto good, and practiseth it] shall draw a well-liking of the LORD: [see above ch. 8. on verse 3.] but a man of wicked devices [that is, that inventeth and plotteth mischief in his heart, or doth likewise actually commit it.

Compare Psalm 5. on verse 7. The Hebrew word is here taken in a bad sense; see of it, Job 21. on verse 27. also compare below ch. 14. 17.] will be [namely, the Lord] condemn. [That is, pronounce him to be wicked, and worthy of punishment. See of the Hebrew word, Deut. 25. on verse 1. and Job 10. on verse 2.]

2. The wicked men shall not be established [That is, shall not long enjoy his desire, he shall not prosper and flourish long. Compare above chapter 10. 3. and 11. 4.] by wickedness; but the root of the righteous shall not be moved. [The meaning is, that the godly continue firm and unmovable in their condition, as a tree whose root spreadeth itself deep and wide in the ground, and is well watered, Psalm 1. 3. also compare Psalm 15. on verse 5. and Jer. 17. ver. 3.]

4. A prudent wife [That is, a wife, virtuous woman, and one that knoweth how to keep her house in order. Hebr. a woman of prudence, or, reserve. See of the Hebrew word, Gen. 47. on verse 6.] is a crown [that is, ornament and glory: see of the word crown taken in this sense, Job 29. on verse 9. of her Lord; that is, husband, So Eccl. 21. 3. Joel 1. 8.] but she that maketh shame, [that is, as rottenness in his bones,] [that is, a grief and vexation to his soul, and a consumption to his body, because he beholdeth his shame always before his eyes. See the same comparison, below ch. 14. 30. Habakkuk 3. 16. and the like, Psalm 42. 11. also contrary, Pf. 51. 20.]

5. The thoughts of the righteous are right: [That is, are well conceived, or imagined, according as equity and justice requireth. Compare Num. 27. 11. and the annot.] the complete [this word is here taken in a bad sense, for crafty intentions, and cunning devices or plottings to do mischief. Elsewhere it is taken in a good sense, see of it, Job 37. on verse 12.] of the wicked are deceit.

6. The words of the wicked are to lie in wait for blood; [See 1 Sam. 22. 9, 10. Pf. 5. 5, 6. compare ch. 11. 1, 18. and ch. 11. 9.] but the mouth of the upright shall deliver them. [to wit, those for whose blood the wicked lie in wait. See examples, 1 Sam. 19. 4. Esf. 7. 2, 3.]

7. The wicked are overturned [Hebr. the wicked overturn; that is, are overturned; that is, destroyed] (so) that they are no more: [that is, so that they are taken away from this world. See Gen. 42. 12. and the annot. Also Psalm 39. 14. and 102. 16. Jer. 31. 15. Mat. 2. 18. Compare above Gen. 5. 24. Psalm 37. 36, &c. but the house [that is, the estate, riches, habitation, and posterity. So 2 Sam. 7. 29. Job 8. 15. Psalm 49. 17. below chap. 14. 11.] of the righteous shall stand.

8. Every one shall be commended [To wit, of wife men, and such as judge rightly] according as his understanding is: [that is, according as he can make it appear by words and works, that he hath wisdom and understanding tending to true piety] but he that is perverse in his ears, [see above chapter 11. on verse 20.] shall be contempt.

9. Better is he that esteemeth himself mean [Oth. that is esteemeth mean, &c.] but we may plainly perceive by the opposition, that here is spoken of him, that hath a mean and low esteem of himself] and hath a servant [that is, hath his mock, ps that he may cause himself to be served, and waited upon. Oth. that is a servant to himself] that is, that serveth himself, or is his own servant] than he that honoureth himself, [to wit, bragging that he is a great rich man, and hath a great estate] and lacketh bread. [see below ch. 13. 7.]

10. The righteous man knoweth the life [Hebr. soul] of his beasts; [that is, a righteous man taketh care of the life of his beasts: to wit, to give them that which is needful for them. The word knowing is often taken for taking care, and looking to. See Gen. 18. on verse 19. and Psalm 1. on verse 6.] but he the mercies of the wicked are cruel: [Hebr. a cruel one; that

that is, they are the mercies of a cruel man; that is, they are no mercies, for cruel men have no mercy at all.]

11. *He that tilleth his land, shall be satisfied with bread.* [To bech chapter 2. 19.] *but he that followeth vain men* [that is, idle vagabonds, bare and necessitous persons, and such as are empty, and void of grace, and of the fear of God. See Judges 9. on void 4.] *is void of understanding.*

12. *The wicked desireth the net of evil men:* [That is, the heinous practices, and crafty devices, which evil men use to deceive the godly by, to rob them of their estate, and to oppress them. Oth. the net of evil things, or, of all manner of evil; that is, whereby all manner of iniquity is committed.] *but the root of the righteous* [that is, the piety or godliness, wherein the godly are firmly rooted and grounded. Compare above verse 3.] *shall give forth.* [That is, shoot out, spring forth, and bear fruit. The meaning is, that they, dealing truly and faithfully in the fear of the Lord, shall have enough. This verse is likewise thus translated: *The wicked desireth* (indeed) *a strong hold against all evil, but the root of the righteous giveth* (the same).]

13. *In the transgression of the lips* [To wit, which a wicked man in speaking committeth against God, and against his neighbour.] *is the snare of the wicked.* [That is, the snare, wherein the wicked man himself is caught. Compare above chapter 10. void 14. and below chapter 18. void 7.] *but the righteous shall come out of distress.* [That is, out of great trouble, and that by the wife and discreet use of his lips.]

14. *Every one is satisfied with good* [To wit, with that good, which concerneth both his temporal and eternal welfare.] *by the fruit of the mouth:* [meaning his wife and godly speeches. Compare below chapter 13. 2. and 18. 20. Hebr. by the fruit of a mans mouth is he satisfied with good; that is, according as every one shall use his tongue well, shall he receive good at the hand of God.] *and the recompence of a mans hands* [meaning of a mans own hands] *shall be recover to himself.* [that is, obtain again of God out of free grace. According as every one hath done, it shall be likewise done unto him.]

15. *The way* [See Genesis 6. on verse 12.] *of a fool is right in his own eyes:* [that is, in his own conceit, and judgement. See 1. cv. 13. on verse 5. and Job 18. on verse 3. Compare above chapter 3. 7.] *but he that hearkeneth to counsel,* [to wit, which is holy, and wholesome, so that he trusteth not to his own understandings, and good conceits.] *is wise.*

16. *The fool, what is known* [To wit, by his words, gestures, and actions.] *the same day:* [that is, at the same time and season, that he is grown angry at the hurt done to him] *but he that is prudent, covereth* [to be low on verse 23.] *the word prudent,* above chapter 1. on verse 4.] *shame.* [to wit, which proceedeth from sudden anger.]

17. *He that uttereth* [Hebr. bloweth] *struth, maketh righteousness known:* [that is, discovereth that which doth rightly agree with that which is done or spoken, that no man may be wronged.] *but a witness of falsities, deceit.* [that is, not agreeing with the truth of the thing that is done, and that to hurt a man craftily thereby. Compare below chap. 14. 5.]

18. *There is one, that uttereth* (words) *indiscreetly, like the piercings of a sword:* [That is, that with rafh and ill advised speeches, hurt and wound their neighbour in his mind, honour, life, and well-being, as a man is hurt and wounded in his body with a sword. See 1 Sam. 22. 9. 10. Psalm 57. 5. and 59. 8. below chap. 16. 27.] *but the tongue of the wise is physick.* [that is, as physick, it not only cures and healeth that which is weakened and hurt, but also preserveth from being weakened, or hurt. Compare above chapter 4. on verse 22.]

19. *A true lip* [Hebr. lip of truth: that is, which

speaketh truth: So lip of flattery, which speaketh flattery, Psalm 12. 3. lips of falsehood, which speak falsehood, Psalm 31. 19. lips of knowledge, which utter knowledges below chapter 14. 7. So immediately in this verse, tongue of falsehood, or of lies, is put for a tongue, which speaketh falsehood, or lies, also below verse 22. also lips of righteousness, that is, lips that speak or utter righteous words, below chapter 16. 13.] *shall be established for ever:* [truth (and consequently he that speaketh truth) abideth constant, and is always fixt and immovable in itself, although it be sometimes gainstaid, or spoken against.] *but a false tongue is* (but) *for a moment.*

20. *Deceit is in the heart of them that forge evil:* [To wit, the evil of dissention, and of strife.] *but shee that confer* (for) *peace, have joy.* [To wit, in their heart in the sight of God, and in their life in the sight of men.]

21. *(There) shall no harm* [Or, trouble, or affliction] *happen to the righteous:* [to wit, which should be lo offered to him by the wicked, as that he should faint and lie down under it. No, but all things shall work for good unto him, Rom. 8. 28. Oth. no iniquity shall befall him: to wit, into which the righteous should come to fall: so, as that he should not be raised up again out of it by the Spirit of God. Of the Hebrew word rendered here harm, see Job 5. on verse 6.] *but the wicked shall be filled with mischief.*

22. *False lips* [See above on verse 19.] *are an abomination unto the LORD:* *but they that deal faithfully* [Hebr. perform faithfulness or truth; that is, those that both in words and deeds, both towards God, and towards their neighbour, keep truth and faithfulness sincerely and uprightly. See Ezek. 18. 9. 1 John 1. 6.] *are his delight.* [that is, well-pleasing and acceptable unto him. So above chap. 11. 10.]

23. *A prudent man concealeth knowledge:* [That is, he poureth it not out by foolish and vaunting discourse, that he may thereby make a shew of himself. Compare above chapter 13. 16. and 15. 2.] *but the heart of fools practeneth foolishness.* [that is, all manner of ignorance, and error, concerning faith, and the life and practice of men. Compare above chap. 13. 16. and 15. 2.]

24. *The hand of the diligent shall bear rule:* [Comp. above chap. 10. 4.] *but the deceivers shall be under tribute.* [that is, under them that bear rule, and have dominion, impose taxes and tributes. See the same phrase, Judg. 1. 30, 35. Lamen. 1. 1. Hebr. the deceit shall be. See Job 25. on verse 13. understand by these deceivers, the idle, lazy, thoful vagabonds, who because they will not work, seek to live by cheating and thievery. See above chap. 10. 4. and the annot. also below verse 27.]

25. *Carefulness in the heart of a man maketh it sloop;* *but a good work maketh it straight.*

26. *The righteous is more excellent* [To wit, in the sight of God, and of good men, who look not on the outward pomp and prosperity of this life, but on the good that is begun in the godly here, and shall be completed and perfected hereafter.] *then his neighbour:* [namely, then his neighbour, that is wicked.] *but the way* [that is, life, practice, and course of dealing] *of the wicked, causeth them to erre.* [to wit, themselves, and others, namely, by the outward shew, which the wicked make of ease, delight, pleasure, riches, honour, greatness, high estate, &c.]

27. *A deceiver* [Hebr. the deceit. See on the foregoing twenty fourth verse.] *shall not royst* [that is, not use, or enjoy] *that which heeoweth in hunting:* [understand hereby all manner of wealth gotten by cunning and deceitful practices.] *but the precious wealth of man,* [so is wealth, or riches, well and honestly gotten, called, because it will better tarry with a man, and do him more good, then that which is gotten by fraud and deceit.] *is*

the diligent one. [to wit, that getteth his living by his honest labour, and lawful calling. Oth. the wealth of a diligent man is precious. Oth. the precious wealth of a man is diligence. Oth. the wealth shall be the precious (that is, the godly mans) (and) diligent mans. Some take it thus: *the wealth of the precious* (that is, of the godly) *man shall be cut off.* (that is, be used, and enjoyed.)]

28. *In the path of righteousness is life;* [Compare above ch. 10. 16.] *and (in) the way of the fool-path* (thereof, there is) *no death.*

CHAP. XIII.

Discipline, verse 1, 18, 24. *Speaking wisely and foolishly,* 2, 3, 5, 14. *Idleness and diligence,* 4, 11, 23. *Upright, righteous, good and wicked men,* 6, 9, 21, 22, 25. *Riches and poverty,* 7, 8. *Pride and wickedness,* 10. *Hoping and desiring,* 12, 19. *Concept of Gods Word, and fear of his command,* 13. *Good understanding and judgement,* 15, 16. *Faithful and unfaithful messengers,* 17. *Conversing with wise men and fools,* 20.

A *wise son* (beareth) *the discipline of (his) father:* *but a scorner beareth not reproof.* [Or, rebuke, as below verse 8.]

2. *Every one shall eat* [That is, use, and enjoy. See Job 21. on ver. 25.] *good by the fruit of the mouth;* [Hebr. by the fruit of a mans mouth shall he eat good. That is, by his wife and godly speeches. Compare above ch. 12. on ver. 14.] *but the foul of the faithless violence.* [namely, shall eat violence; that is, shall receive such punishment as they have deserved for offering violence to others.]

3. *He that keepeth his mouth, keepeth his soul;* [That is, himself; see 1 Kin. 19. on verse 4. The meaning is, that he keepeth himself not only from sin, above ch. 10. 19. but also from much trouble and discontentment.] *but disturbance for him that openeth his lips wide.* [that is, that which speaketh much rashly, boldly and impudently.]

4. *The foul of the flugard is desirous, yet there is nothing:* [That is, there is nothing for him, whether he desireth wisdom or riches, because he will not take pains to get them.] *but the foul of the diligent shall be made fat.* [that is, shall have plenty or abundance. Compare above ch. 11. the annot. on verse 24.]

5. *The righteous hateth lying language:* [Hebr. the word of lying, or, of falsehood] *but the wicked maketh himself thinking,* [namely, in the nostrils of them that hear him, by his lies. See of this phrase, Gen. 34. on verse 30.] *and prooveth shame to himself.*

6. *Righteousness keepeth the upright in way:* [Compare above ch. 10. 29. and 11. 35, 5. 6. See of the phrase upright in way, above ch. 11. on verse 20.] *but wickedness shall overthrow the finner.* [Hebr. the fin. See Job 35. on verse 13.]

7. *There is one that maketh himself rich, and (hath) nothing at all:* (and) *one that maketh himself poor, and (hath) much wealth.* [That is, there be those men found, that pretend they are rich, and make a shew before men, as if they had a great estate, whereas indeed they are exceeding poor and bare: there be others again, that are exceeding rich, and yet feign themselves to be very poor. Compare above ch. 12. 9.]

8. *The ransom of every ones soul* [That is, of the temporal and corporal life] *is his riches:* [to wit, when a rich man is fallen into the hands of his enemies. Soul for life; see Gen. 29. on verse 17.] *but the poor beareth not reproach.* [to wit, which might be offered him by reason of an estate, to make his ransom accordingly, or by accusing him of getting an estate unjustly, and by

indirect means. Or he is not subject to such hatred, envy, and talking of him, as rich men are, and he is of-ten-time released and discharged, because of his poverty.]

9. *The light of the righteous* [That is, the prosperity, happiness, and joy of the godly. See Job 18. on verse 5.] *shall rejoice;* [that is, encrease, and waxeth still greater and greater, as the light of the Sun, which ascendeth fill higher and higher, till it come to noontide or mid-day. Compare above ch. 4. 18, 19. and below ch. 19. 6.] *but the lamp of the wicked shall be put out.* [Comp. Job 18. 6. and 21. 17.]

10. *By pride is occasioned nothing but brawling,* [Hebr. giving, &c. The meaning is, that pride is good for nothing but to cause strife and contention;] *as a proud man will not yield a jot to any man* [but with the advised is wisdom. (The reason is, because they do not through pride relye upon their own wisdom, but suffer themselves to be instructed and persuaded by the counsel and advice of others: by which means contention is removed, and peace made and obtained. Comp. Jam. 3. 16, 17, 18.)]

11. *Wealth gotten* [That is, gotten by evil and unjust means, called before a deceitful hand, above ch. 10. 4. and 12. 24.] *shall be diminished;* *but he that gathereth with the hand,* [that is, by the honest labour of the body, or of the minde: which is called the hand of the diligent, above ch. 10. 4. and 12. 24.] *shall encrease it.* [to wit, his wealth; see below chapter 28. 8.]

12. *Hope deferred* [Or, the hope that is delayed, or, asjourned; that is, the good thing that a man hopeth for, but obtaineth not, save after long putting off, or delay of time. Hope for the thing hoped for, Isa. 28. 5. Rom. 8. 24.] *weakeneth the heart;* *but the desire* [that is, the good desired, or the good thing that a man doth desire. See above ch. 10. on verse 24.] *that cometh, is a tree of life.* [that is, is a thing that is very delightful, and acceptable to man, and doth exceedingly cheer and revive his heart, and doth him much good. Compare above ch. 3. on verse 18.]

13. *He that despiseth the Word,* [That is, the Word of God, and the instruction taken from thence, and agreeing therewith] *he shall be destroyed.* [Hebr. shall be destroyed unto himself; that is, to his own sorrow, shame, and hurt. Or, therefore; to wit, for despising the Word.] *but whose searcheth the Commandment, he shall be recompensed.* [to wit, by a good God with a gracious reward. See of the Hebrew word, Job 21. on ver. 19.]

14. *The doctrine of the wise is a well-spring of life,* [That is, a fountain springing unto life. Understand not only this present life, but especially the life that is to come. Compare above ch. 10. 11. and below ch. 14. 27.] *to depart from the snares of death.* [that is, which bring with them both temporal and eternal death. Compare 2 Sam. 22. 6. Psalm 18. 6. and below chapter 14. 27.]

15. *Good understanding giveth favour:* *but the way* [That is, the acting, or the manner of acting, or manner of dealing. See above ch. 6. on verse 6.] *of faithless ones, is hard.* [that is, unpleasant, rough, rigid, austere, inso much that no man desires to have any dealings with them.]

16. *Whoever is prudent, dealeth with knowledge:* [That is, with understanding, judgement, and prudence.] *but a fool spendeth folly;* [that is, uttereth it to boldly and impudently, that he laies it open to every mans view. See above ch. 12. on verse 23. and bel. ch. 15. 2.]

17. *A wicked messenger* [To wit, who doth not faithfully execute his charge laid unto him by God and man] *shall fall into mischief;* *but a faithful ambassador*

[Hebr.

[Hebr. an ambassador of faithfulness]. So is the Hebrew word *xiv* also taken, below chapter 25, 13; 114. 18. 2. and 57. 9. Jer. 49. 14. *Obad.* verse 1.] is *physik*; [that is, doth good to himself, and to those that find him.]

18. Poverty and shame is his that rejecteth [See of the word rendered *rejecteth*, above chapter 1. on verse 25.] discipline [that is, good instruction, which a man hath need of to attain unto true wisdom. See above chapter 1. on verse 2.] but he that regardeth reproval, [to wit, that which is done with words of doctrine and instruction] shall be honoured. [That is; he shall receive good both of God, and good men. See 1 Sam. 2. 30. above chap. 4. 8. and 8. 18. and below chap. 21. 21.]

19. The desire, [To wit, of the golly; as may be gathered from the opposition] which is performed, [that is, which is accomplished] is sweet to the soul; but it is an abomination to the fools [Hebr. an abomination of fools] to depart from evil. [The meaning is, that when a golly man getteth the thing that he desireth, it doth his soul good, and is exceeding delightful to his soul. Now his desire is to shun and avoid evil, and to cleave and adhere unto that which is good: which the wicked loatheth and abhorreth, much less delighteth therein.]

20. He that converseth with wise men, shall be wise; but he that is a companion of fools, [Or, he that is a nearer, or, sustainer of fools: Hebr. *sceler of fools*. See the same phrase below chap. 28. 7. and 29. 3.] shall be broken. [That is, be quite undone, and destroyed, or come to nothing; to wit, because by the company of fools he shall grow foolish, and shall be plagued of God for his foolishness.]

21. Evil shall pursue sinners: [By evil is here meant the evil of punishment, wherof see Gen. 19. on ver. 19. and compare above chap. 5. 22, 23. Others understand the evil of trespass; that is, sin, whereby the wicked are chastised and purified until they fall into punishment, and so perish] but to the righteous they shall recompense good. [or, good shall be recompensed. Meaning the good of this present life, and of the life that is to come, 1 Tim. 4. 8.]

22. The good man shall cause his children children to inherit: [To wit, his estate, or means;] but the wealth of the sinner [that is, of the grolle and abominable sinner. See 1 Sam. 15. on verse 18. and Psalm 1. on verse 1.] is laid up for the just. [it happeneth often that notorious sinners themselves do not enjoy the wealth, or riches, that they have gotten, much less do their children, or childrens children enjoy them; and that their estates do fall to the share of godly men by the Providence of Almighty God. Compare Job 27. 16, 17.]

23. The plowing of the poor [That is, the pains which poor men take with diligence and industry in tilling the ground.] [Giveth] plenty of food: [Oth. there is much food in the plowed land of the poor. Compare above chapter 12. verse 11.] but there is one, [that is, a sort of men] that is consumed, [or, that consumeth, destroyeth, or, ruins himself], wanting food [for want of judgement. [Hebrew in, or, for not judgement, or, justice: that is, because he hath no skill in tillage, or keepeth no good rule in it, or is careless and negligent in it, or doth ill improve his profit and increase; or because he useth deceit and cozening, and unjust dealings.]

24. He that withholdeh his rod, hateth his son: [That is, he doth that, whereby he bringeth him to ruine and destruction. To destroy a man is to hate him. See above chapter 8. on verse 36. Compare below chapter 23. 13.] but he that loveth him, seeketh him [with] chastening becom. [That is, from his youth, while he is yet fit to be ruled.]

25. The righteous [That is; he that in the fear of God seeketh by honest labour and upright dealing to live in the world] careth to the satisfying of his soul: [that is, of his life. The meaning is, he hath by the blessing of God, as much as he needeth. Compare Psalm 34. 11. and 37. 3.] but the belly of the wicked shall want.

CHAP. XIV.

Wife and foolish women, verse 1. Walking aright and declining, 2, 14. Foolish and wise speeches, 3, 7. Tillage, 4. Witnesse, 5, 25. Scorners, 6. Prudence and simplicity, 8, 15, 18. Confession of sin, 9. Sorrow and joy of hearts, 10, 13, 20. Condition of the wicked and the godly, 11, 32. Self-conceit, 12. Prudence and sudden anger, 16, 17, 29. The wicked must stand in awe of the good, 19. Poverty and riches, 20, 23, 24, 31. Despising ones neighbour, 21. Doing evil and good, 22. Hard labour and vain talking, 23. Fear of the Lord, 26, 27. The glory of Kings, 28. Oppression, and love of the poor, 31. Wisdom, 33. The honour and shame of a people, 34. Kings servants, 35.

EVERY wise woman [Hebr. the wife of women, that is, whoever is wife among women. Compare Gen. 47. on verse 3. and Job 12. on verse 7. and bel. verse 9.] buildeth her house: [To wit, by bringing up her children goddily, by ruling her servants wisely, and by keeping the whole family in good order. So is the word *building*, or to build taken, below chap. 24. 3.] but she that is very foolish [Hebr. folly, or, foolishness] is self, very foolish; as if he had said, the folly is folly itself. See Job 35. on verse 13.] breaketh it down with her hands, [that is, with her doing and omitting. Thus that which is rendered to a man for that which he doth and omitteth, is called the recompence, or, reward of his hands, Isa. 3. 11.]

2. He that walketh in his uprightness [Comp. above chap. 2. the annotations on verse 7. upon the words walking uprightly] feareth the LORD: but he that declineth [to wit, from the way. So above chapter 2. 15. see the annot.] in his ways, [that is, in his own intention, doing and omitting. See Gen. 6. on verse 12.] despiseth him. [to wit, the Lord.]

3. In the mouth of the foolish, is a rod of pride: [That is, a proud and lofty rod or staff, wherewith he partly beateh others; when he boldly slandereth and backbiteth them; partly himself, when being found and taken in his lies, he gets as it were a back blow thereby] but the lips of the wise preserve them. [To wit, by their courteous, wise, and prudent sayings, from falling into the evil and mischief of fools.]

4. When there are no oxen, [So is the Hebrew word taken, Deut. 7. 13. and 28. verse 4, 18, 51. Psa. 8. 8. Understand this of the oxen, wherewith they were wont to plow and to do all manner of husbandry, Deut. 22. 10. and 25. 4.] then the crib is clean: [that is, empty of fodder and provision for beasts, and consequently of fruits of the ground needfull for the sustentation of man. Thus want of bread or victual is called cleanesse] (that is, emptiness) of teeth, Amos 4. verse 6. Compare above chap. 12. 11. and below chap. 28. verse 19.] but by the strength of the ox there is much increase.

5. A true witness [Hebr. a witness of truth. So below verse 25. and in the following words. Hebr. a witness of falsehood] will not lie; but a false witness blaweth lie. [So above chap. 6. 19. and below verse 25.]

6. The scorner seeketh wisdom, and there is none: [To wit, at hand, or, to be found, because the scorner seeketh it not, as he ought to do, and where it is to be found]

found; but knowledge is easie [to wit, to be found] to him that hath understanding. [because he seeketh it as he ought to do, and whereth it is to be found]

7. Go away from the presence of a foolish man, for thoughst not perceive [within him] the lips of knowledge. [That is, lips that utter wise and virtuous speeches, and consequently he himself is not of a wife and virtuous heart: for out of the abundance of the heart the mouth speaketh, Mat. 12. 34. Compare above ch. 12. on verse 19.]

8. The wisdom of the prudent is to understand his way: [That is, what he ought to intend, do, and leave undone] but the folly of fools is deceit. [to wit, because they, regarding not what is well, or ill done, are hurtful unto others, and in the end are deceived themselves.]

9. Every fool will set a fair glance upon guilt: [Meaning sinne, whereth he findeth himself, or those that are his, to be guilty. The meaning is, that fools will seek to extenuate, cloak, and excuse sinne with fair words, and seeming reasons, that it may appear to be more like unto vertue, then to vice. Oth. will make a mock at sinne; that is, make a laughing-stock or a may-game of it, for every one to make it his sport, and pastime, and in no wise to give it to; but among the upright (there) is good will. [to wit, whereby one man doth not hurt or wrong another, either in words or in deeds; or if any man hath offended, or done wrong, he confesseth his fault, and the matter is taken up in a friendly way, so that there is no need of such feigned excuses, and coloured extenuations of sin, when they have unpuzzled one against another.]

10. The heart knoweth his own [Hebr. his soul. Compare 1 Kin. 19. on verse 4.] bitter grief: [Hebr. bitterness; that is, with bitter grief, and sorrow. See 2 Kin. 4. on verse 27.] and a stranger will not mingle himself with his joy: [to wit, with the joy that is hid in another mans heart; for every man alone knoweth the sorrow, and the joy that is in his own heart, 1 Cor. 2. 11. Rev. 2. 17.]

11. The house [That is, the habitation, city, riches, and posterity. See above chapter 12. on verse 7.] of the wicked shall be destroyed: but the Tent of the upright [that is, their mean dwelling. See 2 Kin. 13. on verse 5.] shall flourish.

12. There is a way [That is, a course of life. See above chap. 6. on verse 6. So in the following clause of this verse] which seemeth right unto a man; [Hebr. before the face of a man; that is, in his eyes, and judgement. So below chapter 16. 25. Compare Eccles. 2. 26. and 7. 26.] but the last [or, the hindmost], is to end. See of the Hebrew word, Psa. 37. on verse 37.] thereof are the ways of death. [That is, courses, which lead unto death, or, which cause death and destruction. Compare Jer. 21. 8.]

13. The heart shall have sorrow [To wit, inward sorrow, which is covered with an outward shew of joy] even in laughter: [that is, when a man sheweth outward tokens of joy] and the last of that mirth [to wit, of that laughter] is heaviness. [Understand this and the former clause of that which happeneth often, but not always.]

14. He that is a back-slender in heart, [That is, he that is revolted from God, or from his commandments and paths. So Psalm 44. 19.] shall be satisfied with his [own] ways; [that is, with his own doings, and omissions, or neglects repugnant to the law of God. See Gen. 6. on verse 12. that is, he shall; according to his desire, he fed and nourished by God, with just punishments. See Job 7. on verse 4.] but a good man, from himself, [to wit, shall be satisfied, and filled. That is, shall have his sufficiency, to wit,

in the reward, wherewith God will graciously recompence his goodnes, and virtuous behaviour. Oth. but a good man (back-slender) or, (departeth) from him: to wit, from him that is a back-slender in heart, wherby he also escapeth his punishments, Oth. from him; to wit, ways.]

15. The simple believeth all (or every) word; [Or, thing; to wit, whatsoever it might or could be, whether true or false, honest, or dishonest, profitable, or hurtful unto him, or, but the prudent (man) looketh well to his going. [That is, take heed to himselfe, that in his conversation and dealing with men, he go not on through vain credulity upon every mans saying.]

16. A wise man feareth, and departeth from evil; but the fool rageth exceedingly. [To wit, against those that warn and threaten him in the name of God, persuading himself that he hath no need of it.] and is careless.

17. He that is hasty to wrath [Hebrew *Port of wrath*; that is, soon angry, short-handed, froward, pettish, who below verse 29. is called *sort of spirit*] shall commit folly: and a man of bawous devices [The Hebrew word, wherof see Job 21. on verse 27. is here taken in a bad sense, as above chapter 12. 2. Others take it in a good sense, for discretion, as above chapter 1. 4. and render this place thus: and a man of discretion;] that is, that taketh timely deliberation, that refuseth not upon matters rashly and undadvisedly, but breaketh and bridleth himself a while; he that is thus qualified, is hated, to wit, of the wicked, or, of wicked men, shall be hated.

18. The simple inheriteth folly: [That is, enjoy the hurtful fruit of it, which is to fall more and more into folly, and so to increase Gods displeasure against themselves, and to reap shame and disgrace by men, with the utter ruine and destruction both of soul and body] but the prudent shall crown themselves with knowledge. [or, shall be crowned with knowledge: that is, encrease in knowledge, and so excel, as that they shall be adorned and beautified with it, as with a crown.]

19. The evil bow down before the face of the good: [Which sometimes cometh to passe, because they are here humbled and brought low by the mighty hand of God, and the good are exalted, or because their consciences do compel them to honour vertue in those that be virtuous. Compare Gen. 4. the annotations on verse 7.] and the wicked before the gates of the righteous. [Oth. are at the gates, &c. to wit, to beg comfort, advice, and help of them; they having been humbled and cast down by the judgements of God.]

20. The poor is hated even of his (own) friend: [The Hebrew word significeth every man, with whom we have any dealings, and whom we team our neighbour, as Gen. 11. 3. Exod. 21. 14. Lev. 19. 18. and here in the next verse, &c. but in this place it is taken for a friend, companion, or acquaintance, as 2 Sam. 16. 17. Job 16. 20. Prov. 19. 6. Mich. 7. 5. &c.] but the lovers of the rich are many.

21. He that despiseth his neighbour, [To wit, because of his poverty, adversity, misery, low estate, or the like, as may be gathered from the opposition] fineth: [Oth. A sinner despiseth his neighbour] but he that hath mercy on the humble, [or, meek. Understand those, who together with their misery and affliction being of a soft minde, modest, and humble, or lowly, do not easily break out into anger and wrath; and therefore may soon be oppressed. See Psalm 10. on verse 17.] happy is he.

22. Do they not erre, [This kind of asking doth strengthen and assert the thing, wherof mention is made.

They erre, to wit, not only from the scope, and end, which they propound unto themselves, but chiefly and principally from their welfare and happiness, so that they come to ruin and destruction] that contrive evil] [that is, that do forge, invent, devise, and practise mischief, to hurt and wound their neighbour thereby. See of the Hebrew word, above chap. 3. on verse 29.] but merciful to wit, as well from godly men, as from God himself, who according to his promises, is merciful and gracious to those that are good and upright;] and faithful, just, &c. for those that contrive good.

23. *In all painful labour, [To wit, which is well and honestly performed according to a man's calling] there is an overplus: [that is, gain, profit, and something over and above] but the word of the lips [meaning all vain and idle words, which tend to another use, than to love and to do a use precious time, to a mans great hurt and detriment: of which see above chap. 10. 19. Compare 2 Kings 18. 20.] tendeth only to penny.*

24. *The crown of the wife [That is, the ornament, which maketh them gracious and honourable in the sight of men. See above ch. 12. on verse 4.] is their riches: [To wit, because they use them well, being therewith thankful unto God, merciful unto their neighbours, and sober toward themselves] the foolishness of fools [to wit, that are rich] is folly. [that is, abideth, tendeth not to make them honourable and gracious before men, but to bring them to shame and contempt, as folly is shameful and despicable in the eyes of all men, and whatsoever they have, profitteth them nothing at all, but whateoer to their meece folly and disgrace.]*

25. *A true witness [Hebr. witness of truth; so above verse 5.] delivereth [that is, freeeth and delivereth from death] souls: [that is, men, whom they seek to slay by landings, and false accusations.] but he that bloweth lies, [so above verse 5. and ch. 6. 19. See the annot. Understand here lies, wherewith a man is burdened and oppress'd unto death] is a deceiver. [Hebr. deceiver. So above chap. 12. verse 24. and 13. 6. Sin for sinner. Oth. but deceiver bloweth forth lies.]*

26. *In the fear of the LORD is strong confidence: [Hebr. confidence of strengths that is, strong confidence; namely, for them that fear the Lord. So Psalm 71. 7.] and he will be a refuge unto his children. [meaning the children of God, or the children of them that fear him; and rely upon him, unto whom he is therefore favourable.]*

27. *The fear of the LORD is a fountain of life. [That is, as a fountain out of which life floweth forth. Compare above chap. 10. 11. and the annot.] to depart from the furies of death. [see above chap. 13. on verse 24.]*

28. *In the multitude of people is the Kings glory; but in the want of people is the disturbance of a Prince. [Oth. the disturbance, or, the destruction, or, the breaking of a Princedome, or, of a Dominion.]*

29. *The long suffering [Hebr. long of wrath; that is, not soon angry. See Exod. 34. on verse 6.] is of great understanding, for hath much understanding which he discovereth by this, in that he knoweth how to bear wrongs and injuries patiently, and can beware of doing any thing that may truly oppoie honour and vertue] but he that is bafly of minde, [Hebr. short of spirit; that is, soon angry. See above on verse 17. and compare Eccles. 1. 9.] exalteth folly. [that is, setteth it as it were on high, and bringeth it into open light, to be seen of all men, forasmuch as in his anger he doth these things, which cannot consist with honour and vertue.]*

30. *A sound heart [Hebr. an heart of soundness, or, health. Meaning an heart, or minde, that is clean and free from all evil affections, passions, and motions against a mans neighbour, and especially from envy,*

wherof here properly mention is made] is the life of the flesh: [that is, the health and welfare of the body. So to live, is taken for to be healed, and to recover, or to enjoy bodily health, a Kings 8. 8. See there the annot. The Hebrew word rendered here flesh, is used in the plural number, to signifie that a sound and healthy heart doth not only do good to his own body, but also to the bodies of others] but envy is the rottenness of the bones. [that is, of the innermost parts and members of the body, and consequently also of the innermost powers and faculties of the soul. See Job 7. on verse 15. Compare above chap. 12. 4. and the annot. also below chap. 17. 21. and the annot.]

31. *He that oppresseth the poor [To wit, by deceit, or violence. Compare below chapter 22. 16. and the annot. Ezek. 18. 18.] reproacheth his Maker: [see Job 4. on verse 17. Compare below chapter 17. 5.] but he that hath compassion on the needy, he honoureth him. [Compare above verse 21.]*

32. *The wicked shall be driven away in his evil: [Meaning the evil of punishment; that is, in his mischief, misery, and adversity: Oth. for his badness, or, wickedness sake, understanding that of the evil of sin] but the righteous trusteth [to wit, in God] (even) in his death. [that is, not only in all manner of adversity incident to this life, but also in death, which either naturally befalleth him, or is violently offered to him. See Job 13. verse 15.]*

33. *Wisdom resteth in the heart of him that hath understanding: [To wit, it is locked up in his heart, as in a Cabinet, that he may bring it forth in due time and place. Compare above chapter 10. 14. and 12. 23. and 13. 16.] but that which is in the innermost [parts] of fools is known. [to wit, the folly that is in their heart, or, the wisdom which they pour out indelicately and unseasonably. Oth. but in the midst of fools he is known. To wit, when they are convinced in their consciences by the godly, or when the difference, that is betwixt fools and wise men, is perceived.]*

34. *Righteousness exulteth a people: [To wit, so as that it is blessed of God, and is famous and renowned among men] but sin is a reproach of nations. [that is, it bringeth shame and reproach upon nations. See this signification of the Hebrew word cheest, Lev. 20. on verse 17.]*

35. *The Kings good pleasure is toward an understanding servant: [Of the word servant, see Gen. 20. on verse 8.] but his wrath shall be against him that maketh himself. [To wit, his King, and himself. Compare above chap. 10. on verse 5.]*

CHAP. XV.

Wife and foolish speeches, verse 1, 2, 4, 7, 23, 26, 28. Gods omniscience, 3, 11. Discipline, 4, 10, 18, 31, 32, 33. Ribes of the righteous and wicked, 6. Religion and conversation of the wicked and godly, 8, 9, 29. Joy and heaviness, 13, 15. Wisdom and folly, 14, 21. Contentment with the fear of God, and love, 16, 17. Anger and long-sufferance, 18. Stubfastness, 19. Good and bad children, 20. Counsellours, 23. The way to heaven, 24. Pride, and widows, 25. Thoughts of the wicked, 26. Covetousness, and gifts, 27. Good reports, 30. Fear of God, and humility, 33.

A soft answer [Or, speech: So below verse 23. and 15. on verse 1.] is sweet, and it is a peace. See Psal. chapter 18. on verse 14.] driveth away wrath: [compare below ch. 25. 5.] but a swarting word [Hebr. a word of smart, trouble, or pain; that is, swarting, troublesome, painful, and grievous to be heard.] causeth anger to arise. 2. The

2. The tongue of the wise maketh knowledge good: [That is, acceptable, beautiful, profitable, and useful, as being uttered in due time and place, and in a due and right manner. Oth. knowledge adorneth the tongue of the wife] but the mouth of fools poureth out foolishness abundantly. [to wit, as a fountain giveth out water in great abundance. See of the Hebrew word rendered here pouring out abundantly, above chap. 7. on verse 23. Compare above chap. 12. 23. and 13. 16. and below verse 28.]

3. *The eyes of the LORD [Understand the Providence of God. See 2 Chronicles 16. on verse 9.] are in all [or every] place, beholding the evil, and the good. [Compare Job 34. 21. above chap. 5. 21. Jer. 16. 17. and 32. 19.]*

4. *The physick of the tongue [Or, the health of the tongue; that is, wholesome speeches, and soul-saving doctrines, concerning faith and life, which is poureth by the tongue. Compare above chap. 12. on verse 18.] is a tree life: [that is, as a tree of life bringing with it the prosperity and happiness, not only of temporal, but also of eternal life. Compare above chap. 3. on verse 18. also chap. 12. 18. and 13. 14.] but percerfion therein [to wit, in the tongue. See above chapter 2. on verse 12.] is a breach in his spirit. [that is, is a losse or damage of the soul. Oth. breaking by the witte; that is, a vehement distraction: as ships are broken in pieces by winds. See Psalm 48. 8. Jer. 18. 17.]*

5. *He will despise the instruction of his father: but he that requireth reproof [To wit, his fathers reproof] shall learn prudently. [or, be prudent. So below ch. 19. on verse 25. Compare 1 am. 23. 22.]*

6. *He the hope of the righteous [Understand not only his habitation, or dwelling, but also his means and estate; so as appear by the opposition. Compare above 12. on verse 7.] is a great treasure: [to wit, because he being well furnished and provided of inward goods is very well contented with the outward estate, that God alloweth unto him. Oth. strength, or, firmness; but in the recovery of the wicked it troubleth:] that is, discontentedness, and disquietness of minde, because he is empty of the heavenly treasure or wealth. See of the Hebrew word, Gen. 34. on verse 20. and 1 Kings 18. on verse 17.]*

7. *The top of the wisdom shall disperse [That is, utter, bring forth, to communicate it unto others] knowledge: [that is, good doctrine, which ought to be known, and which maketh a man wise, understanding, and knowing. So Numbers 24. 16. Psalm 119. 66. below chapter 22. 17.] but the heart of the foolish [doeth] not so. [that is, it will not disperse knowledge. Oth. is not right: or, [that is, that which is a right.]*

8. *The offering of the wicked is an abomination unto the LORD: [Hebrew is the Lords abomination. So in the next verse. See below chapter 3. on verse 32. Compare below chapter 21. 27. 1st. 1. 11. Jer. 6. verse 20. Amos 5. 21.] but the prayer of the upright is his delight.*

9. *The way [That is, intent, and purpose, course of life, doing and omitting. See Genesis 6. on verse 17.] of the wicked, is an abomination unto the LORD: but he will love him, that pursueth after righteousness.*

10. *Correction is displeasing [Hebrew evil; that is, displeasing, unkind, grievous, troublesome; although it be in it felt very good. So the word evil is taken, 1 Kings 22. 8, 18. as also the word, signifyeth that which is pleasing and acceptable, and profitable. See 1 Kings 1. on verse 43.] unto the wicked, for forsaketh the path: [to wit, the good, and right path. See above ch. 2. on verse 8. Oth. an evil discipline (that is, punish-*

ment) is for him that forsaketh my path] (and) he that hateth reproof shall die.

11. *Hell, and destruction are before the LORD: [That is, are naked and discovered before his eyes, Heb. 4. 13. Compare Job 26. 6. and see the annot.] how much more the hearts of the children of men? [to wit, that converse here on earth in the clear light of the sun. This is spoken of God after the manner of men: for with him all things are alike possible, and easie to be done. Compare 2 Chronicles 6. 30. Psalm 7. 10. and 44. 22. Jeremiah 17. 9, 10. Jobn 2. 24, 25. and 21. 17. Act. 1. 24.]*

12. *The sower [See above on verse 22.] will not love him that reproveth him: he will not go unto the wife. [to wit, because he hateth reproof.]*

13. *A merry heart will make the countenance cheerful: [Hebr. make it good; that is, joyful, glad, cheerful. See Judges 16. on verse 25. and 1 Kings 21. on verse 7. Compare below chap. 17. 22.] but by sorrow of the heart the spirit is troubled. [by spirit here is meant the activity, courage, and strength of the heart. So Gen. 41. 8. Job. 5. 1. 1st. 1. 15. Psalm 34. 19. 1st. 61. 3. below chapter 17. verse 22. The meaning is, that a mans countenance, which is wont to discover it self in the face and countenance, is by grief or sorrow of heart cast down and broken.]*

14. *An understanding heart will seek out knowledge: but the mouth of fools shall be full of folly. [That is, with false opinions and discourse. The meaning is, that a fools mouth seeketh not only folly, but findeth therein such a taste and relish, as that he thereby encreaseth and groweth strong in his folly, as by sweet and pleasant meat.]*

15. *All the days of the afflicted are evil: [That is, sad, and grievous. So Gen. 40. on verse 7.] but a merry heart is continual feasting. [See above on verse 23.] heart is continual feasting. [that is, as a perpetual banquet, which is delightful to a man, refreshing him in his will with good meat and drink, and in spirit with love and profitable discourse.]*

16. *Better is a little with the fear of the LORD, than great treasure and discontentment [Or, trouble, or, vexation: to wit, which proceedeth from a bad conscience, and a mistrust of Gods favour, and consequently not joyed with the fear of God. Compare below chap. 16. 8.] therewith. [comp. bel. ch. 16. 8. & 17. 1. Psal. 37. 16.]*

17. *Better is a messe of green pastures, [The Hebrew word here translated messe, signifyeth properly victuall, that a man takes along with him on his journey, Jer. 49. 5. but it is also taken for other food, 2 Kings 5. 30. Jer. 52. 24. and here] where also love is, than a stall of oxen, and hatred therewith. [Compare below chap. 17. 1.]*

18. *A wrathful man [Hebrew a man of wrath, or, of fierce anger; that is, that is soon angry, or is easly provoked. So below chap. 22. on verse 24. and 29. 22.] will fill up brawling: [Compare below chap. 28. 25. and 29. 22.] but the long-suffering [person] will appease strife.*

19. *The way of the stubborn [man] [That is, all that he hath to do, to order, and to execute, or perform] is as a hedge of thorns: [for as it is very troublesome, and difficult to pass through briars and thorns: so the foolish person perswadeth himself, that all that he hath to do is as difficult and troublesome, as to go through a company of briars and thorns, and therefore he seeketh all excuses and subtleties, to elchew working and taking of pains. Compare bel. ch. 26. 13.] but the path of the righteous is well plained. [Or, heighned; that is, is even, smooth, easie, and without difficulty, that might cause any impediment or block to be laid in the travellers way.]*

20. *A wife [on will] make the father glad: but a foolish man despiseth his mother. [Comp. above ch. 10. 1.]*

19. *It is better to be of an humble spirit* [That is, to behave ones self humble and lowly, as those that are taken captive by their enemies, and as become a prey unto them. Compare *Ista. 57. 15.*, where the same phrase is used] *with the meek* [i. e. oth. afflicted, wretched, or poor: who are also commonly meek] *then to divide the spoil with the proud.* [It is worth our observation, that robbery is here ascribed and attributed unto proud high-minded rich men.]

20. *He that considereth the word* [To wit, of God: or, also the instruction, that agreeth with the Word of God] *understandingly, shall finde good:* [to wit, corporal goods, belonging to this temporal life; and spiritual good, belonging to life eternal, above chap. 8. 25. 1 Tim. 4. 8. Compare the phrase, below chap. 17. 20. and 18. 22. and 19. 18. The contrary hereunto is, when evil is said to finde a man, Job 31. 29. *Ejth. 8. 6.*] *and he that trusteth in the LORD, happy is he.* [Compare *Psalms 2. 12.* and 24. 9. and 125. 1. *I. Jo. 10. 18. Jer. 17. 7.*]

21. *The wife in heart shall be called understanding:* [To wit, because out of true wisdom cometh prudence and understanding, whereby a man knoweth how he ought to live, and to order all things aright.] *and the sweetnes of the lips* [that is, of the speech, or discourse. See *Gen. 11. on verse 13.*] *shall encrease learning.* [that is, the eloquence, and dexterity of a man, whereby he is able to speak well, and to place his words right, is of use to teach and instruct others profitably.]

22. *The understanding of them that possess it,* [Hebr. of its matters, owners, lords, or, possessors; that is, of them that have it or possess it, and are therein endowed, and have the use of it. See *Gen. 14. on ver. 13.*] *is a well-spring of life:* [to wit, which continually enliveneth by teaching, quickneth by comforting, strengtheneth by exhorting, &c. without being diminished or lessened in it self. See above chapter 10. on verse 11. also chapter 13. 14.] *but the instruction of fools* [the Hebrew word *misar*, is also taken for bad discipline or instruction, *Jer. 10. 8.*] *is folly.* [to wit, which bringeth death with it.]

23. *A wise man's heart maketh his mouth* [That is, the mouth of the wise man.] *understanding:* [that is, directeth, prepareth, and disposeth his mouth, that he may not speak otherwise then judiciously, prudently, and seasonably.] *and shall encrease learning in his lips.* [that is, good instruction in his mouth, so that he shall be desirous to communicate it unto others, and pour it forth in great abundance, to the edification and instruction of others.]

24. *Pleasant speeches,* [Hebr. *speeches of pleasurable.* Meaning the sayings or communications of the wife, which are gracious, and delightful, by their manifold teaching and instruction, exhortation, comfort, admonition. Compare above chapter 3. 5. 26. and the annot.] *are an honey-comb; sweet to the soul,* [to wit, that is wife and understanding.] *and physick to the bones.* [See above chapter 4. on verse 22. Oth. *health.* Compare also above chapter 14. on verse 30.]

25. *There is a way, that is smooth right unto a man: but the last thereof, are the ways of death.* [See the exposition of this verse, above chapter 14. on verse 12.]

26. *The soul of the laborious man* [That is, the man that laboureth, to wit, to get his living. *Soul for man,* see *Gen. 2.* on verse 7.] *laboureth for himself:* [that is, for the sustentation of his own body] *for the mouth* [to wit, which maketh use and eat food for all the members of the body. Compare *Eccles. 6. 7.*] *boweth it self before him:* [to wit, the labourer, or the man that laboureth: to wit, as it were with reverence, entreating and beseeching the labouring man to work diligently, that he may always have something to offer, and present unto the mouth. It is a similitude taken from those, that put up a Petition to some Lord, or great persons, to whom they

shew great honour and respect, to gain their favour and good will. Others render this verb thus: *A troublesome soul* [that is, that causeth trouble by words] *causeth trouble to her self: for her mouth is bent against her;* that is, her troublesome speeches do bent crook against themselves, and create trouble for her.]

27. *A man of Bellial* [See *Deut. 32. on verse 13.*] *diggeth up evil:* [that is, plotteth, and practiseth to do his neighbour a mischief: as men dig with labour and pains for a thing that they would fain have out of the ground] *and in his lips* [there is] *as a burning fire.* [to wit, of slander, whereby he with an hot and eager desire baneeth the good name and repute of his neighbour; that he may utterly undo him. Compare above chapter 12. 18.]

28. *A froward man* [See above chapter 6. on verse 14.] *will cast in strife:* [See on the same place, Compare above chapter 15. 18. and below chapter 26. 21. and 29. 22.] *and a whisperer* [that is, a secret back-biter, who privily speaketh evil of his neighbour. So below ch. 18. 8. and 26. 20, 21.] *separateth the chief friend:* [or, leader, and professor] *to wit, of friends: that is, the best and chiefest friend of all. So below chapter 17. 9. also compare *Psalms 55. 14.* Oth. *separateth the Prince:* that is, advances from one another.]*

29. *A man of violence* [That is, that practiseth violence, wickedness, and injustice, see *Job 11. 11. Psa. 5. 7. and the annot.]* *enticeb his neighbour:* [he doth not onely oppress and wrong others himself; but likewise also to draw in his neighbour, or companion, to do the same with him. See above ch. 1. 11. and of the Hebrew word, *Judg. 14.* on verse 15.] *and he tealeth him into a way, that is not good:* [see above chap. 2. on verse 12.]

30. *He shutteth his eyes to devise frowardness:* [That is, he closeth or shutteth his eyes, that he may the better baffle himself with forward and perverse thoughts: for by the beholding of outward objects, the inward senses are stopped and hindered in their workings and operations. Compare above chap. 6. 14. and the annot.] *biting his lips* [Hebr. *cutting in, or, speedily stirring, and moving, and breaking off his speeches;* that is, repounding, or uttering one part of them, and keeping back, or concealing of the other, which he properly intendeth, in his heart] *he bringeth evil:* [to wit, the evil, which he intendeth to do unto his neighbour] *to passe.* [to wit, fully concluding and intending it in the thoughts of his heart.]

31. *The heariness is a beautiful crown:* [That is, that bringeth beauty or glory to a man. See above chap. 4. on verse 9. Hebr. *crown of beauty, or, glory.* Compare also above chapter 12. on verse 4. also below chap. 20. 27.] *it is found in the way of righteousness.* [Otherwise called the paths of judgement. See above ch. 2. 8. and the annot. The meaning is, that the godly do often get the Crown, to wit, when it is good for them. Or understand that hoariness (or the hoarie head) is a Crown of beauty or glory, to those that walk in the path of righteousness. Compare *Psalms 37. 21. 18. 27.* and the annot. See also above chap. 3. on ver. 2.]

32. *The long-suffering (man)* [Hebr. *long of wrath.* See above ch. 14. on verse 29.] *is better than the mighty (man): and he that hath rule over his (own) spirit,* [that is, his own will, inclination, affections, passions, motions, that are evil. See 2 Kings 19. on verse 7.] *then he that taketh a City.*

33. *The lot* [Which in former times was much used, in the dividing of inheritances, *Numb. 26. 25. Job. 18. 10. and 19. 1. Mat. 2. 5.* and of other goods, *Psalms 22. 19.* above chapter 1. 14. Also in the executing, and ordering of divine, and holy matters, *Leu. 16. 8. 1. Chron. 24. 5. &c. Acts 1. 25.* also in the deciding of controversies, and other doubtful things, *Job. 7. 14. 1. 4.*

14. 41. below chapter 18. 18. *Jonah 1. 7.*] *is cast into the lap:* [or, in a close vessel, or secret place. Compare below chapter 17. 23.] *but the whole disposing thereof* [the Hebrew word signifieth principally judgement, but here it is taken for the disposing; that is, the guiding, and governing of a thing; as the word *judging, or censuring,* is often taken in Scripture. See *Judg. 2. on ver. 16.* also *Psalms 96. 13. Mic. 4. 3. Zach. 3. 7. &c.* Oth. *the whole judgement of it;* that is, that which is judged by the lot.] *is of the LORD.* [to wit, who by his providence doth ruleth and directeth the lot, as he will have it fall: insumch that nothing here happeneth by chance, or blinde fortune.]

CHAP. XVII.

Quietnesse and strife, ver. 1. Wife servants, 2. Theryring of hearts, 3. Lying lips, 4. Mocking of the poor, and those that are in misery, 5. Childrens children, and fathers, 6. Excellent speaking and keeping silence, 7, 27, 28. Gifts, 8, 23. Forgiving ones neighbour, 9. Fools, 10, 12, 16, 21, 24, 25, 28. Rebellion, 11. Knowing evil for good, 13. Contentionsse, 14, 19. Confuses, 15, 26. Evils, 17. Surryship, 18. Pride, 19. Perversenesse of heart and tongue, 20. Joy and sadnessse of spirit, 22. Griefes of them that have understanding, 24.

Enter is a by morsel, and quietnesse therewith, then an house full of slain beasts, [Hebr. *slaughter.* The Hebrew word for the most part signifieth beasts, that are killed for sacrifice, but it signifieth also those that are made ready for food, and for a banquet, or feast, as here, and *Gen. 31. 54.* See the annot. *with strife.* [Hebr. of strife: that is, where there is strife withall. Comp. above chap. 5. 17.]

2. *An understanding servant shall have rule over a son, that maketh ashamed:* [Compare above chap. 10. on verse 5.] *and he shall divide the inheritance in the midst of the brethren.* [the meaning is, that he shall also carry away a part of the inheritance among the brethren of the son, so that he shall be entrusted with, that causeth shame. Others understand that he shall be as it were Governor or Guardian of the children, and shall be in such respect among them, as that he shall be entrusted with the disposing of their means and estates, and consequently with the dividing of their inheritances.]

3. *The furnace-pot is for silver* [By the *silver-pot* here, is meant a vessel, wherein silver is melted, and refined. So below chapter 27. 21. and the furnace [to wit, wherein, silver, tin, copper, &c. is melted, and refined. See *Ezek. 22. 18, 19, 20.* &c.] *for gold: but the LORD trieth the hearts.* [meaning, the Lord alone. Men may indeed by their art try silver, and gold, to know whether it be good or bad: but none can search into the heart of man, save God alone. Compare *Jer. 17. 10.*]

4. *The wicked doer* [That is, he that doth evil to his neighbour, or is prone to do evil.] *giveth heed to the unrighteous lip:* [Hebr. *lip of unrighteousness:* to wit, which sheweth, how a man may commit iniquity, or unrighteousness, and hurt his neighbour.] *a liar* [Hebr. *unrighteous, or lying:* that is, he that useth falsehood, or lying. See *Job 35. on verse 13.*] *inclinet (his) ear to the perverse tongue.* [Hebr. *tongue of perversenesse:* that is, that speaketh perverse things. See above chap. 2. on verse 12. Oth. *hearing lying in the perverse tongue.*]

5. *He that mocketh the poor* [To wit, either in gesture, word, or deed. Compare above chapter 14. 31.] *reproucheth his Maker:* [that is, dishonoureth God, who not onely created the poor man, but also visiteth, and executeth him by poverty and misery.] *he that rejecteth at destruction,* [to wit, at the destruction of his neigh-

bour. See below chapter 24. 17.] *shall not be guiltlesse.* [That is, remain unpunished. See 1 Kings 2. on verse 9.]

6. *Childrens children* [To wit, that are wife and good; in whom, the parents, that are old, enjoy the blessing of God, of which, see *Psalms 127. 3.* and 128: 3.] *are the Crown* [that is, ornament. See ab. chap. 12. on ver. 4.] *of old men: and the ornaments of children are their fathers.* [for it is an honourable thing to be born of honest and religious parents.]

7. *An excellent lip* [Hebr. *a lip of excellency, or, eminency:* that is, an excellent speech or sentence, treating of excellent and transcendent things, as of wisdom, and vertue. So in the following words, *a lip of falsehood* that is, a false speech] *becometh not a fool:* [that is, a wicked fool, that is fallen off from all wisdom, honesty, and vertue. See 1 Sam. 25. on verse 25.] *much lesse* [doth] *a lying lip a Prince.*

8. *The gift is a gracious stone* [Hebr. *a stone of grace:* that is, as a gracious and precious stone, or pearl, which for its beauty and preciousnesse is wont to be very delightful and pleasant.] *in the eyes of its lords:* [that is, those that are prone to receive it, or that have already received it, and do now enjoy it. See of this word, *Gen. 14. on verse 13.*] *whithersoever it shall turn it self,* [to wit, the gift, by the disposing and offering of the giver. Oth. *whithersoever* he (to wit, the giver, or owner) shall turn himself, he shall, &c.] *it shall prosper.* [that is, it shall perform something with him that receiveth it, to the benefit and advantage of the giver. Solomon speaketh not here of that which ought to be done, but of that which is wont to be done.]

9. *He that covereth* [To wit, by forgetting, and forgiving it:] *the transgression,* [to wit, which is committed against him by his neighbour. Compare above chap. 10. 12.] *seeketh love:* [that is, he endeavoureth to feed, and maintain the love, wherewith he is loved of his friend.] *but he that reporteth the matter,* [or, the word] *to wit, of the transgression* [separateth the chiefest friend.] [see above ch. 16. on ver. 28.]

10. *The reproof encreaseth deeper into the man of understanding, then to smite a fool an hundred times.* [To wit, to bring him to amendment.]

11. *Surely the rebellious (person)* [Hebr. *the rebellious;* that is, he that is exceeding rebellious. See *Job 35. on verse 13.* so above verse 4. *fallhood,* for false person. Understand him that is rebellious against God, and against those that are let over him.] *seeketh evil:* [to wit, that he may do it to his neighbour, and especially to the godly man. Or, the rebellious (person) seeketh onely evil: Oth. *the evil (man) seeketh onely, or, surely rebellious; but a cruel messenger* [to wit, Satan, or some grievous plague, or judgement, which God useth as his executioners.] *shall be sent* [namely, by God] *against him.*

12. *Let a bear that is robbed of (her) whelps, come and mee a man;* *but not a fool in his folly:* [That is, when by his folly he is driven on to all unreasonableness, and raging passions. The meaning is, that there is less danger in meeting a bear in his raging cruelty; then to mee a fool, when he is carried on to unruly and raging passions.]

13. *He that rewardeth evil for good,* [Compare *Deu. 32. 35. Prov. 10. 22. and 14. 29. Rom. 12. 17. 1 Thess. 5. 15. 1 Pet. 3. 9.*] *evil will to him, the evil of punishment.* [See *Gen. 49. on verse 19.*] *shall not depart from his house.* [that is, from his household, or family. See *Gen. 7.* on verse 1. or from his stock, and posterity; to wit, that imitate and follow his finnes. See 1 Kings 14. on ver. 10.]

14. *The beginning of strife* [That is, that which begetteth the strife, or the difference.] *is (as) one that giveth the water an opening,* [that is, that letteth in the

water, by opening the sluice, or breaking the bank, whereby it is withheld from breaking violently in; for as long as this opening, or breach lasteth, there is no stopping of the water from running, yea the passage of it groweth fill wider and wider; therefore for (see) conversation, before it [to wit, strife or contention] mingle it self. [Or, be mingled; to wit, that are drawn in to it, and are troubled with or about it; or, before thou mingle thy self with it; or, meddle with it.]

15. *Whofo justifieth the wicked* [That is, cleareth, and pronounceth them just and righteous. See *Genesis 48.* and *Deut. 25.* on verse 1.] and *condemne the righteous*, [that is, pronounceth them unrighteous, guilty, and worthy to be punished. See *Deut. 25.* on verse 1.] *and an abomination unto the LORD, yet they both*. [That is, the one as well as the other, both alike. See the same phrase below chap. 20. 10, 12.]

16. *Why should (there) now be money in the hand of a fool*, [That is, wealth, and means, to learn arts and sciences] *to buy wisdom*. [To wit, as other things, which may always be had for money or ware, as if (forsooth) wisdom and learning were altogether such, and were also in like manner to be obtained by every one, even by very fools] *seeing he hath no understanding*. [Heb. hears: that is, understanding. See *Job 9.* on ver. 4. he speaketh of understanding, whereby a man is fit to desire wisdom earnestly, to apprehend it deeply, and to use it profitably.]

17. *A friend* [To wit, he that is a true friend; that is, that sheweth kindness and faithfulness to his friend, *Genesis 24.* 49. and that loveth truth and peace, *Zach. 8.* 19.] *loveth at all times*: [not only in prosperity, but also in adversity] *and a brother* [that is, one that sheweth true brotherly love, to help his friend out of trouble, or at last to give him some ease in it, according to his power] *is born in distress*. [that is, by Gods Providence sent, and brought to light, so that in adversity or distress, it plainly appeareth, who it is that is a true brother. Oth. a brother is born against distress.] *To wit, to offend a man in it*. Or, and he (to wit, the friend) is born a brother in distress.]

18. *A man void of understanding striketh hands*; [See above chap. 6. on verse 1.] *making himself surety* [or, promising friendship] *with* [Hebrew before the face of; that is, in the presence of. Oth. before] *his neighbour*. [Meaning the creditor, for whose security the surety bindeth himself to pay, in case the party principal fail. Others understand the debtor, for whom the suretyship is entered into.]

19. *He that loveth brawling, loveth transgression*: [The reason is, because scolding and contention is the original cause of many sins; which the contentious person by his actings seemeth to love] *he that exalteth his door*, [to wit, the door of his building, which he hath raised high] *seeketh breaking*, [that is, damage and destruction. See above chap. 16. 18. (see above ch. 8. on ver. 36. This latter clause is to be understood as a common proverb, of those that go above their estate, in apparel, or otherwise. For as for a house that is built very high, oftentimes subject to fall, so shall a man that lifteth up himself above his estate, and despiseth his neighbour, whom he seeketh to oppress by stripes and contentions, often, get a cruel and terrible fall.]

20. *Whofo is forward* [Or, perverse. See above ch. 6. on verse 14.] *in heart, shall not finde the thing that is good*: [Compare above ch. 16. 20. and the annot.] *and he that is perverse in his tongue*, [See above ch. 2. on v. 12.] *shall fall into mischief*.

21. *Whofo begetteth a fool*, [That is, one that will in time be a fool] *(he) shall be a grief unto him; and the father of the fool*, [See of this word fool, above on v. 7.] *shall have no joy*.

22. *A merry heart shall make a medicine good*: [That

is, powerful, efficacious, that it may do the body good. Compare the phrase with above chap. 16. 12. Oth. shall do good (as) a medicine, to wit, to the body, to keep and preserve it in good health. Or, maketh good medicine; to wit, which causeth the body to prosper] *but a wounded spirit shall dry up the bones*. [That is, the inward members, and powers of the body. See *Job 7.* on verse 15.]

23. *The wicked (man) will take the gift out of the bosome*; [To wit, of him that presenteth it; that is, he will take it privily, and in secret: for no man would be willingly known to be such a one that perverteth judgement. Compare above chap. 16. on verse 33.] *to wrest the ways of judgement*. [that is, to pervert the course of justice and equity, that may be held in places of Justice. Compare *Exod. 23.* 2. also below chap. 18. 5. and 21. 14. *Isa. 10.* 2. *Amos 5.* 12.]

24. *Wisdom is in the face of him that hath understanding*: [That is, wisdom is seen in the very eyes of a man of understanding, when a man looks upon the straightness of his eyes, the modesty of his countenance, the shamefastness of his looks. Others understand this thus, that wisdom is always present, with those that have understanding, and is not far to seek: or that they have it always ready before their eyes, to order themselves according unto it, *Eccles. 2.* 14.] *but the eyes of the fool are in the end of the earth*. [that is, a fools look move, and wandereth to and fro into all corners. The flying or straying eyes are a token of the vanity, and instability of the minde. Oth. the fool looketh every where to finde wisdom, but all in vain, above chapter 14. 6.]

25. *A foolish son is a grief to his father; and a braver sorrow to her, that love him*. [Heb. bitterness that is, cause of sorrow, that is of a molt bitter taste and relish unto her heart. See 2 *Kings 4.* on verse 27. compare also above chap. 10. 1. and 15. 20. and here verse 21. and below chap. 19. 13.]

26. *It is not good*, [That is, it is very bad, and unemely, and stark naught. So below chap. 18. 5. and 19. 2. and 20. 23. So not evil, for that which is not good, below chap. 31. 12.] *to cause the righteous* [that is, the guiltless or innocent person] *also to be angry*: [that is, not only the wicked, but also the goodly: or it is not good, to set a fine upon the righteous, much less to inflict corporal punishment upon them wrongfully, and unadvisedly] *that Princes should strike (a man) for that which is right*. [or, beyond, or, against right, or, equity.]

27. *Whofo knoweth knowledge*, [That is, he that hath good and found understanding] *restraineth his words*: (and) *a man of understanding is costly in spirit*. [that is, precious, and sparing in mind, not rashly, nor indiscreetly dispersing whatsoever he knoweth, or hath in his heart. Oth. is cold in spirit, or of a cold minde and temper; that is, free from passions, or perturbations, and flow to speak. See of the word spirit, taken in this sense, 2 *Kings 19.* 7. and below chap. 29. 11. See the annot.]

28. *A very fool, that holdeth his peace, shall be counted wise*; (and) *he that bluseth his lips, a man of understanding*.

C H A P. XVIII.

Retiredness to the seeking and searching after wisdom,

1. *whereunto a fool hath no desire*, 2. *Wise speeches*, 4. *The office and duty of a Judge*, 5. *Foolish speeches*, 6. *7. Whispering*, 8. *Stoltnesse in working*, 9. *Confidence in God*, 10. *in riches*, 11. *Of pride and humility*, 12. *Indifference answer*, 13. *Courage and dejectedness*, 14. *Increasing in know-*

ledge, 15. *Gifts*, 16. *Law-suits*, 17. *The lot*, 18. *Differences between brethren*, 19. *Fruits of the tongue*, 20. 21. *Good women*, 22. *Words of the poor and rich*, 23. *Friends*, 24.

HE that separateth himself, [To wit, from the society of man, being inclined to live in quietude and reticence] *endeavoureth after something that is desirable*: [Hebrew after desire; that is, he commonly intendeth something that is desirable, which he diligently putteth after, seeking to get it in the retiredness. Oth. seeketh with, or, by desire] *he mingleth himself in all durable wisdom*. [The wise man speaketh of him, whose desire, and delight is to dive into the search, and seeking out of all good knowledge, and true wisdom, to have thereof a found knowledge and apprehension, which he may lock up in the cabinet of his heart. This sense is strongly confirmed by the opposition of the following verse. Others understand here an evil separating or withdrawing, whereby a man separateth and withdraweth himself from the truly wife and righteous, or right-judging ones, being moved and carried therunto by a greedy desire after vain glory, whereunto he seeketh to attain, by insinuating himself through his craft and cunning acute wits, into all good wisdom and learning, opposing himself against it, and sucking his venom and poison out of it, which he afterward upon all occasions poureth out every where, with a great show of high and transcendent wisdom.]

2. *The fool hath no delight in understanding*: but therein *to wit, he will have only delight* *in that his heart may lifecore it self*. [or, in the discovery of his heart; or, that he may lifecore his heart: to wit, by foolish speeches bewraying the folly wherewith his heart is freighted.]

3. *When the wicked cometh, then cometh also contempt*: [To wit, whereby he not only condemneth and despiseth the goodly in his heart, but also affronteth and disgraceth them in words and deeds, or whereby he is contemptual and despised of the goodly] *and with ignominy, reproach*, [or, with the ignominious (peiron) 3] *that is, dishonour* *man cometh also reproach*, to wit, whereby he reproacheth others, or is reproached of others.]

4. *The words of a mans mouth*, [To wit, of the mouth of a man of great understanding, and respect] *are deep waters*: [that is, as deep waters, which cannot be emptied, or dried up] *and his thoughts are as a strong tower*. [To wit, of a mans great understanding, when it is desired of him. Compare below chap. 20. 5.] *and the well-spring of wisdom is above of running out*. [that is, that hath always floods and streams in readinesse, to utter and give out at pleasure, and is never dried up.]

5. *It is not good* [That is, it is bad. See above chap. 17. on verse 26.] *to accept the face of the wicked*; [See *Lev. 19.* on verse 15. also *Deut. 1.* 17. and 16. 19. below chap. 24. 23.] *to wrest the righteous in judgement*. [that is, to cause him that hath a just cause to lose it, to be undone and to be oppressed in judgement, and to be condemned by the Judge. See *Amos 5.* 12.]

6. *The lips of* [That is, the words and speeches. So in the following verses, where also the word mouth is taken in the same sense. See *Job 15.* on verse 5.] *of a fool, enter into contention*: [that is, a fool by his foolish talk thrusteth himself into strife and contention, out of which he might have turned with better credit] *and his mouth shall eat his words*. [that is, bringeth contentions persons together, and provoketh them to fighting: or, he is not quiet till he hath gotten his back full of blows, he calleth for them.]

7. *The lance of a man is a disturbance to himself*; [That is, the cause of his disturbance; that is, of his tune and

destruction. Compare chap. 10. 14. and 13. 3.] *and his lips (are) a snare of his soul*. [to wit, wherein he is taken himself. Compare above chapter 12. 13. and the annot.]

8. *The words of the whisperer are as (the words) of them that are beaten*: [That is, that behave themselves very mournfully, feigning themselves to have suffered wrong, to move them to pity, whose ears they fill with their whispering, and telling of tales, and to set them on against their neighbour. Oth. are as stripes; to wit, wherewith they hurt and wound their neighbour in his good name. Compare above chapter 12. 18. to below chapter 26. 22. Or, are as (the words) of those that flatter; that is, sooth and cog; and they go down into the innermost [part] of the belly. [Hebrew into the inner chambers] of the belly. [That is, of the minde. See *Job 15.* on verse 2.]

9. *Also he that becometh himself slothful in his work* [Meaning the sluggard, and lazy or slothfull person] *he is the brother of a thief*. [that is, of a great spend-thrift. Hebrews of the Lord maffer, or, of the master of wastings, or, spending 3; that is, that is very prone and inclined therunto, and maketh it his business, or whole employment. See *Genesis 14.* on verse 12. The meaning is, that he that is slothful in his work, or labour, is to be put in equal degree with the waster, or spend thrift, or to be compared with him. See of such signification of the word brother, *Job 30.* 29. and the annot.]

10. *The Name of the LORD*, [That is, the Lord himself, see 1 *Kings 5.* on verse 3.] *is a strong tower*; [Hebrew a tower of strength 3; that is, as a strong tower, wherein those that are any ways distressed, are not only protected and defended, but also freed and delivered from all danger of hurt. So *Psalms 61.* 4. The Lord is a strong tower, to wit, for those that know him might, and call upon him, as they ought. Compare 2 *Sam. 22.* 51. and *Psalms 18.* 3.] *the righteous shall run into it*, [to wit, unto the Name of the Lord, or to the tower of strength] *and be set in an high place of safety*. [Compare *Psalms 61.* 4. and below chap. 29. 25.]

11. *The rich mans wealth is the city of his strength*; [So above chap. 10. 15.] *and as an exalted wall in his (own) imagination*. [that is, as the rich man persuadeth himself, and fancyeth in his own conceit.]

12. *Before breaking*, [That is, adversity, ruine, and] *the heart of man will lift up his fist*: [compare above chap. 11. 2. and 16. 18.] *and humility goeth before honour*. [So above ch. 15. 33.]

13. *He that giveth answer*, [Hebrew he that returneth a word; that is, he that answereth. So 1 *Kings 12.* verse 6. 9. 2 *Chron. 10.* 6. 9.] *before he hath heard (the matter) is his folly, and shame unto him*. [that is, it is justly counted folly unto him, whereby he then getteth shame and disgrace.]

14. *The spirit* [That is, the minde, to wit, that is courageous and bold. See above chap. 15. on verse 13.] *will sustain his iniquity*: [to wit, either his own iniquity, as grief, and fear, or his bodys iniquity, as sickness, and pain. All these the courageous and manly spirit is said to uphold or sustain, when it strenghteneth and comforteth a man in them, so that he fainteth not] *but a dejected spirit*, [which is called, to wit, by his own, or its bodys suffering. Compare above chap. 15. 12. and the annot.] *who shall lift up his head*. [as if he had had, none but God can do this. Oth. bear.]

15. *The heart of him that hath understanding seeketh knowledge, and the ear of the wife seeketh knowledge*. [Men of understanding, and wife men here, are those that having gotten a beginning of understanding and wisdom, seek to encrease it, by pondoring and keep-

ing in their hearts that which they have already learnt, and by listening and giving ear unto that which yet is to be learned. Compare above chap. 1. 5.]

16. A mans gift maketh room for him: [That is, openeth a way unto him, to come out of adversity, or to get to the end of a suit, or a trouble] and it bringeth him before the face of great (men). [That is, that are great of estate and repute, and consequently can prevail much, to further a mans cause. Compare 2 Kings 5. 1. and 10. 6. and 25. 9. and the annot.]

17. He that is swift in his (own) cause [That is, he that hath gotten the start of his neighbour in the suit, that he hath against him, by opening his cause before the Judge, and cloathing, or colouring it over with reasons and arguments] [seemeth] just: [That is, to be in the right, to wit, as long as his adversary hath not been yet heard] but his neighbour [to wit, the defendant] cometh [to wit, before the Judge, to lay his cause likewise open before him] and he [to wit, the Judge, or the adverse party] searcheth him. [Namely, his neighbour, that is, the defendant, to hear him likewise, and to examine him about that which the plaintiff had first alleged.]

18. The lot causeth controversies to cease; [See above chap. 16. on verse 33.] and maketh partition between the mighty. [That is, those that harden themselves, and make themselves strong and powerful against another, or that have strength and power enough to hurt one another, if they be not united and reconciled.]

19. A brother is more refractory [Or, more provoked, by transgression, to wit, against his brother, by whom he conceiveth himself to be wronged, and therefore is at variance with him] than a strong city: [to wit, against her Prince, or any Lord, to whom the will not yield up her self, nor make peace with him, relying upon her own strength. Hebr. city of strength] and the difference [to wit, between brethren, and near kindred] are as a bar of a palace. [That is, they hold very strongly and firmly, and shut or keep out continually the contentious brethren from one another.]

20. By the fruit of a mans mouth [Meaning the speeches or communication that issueth forth out of a mans mouth, and is called in the following words of this verse, the revenue of the lips. Compare above ch. 12. on verse 14. and 13. on verse 2.] shall his belly [that is, he himself both in body and soul] be satisfied: he shall be satisfied by the revenue of his lips. [That is, be filled, either by the good of blessing, by his wife and goodly communication, or otherwise. Compare Job 7. on verse 4. and above ch. 12. on verse 14. and 13. 2.]

21. Deceit, and life are in the power [Hebrew hand. Compare Gen. 16. 6. and see the annot.] of the tongue: [Compare above chap. 21. 23. and James 3. 2.] and every one that loveth it, [to wit, the tongue:] namely, to use it, either for good, by wife, and virtuous speeches; or for evil, by foolish, and vicious communications. But some take it only for a good end] shall eat [that is, enjoy with gladness, if he love it, as to use it well; or suffer with pain and grief: if he love it, as to abuse it. See Job 21. on verse 25.] the fruit thereof. [See above chap. 1. on verse 31.]

22. Who hath found a wife, [To wit, a good, and goodly wife. The word good must be understood from that which followeth. So below chap. 22. 1. name, for good name: also chap. 24. 6. counsellours, for good counsellours: and the same chapter, verse 20. reward, for good reward. And chap. 29. 4. a King, for a good and wise King] hath found a good thing: and he hath drawn [that is, obtained] delight from the LORD. [See above ch. 5. on v. 35. and 12. 2. comp. bel. ch. 19. 14.]

23. The poor speaketh intricacies: but the rich answereth hard things.

24. A man that hath friends; [Hebrew a man of friends 5] that is, that hath friends] must behave himself friendly: [to wit, toward those with whom he hath entered into friendship] for there is a lover, that detraceth more [that is, speaketh closer to a man in time of need, and assisteth him more faithfully] than a brother. [Compare above ch. 17. 17.]

CHAP. XIX.

Poor and rich, verse 1, 4, 7, 22. Indiscretion, 2. Folly, forning, 1, 3, 10, 29. Friends, 4. Fallo winces, lying lips, 5, 9, 22, 28. Princes and gifts, 6. Understanding and wisdom, 8, 11, 20, 25. For unts bearing rule, 10. Meekness, 11. A Kings favour, and displeasure, 12. A foolish son, 13, 26. A warning and prudent wife, 13, 24. Stability, 15, 14. Goodness and wickedness, 16. Liberty to the poor, 17. Discipline, 18, 20, 25, 27. Wrath, 19. The counsel of God, 21. Vain boasting of kindnes, 22. Fear of the Lord, 23.

The poor walking in his uprightness, [That is, living in unfeigned integrity. See above chapter 2. on verse 7.] is better than the perverse in lips, [See above chapter 2. on verse 12.] and that is a fool. [See above chap. 1. on verse 22.]

1. Also the son [That is, the desire, and affection, to do a thing, or to leave it undone. See Psalm 27. on verse 12. The Prophet reproveth two things. 1. To be prone and inclined to a thing, of which a man hath no knowledge or understanding. 2. If a man have understanding of it, yet to set without, and to perseu it rashly, and unadvisedly] without knowledge; [That is, that understandeth not, or what it should do, or leave it undone, to please God, and to walk circumspectly and possibly towards men] is not good: [That is, very bad, and hurtful. Compare above chapter 17. 26. and the annot.] and he that is hasty with (his) feet, [to wit, unto evil. Or understand it thus: he that runneth on hastily, with an unadvised minde, and with posting head-long affections, without first taking counsel, or being well-advised upon the matter he goeth about. See above chap. 10. on verse 15.] smeth.

3. The foolishness of man will pervert his way: [That is, will disappoint, confound, and destroy all his purposes, resolutions, affairs, and practices.] and his murmurings, and vex it self with a conceit, as if the blame or fault were in God, that all his intentions and actions are lost, and come to nothing.]

4. Wealth maketh many friends: [So above chapter 14. 20.] but the poor is separated from his friend. [Although he have but one friend, yet even of him he is often left and forsaken. See the same place below verse 7.]

5. A false witness [Hebr. a witness of falsehoods] shall not be guiltlesse: [That is, not be unpunished:] see 1 Kings 2. on verse 9. Compare Deut. 19. 15. and bel. chap. 21. 28.] and he that loveth lies, [So above ch. 6. 19. See the annot. there.] shall not escape.

6. Many treat the face [That is, the person. See of the Hebrew word taken in the same sense, Job 11. 19. and the annot.] of the Prince; and every one is a friend to him, that giveth gifts. [Or, of the liberal man. See of the Hebrew word Nalib, Job 12. on verse 21. That is, he bring to the man, or, of the gift of gifts; that is, he is prone to give, and to communicate liberally.]

7. All the brethren [That is, that are of his kindred, though not affected to him with sincere and unfeigned love] of the poor [that is, of him that is impoverished and decreased in wealth] do hate him: [That is, forsake him,

him, even as if they hated him: or they love him lesse now, than they did before he was grown poor. See Genesis 20. on verse 31. Compare above chapter 14. 20. and here verse 4.] how much more do his friends [that is, his acquaintance, and companions, though but in show; for what an unfeigned friend is, see above chap. 17. 17. and 18. 24.] go far from him? he [to wit, the poor man] runneth after them [to wit, after his brethren, and friends] (with) words, [to wit, whereby he calleth unto them for help] which are not. [to wit, of any force or value; forasmuch as they are not accepted; but despised, and rejected. Or, but they, to wit, his brethren, and friends, are not the same; to wit, that they pretended themselves to be, before the impoverished man by reason of his poverty ran after them. Oth. he speaketh words, which are not. That is, he relyeth on promises, which they made unto him before he became poor, which are of no value.]

8. He that getteth understanding, [That is, he that endeavourth to get understanding. Hebr. the heart; which word is often taken in Scripture for wisdom, and understanding. See Job 9. on verse 4.] loveth his (own) soul; he hateth understanding, [see ab. ch. 1. on ver. 3.] is hisne good. [see ab. ch. 16. on ver. 20.]

9. A false witness; [Hebr. a witness of falsehoods,] So above verse 5. see the annot. I shall not be guiltlesse: and he that loveth lies, shall perishe.

10. Pleasure becometh not a fool: [The reason is, because he groweth foolisher thereby; that is, more wanton, and more wilful] how much lesse a servant to have rule over Princes? [to below ch. 30. 22.]

11. The understanding of a man deferreth his anger: [Hebr. lengtheneth, or, prolongeth: that is, delayeth his anger, putteth it off, restraineth, or curbeth it. Oth. It is a mans discretion to defer his anger: The same phrase is also used, 1st. 48. 9.] and (it) is his ornament, [to wit, a mans ornament] to pass by the transgression, [that is, to pass by the wrong that is done to him, by forgetting, and forgiving it, so far as may stand with the glory of God, and with the good of man.]

12. The Kings wrath is as the roaring of a young lion: [Called by the Hebrews chibir, which is very fierce, and cruel, being older and bigger than a lions whelp, which they call gur. See Ezek. 19. 2. Compare above chap. 16. 14. and below chapter 20. 2.] but his delight [that is, his favour and good will, which he beareth to a man] is as dew upon the herb, [whereby the herb, or grass] is moistened, refreshed, and fed.]

13. A foolish son is his fathers great misery: [The Hebrew word is used in the plural number, to expresse the greatness or abundance of misery, and grief. Compare above chapter 10. 1. and 15. 20. and 17. 25.] and the contentions of a woman [meaning a wife, who with her scolding and brawling may occasion much sadness, trouble and hurt in the whole family, and set it out of order] are as a continual dropping. [to wit, which doth rotten the house, hurteth the household-stuffe, annoyeth those of the household or family, yea in the end driveth them also out of the house. Comp. bel. ch. 27. 15.]

14. House and riches are an inheritance of the fathers: [That is, are inherited by children from their parents:] but an understanding wife is from the LORD. [to wit, as a peculiar and principal gift, which is not given to every one, neither cometh it by inheritance, or succession. See above chapter 18. 22.]

15. Sloughness causeth (a man) to fall into a deep sleep: [Sloughness is together idleness: idleness causeth sleeplesse, whence issueth unhealthfulness, languishing of the members, and dullnesse of the spirit; where-with poverty is also wont to follow. See ab. ch. 6. 9. 10. 11. and bel. ch. 20. 13.] and a deceitful soul [meaning a man that will not work, and therefore seeketh to get a livelihood by evil and wicked practices. Comp. ab. ch. 10. 4.] shall suffer hunger.

16. He that keepeth the commandment [That is, the commandments 5] to wit, the commandments of God 3 and especially those which he enjoyneth and commandeth in the Moral law. See Gen. 26. on verse 5.] keepeth his (own) soul: [comp. ab. ch. 3. 21, 22.] he is not afflicted by his ways. [That is, he is not led to his life and conversation, or to his intentions, purposes, and actions; for as to order and form them all according to the Word of God shall do.]

17. He that hath pity upon the poor, lendeth unto the LORD: and he [Namely, the Lord] will recompense his benefit unto him.

18. Correct thy son, [To wit, with words and blows. See of the Hebrew word above chap. 9. on verse 7.] a while there is yet hope: [to wit, that he may be made better by instruction; and by chastening. Comp. ab. ch. 13. 24. and bel. ch. 23. 13.] but if thou wilt not up thy son, to hissin him, [to wit, through want of punishment, or too much beating, or other evilty, that is, heeak not out into anger, with an evil desire, to &c. The lifting up of the soul signifieth indeed sometimes a good and lawful motion or moving of the minde, united and conjoined with a cause desire, and earnest longing, as Deut. 24. 15. Psalm 25. 1. Jer. 44. 14. but it signifieth also desire, and moving to that which is evil, as here, and Psalm 24. 4. 4. 6. Oth. and let not thine heart pardon (him) to his destruction, or, lift not up thy hand for his roving 5; that is, care not for it.]

19. He that is great in wrath, [To wit, the son, that is very wilful, and froward, or who because of the punishment roareth mightily, and maketh a loud noise] shall suffer punishment. [That is, ought not to escape punishment, yea even for the immoderate noise and great ado that he maketh] for if thou deliver (him), [to wit, from the punishment which he hath deserved] then thou must yet go on. [to wit, in punishing of him, because he being freed from chastening, will grow worse, and be the cause of much evil and mischief. Or, he shall pay a fine: for if thou callest him off, that is, pay the fine for him, thou must do it more. Some take these words to be meant in general of all wrathful men, or of all men that are exceedingly bent and prone to wrath.]

20. Hear counsel, [To wit, good and wise counsel] and receive discipline, [to wit, the instruction by words, or, also chastening by blows. See of the Hebrew word above chapter 7. on verse 22. and compare above chapter 9. on verse 7.] that thou mayest be wise in thy last. [See of this word, Psalm 37. on verse 37.]

21. In the heart of man [The] word, word rendered here man, signifieth properly the male sex, but it comprehendeth the female also, to wit, the woman, as well as the man. See Job 12. on verse 10.] are many thoughts, [to wit, which never issue out of the heart into act, yea neither into words 5; as this sense may be gathered from the opposition of the following clause of this verse] but the counsel of the LORD [that is, that which God hath determined; so Psalm 11. 1st. 2. 5. 1. Acts 2. 5.] that shall stand, comp. Job 23. 13. 1st. 33. 11. and 115. 5. 1st. 46. 10.]

22. The wish of a man is his kindnesse: [To wit, to be rich, that he might do good to the needy: to wit, (or desire) of a man; to wit, that faine would be rich, that he might (as he saith) do every man good, but yet notwithstanding when he is grown rich, doth it not. Oth. let the wish (or desire) of a man be his kindeesse, or bounty. But the poor (man) [that is, he that hath nothing to help others withall, neither maketh a fair outward shew by vain end empty promises] is better than a lying man. [to wit, who can, and promiseth to shew kindeesse and liberality, but indeed and in truth doth it not.]

23. The fear of the LORD is unto life: [That is, is profitable both for temporall, and for eternall life, 1 Timothy 4. 8.] for men shall love it, when they have the true feare of God

God] being [justified [to wit, with the benefits and blessings of God] overnight; [that is, enjoy good rest. Compare *Psalm 59*. 13. Of the contrary, see *Psalm 59*. 15. 16.] they shall not be afflicted; [namely, they shall not be afflicted; see *Gen.* ch. 21. on *verse 10*.] *nib cut*. [to wit, the evil of punishment.]

21. *A slugard hideth (his) hand in (his) bosom*: [That is, he will not lay hand on any work: *Oth.* in *the ship, on plaster*: to wit, to make meat, or food out of it. The meaning is, that he is so idle and lazy, that he will hardly take pains to eat. It is an *hyperbole*, or excessive manner of speaking. *Comp. bel.* ch. 26. 15.] and he will not bring it to his mouth again.

25. *Suiter the scerner*. [To wit, to punish him for his scorning. Of the word *scerner*, see *Psalm 1*, on *verse 1*.] *then will the simple* [This word is here taken in a good sense, for the ignorant, and sincere, that are docile, and fit, or desirous to be taught, and instructed. See above chap. 1. on *verse 4*.] *become prudent*: and *reprove a man of understanding*; [to wit, with words,] *Comp. ch. 21. verse 25.* *Job 15*. 3. *ab. ch. 9. 8.* he will apprehend knowledge. [*Comp. bel.* ch. 21. 11.]

26. *Whofo majech (his) father*. [That is, maketh him base and naked. See of the Hebrew word also, *Judg.* 5. on *verse 27*.] *or chafeth away (his) mother*; [to wit, his own mother, or his own mother.] *is a son that maketh ashamed*. [See above chapter 10. on *verse 5*.] *Oth.* he that *wiseth (his) father*, *chafeth away (his) mother*, he is a *son, etc.*] *offendeth disgrace*.

27. *Ceife, my son*. [See above chapter 1. on *verse 8*.] *hearing the discipline*, to *erit from the words* [Oth. *Ceife, my son, how hearing the instruction*, (*tending*) to the *erit from, etc.* to wit, evil instruction, evil discipline. See above chapter 7. 22. and 16. 22. and the annot. of knowledge. [to wit, which engender knowledge.]

28. *A wretch of Belial* [Meaning a wicked varlet, that will hearken to no man. See *Deut.* 13. on *verse 13*.] *feareth judgement*: [forasmuch as he deceiveth the Judge by his false testimony, or evidence. Oth. *concerneth the cause*: that is, he giveth it a kind of lustre or splendour with his fair words, and seeming reasons. See above chapter 14. on *verse 9*.] *and the mouth of the wicked* [swalloweth down iniquity, [as drunkards swallow down their liquor. Compare *Job 15*. 16. *Oth.* *deceiveth iniquity*; that is, covereth it, or hideth it under a fair show of words. For that which is devoured, and swallowed down, is hid, and taken away from the sight of men.]

29. *Judgements* [Both divine and humane, temporal and eternal. So *Psalm 119*. 120. *For.* 48. *verse 47.* *Luke 24*. 20. *Rom.* 13. 2. are prepared for scorners, and stripes for the back of fools.

CHAP. XX.

Abuse of wine, verse 1. *Kings*, 23, 26, 28. *Contention*, 3. *Laziness*, 13. *Counsel*, 5, 28. *Boasting of ones own greatness, and faithfulness*, 6. *Uprightness*, 7. *The sinful state of all men*, 9. *Right and wisdom*, 10. *Judgement of childrens doings*, 11. *The hearing ear, and seeing eye*, 12. *The folly of buyers*, 14. *The proclaiming of wise speeches*, 15. *Sarcasm*, 16. *Unprofitable gain*, 17. *Backbiting*, 19. *Confessing to ones parents*, 20. *Riches hastily gotten*, 21. *Desire of revenge, and waiting on God*, 22. *God voucheth man going*, 24. *Power*, 25. *The fool of man*, 27. *Tooth and old age*, 29. *Punishment of the wicked*, 30.

Wine is a mocker, strong drink is outrageous: [Or, raging, or, disturbing, or, cause of trouble and rage: that is, that provoketh a man to cry, to rage, make

a noise, to chide, brawl, scold, fight, squabble, &c. See *bel.* chapter 23. 26. also *Hos.* 4. 11. 18. and of the Hebrew word, *ab.* chapter 7. 11. The meaning is, that wine, and other strong drink, being abused by excessive and intemperance, maketh those men, that do abuse them, to become mockers, and outrageous or raging persons. The word *tender* here *strong drink*, is in Hebrew *shechar*. See of this word, *Levit.* ch. 10. on *verse 9*.] *whosoever creeth therein*, [that is, exceedeth measure in drinking thereof. See the same phrase taken in a bad sense, *Isa.* 28. 7. and in a good sense, *ab.* ch. 5. 19. on the word *creeth*] *shall not be wise*. [that is, shall not learn true wisdom, as being unfit for it. Or, is not wise; that is, is not prudent, nor well advised, not godly, nor virtuous.]

2. *The terror of a King* [To wit, the terror, which a King in his wrath causeth or produceth in a man. Understand so likewise the terror of men, *Gen.* 9. 1. the terror of God, *Gen.* 35. 5. the terror of the Israelites, *Deut.* 2. 25.] *is as the roaring of a storm*. [See above chapter 19. on *verse 12*.] *Compare* also above chapter 16. 14.] *he that is angrily affected towards him*, [namely, the King, that is, he that is angry harsh and angry language against the King.] *he shall not be able to stand*. [That is, against his own life, which he bringeth into great danger. Compare *Numb.* 16. 38. and *1 Kings* 2. 23. and *ab.* ch. 8. 36. together with the annot.]

3. *It is an honour for a man to tarry away* [Heb. to sit. *Sitting for staying*, or tarrying, see *2 Chron.* 32. on *verse 10*.] *from strife*: [*Comp. ab.* ch. 17. 14.] *but every fool will mingle himself in it*.

4. *The slugard will not plow by reason of winter*. [To wit, which is nigh at hand, in seed-time; that is, by reason of the cold that then becometh to come, or because of the badness of the weather. Oth. *the slugard will not plow in harvest*. But the Hebrew word *shephor* is opposed unto *summer*, *Gen.* 8. 22. *Psalm 74*. 17. *Amos* 3. 15. *Zach.* 14. 8. And *winter* is so called, because it is as it were the reproach of the earth; taking away all the beauty, greenness, and loveliness of it.] *therefore shall he beg* [the Hebrew word is so taken, *Psalm 109*, 10.] *in harvest*: but *there shall be nothing*. [to wit, for him to reap, as there is for others, that have plowed, and sowed.]

5. *Counsel* [That is, wisdom, whereby men are able to give themselves and others good advice in all things that fall out] *in the heart of a man*. [to wit, that is wise, understanding, and prudent] *is (as) deep waters*: [See above chapter 18. on *verse 4*.] *but a man of understanding* [that is, a man that is wise and understanding: to above chapter 10. 23. and 11. 12. will fetch it [to wit, counsel] out, [that is, draw it out, and pluck it out: to wit, by moving questions to wise men, and hearing what they can say to them, and so learning of them. Compare above chapter 7. 5. Or, the meaning is, that the bent and purpose of a deep-witted and retired man may yet in a manner be searched, sifted out, and discovered by a wise and understanding man.]

6. *Every one of the multitude of men proclaimed his own goodness*: [That is, boasteth of his own good deeds, and kindliness shewed unto others; though oftentimes not in reality, and in truth; but merely out of ambition, and a greedy and eager desire of honour and vain-glory.] *but who can find a right faithful man?* [That is, Hebrew a man of faithfulness.] The question intimates here, that there be but few such men to be found. See the like manner of asking, *bel.* ch. 31. 10.]

7. *The righteous walketh continually in his uprightness*: [See *Gen.* 20. on *verse 5*.] *his children are blessed after him*.

8. *A King* [To wit, that is wise, godly, and righteous] *sitting on the throne of judgement*. [to pronounce judgement, or to give sentence amongst his people.] *feareth away all evil with his eye*. [To wit, by summing up malefactions, or wicked doers before him, by taking knowledge of their offences, by convicting them of their wicked crimes, by sentencing and condemning of them, and by causing them to be punished according to their deservings, yea he knoweth how to frighten them, and to chase them away with a very look, or cast of his eye. The meaning is, that a wise, godly, and righteous King, that sitteth amongst his subjects in the place of Judicature, to execute justice, and judgement, causeth all wickedness, and wicked doers to remove from him, and from his people, yea to be detroyed and rooted out of his land, and that by his very looks, or calling his eyes upon them; even as the sun by its beams and shining dispellets and driveth away the thick mists and vapours; that arise out of the earth. Compare *Psalm 101*. 4. below *verse 26*.]

9. *Who can say* [To wit, in strong and truth. It is a question, that implyeth a denyal. See *Gen.* 18. on *verse 17*.] *I have made mine heart clean? I am pure from my sin?* [Compare *1 Kings* 8. 46. *Job 14*. 4. *Psalm 51*. 7. *Eccles.* 7. 21. *1 John* 1. 8.]

10. *A twofold weighing stone*. [That is, a twofold weight. See *Lev.* 19. on *verse 36*.] *(and) a twofold Ephah*, [that is, a twofold measure. What kind of measure the Ephah properly was, see *Exod.* 16. on *verse 36*.] *Hebr. stone and stone, Ephah and Ephah*; that is, a twofold stone, and a twofold Ephah; to wit, a great one, to buy by, and a small one, to sell by. So *Deut.* 25. 13. *fe* the annot. there, also below *verse 23*.] *is an abomination unto the LORD*, [Hebr. is the Lords abomination. See above chapter 3. on *verse 32*.] *yea they both*. [See the same phrase, above chapter 17. 15. and below *verse 12*. Compare *Deut.* 25. 16. above chapter 11. 1. and below *verse 23*.]

11. *A boy will also make himself known by his dealings*. [That is, by his childish manners, that discover themselves in his first years.] *neither his work* [meaning his life, which he shall lead hereafter, in time to come.] *(shall be) pure, and whether it shall be right*.

12. *An hearing ear, and a seeing eye, the LORD hath made, yea both of them*. [The meaning is, that of, or from God, do proceed not only the instruments, and work tools of the outward senses, but also the power, and faculty to use them, and the gift to use them well. Compare *Exod.* 4. 11. *Psalm 34*. 9. Some understand this in particular of the obedience and loyalty which subjects owe unto their Prince, or Sovereign, and of the wife and prudent government, whereby Princes and Magistrates ought to have faithful eyes upon, and a tender care of the welfare and prosperity of their subjects.]

13. *Love not sleep*. [To wit, that which is immoderate, and which proceedeth from idleness, or laziness, above chapter 19. 15.] *lest thou become poor*: open thine eyes, [to wit, after that nature hath had her due sleep.] *Then apply thy self to honest labour in thy lawful calling, for to get thy living by] suttise thy self with bread*. [It is a commandment, containing in it a promise that we shall be satisfied if we take pains in a lawful and honest calling. See of such kind of phrase, above chapter 3. on *verse 25*.] *By bread* is meant here all bodily necessaries. See *Gen.* 3. 19. and 18. 5. together with the annot.]

14. *It is naught, it is naught, will the buyer say*: [To wit, the ware, or the commodity, which the buyer cheapneth, and intendeth to buy: thus out of a desire of seeking his own profit and advantage, he disparageth the commodity as if it were worth nothing, which notwithstanding he eagerly and greedily covets to have] *but*

when he is gone away, then he will boast. [That is, when he hath made the bargain for his own advantage, he goeth his way, and commendeth himself, that by his craft and subtlety, he hath bought the commodity at an under rate.]

15. *There is gold, and a multitude of rubies*: [Of Rubies, see *Job 28*. on *verse 18*.] *but the lips of knowledge* [That is, the lips which utter, or bring forth knowledge, meaning wise, and virtuous speeches. So above chapter 14. 7. Compare also above chapter 12. 19. and see the annot.] *are a precious jewel*. [Hebr. *veset*, or, *instruments, furniture*. See *Job 28*. on *verse 17*.] *Comp.* above *ch. 3. 14. 15*.]

16. *When any one* [Of the insertion of this word, compare above chapter 11. 15. and below *ch. 17. 23*.] *is become surety (for)* [This word is here inferred from the following clause of this verse. *Comp. ab.* ch. 11. 15. and *bel.* ch. 27. 13.] *a stranger*. [That is, that is unknown unto thee, and of whose estate thou hast no certain knowledge or assurance, to as to be out of fear, that he will pay what he oweth.] *take* [to wit, thou for whose security the surety standeth bound] *thy garment*, [to wit, the garment of him, that is become surety for one that he knoweth not, and that for a pledge and security, that he will pay the debt for the stranger, in case he come to fail or fall into want] *and pawn it for the unknown*. [to wit, persons, or men. Oth. for a stranger, or, *outlandish woman*. So *bel.* ch. 27. 13. Understand by a stranger, or, *outlandish woman*, an harlot, or, she that is unknown to thee. See *ab.* ch. 2. on *verse 16*.]

17. *Bread of lying* [That is, wealth gotten by false and indirect means. See *ab.* ch. 4. on *verse 17*.] *also compare ab. ch. 17. and the annot.*] *is sweet to a man*; [Compare *ab. ch. 9. 17*.] *but afterwards his mouth shall be full of gravel stones*, [or, little sharp stones, or, *stint-stones*. See the Hebrew word also, *Lam.* 3. 16. The meaning is, that such wealth or riches will prove hurtful to him in the end, and procure much sorrow and grief unto him.]

18. *Every thought is established by counsel, therefore make war with wise deliberations*.
19. *He that walketh (as) a backbiter*. [See *Lev.* 19. on *verse 16*.] *revelaeth the thing that is privy*: [that is, the secret of another, that he is entrusted with. So *ab.* ch. 11. 13.] *mingle not thy self then with him, that enviously* [or, *foatheth, flattereth, seducth*] *with his lips*. [That is, that cometh upon a man with fair enticing flattering words, to catch somewhat out of his mouth, which he afterward goes and carries to others. See of the Hebrew word rendered here *enviisus*, *Judg.* 14. 15. upon the word *performing*.]

20. *Whofo curseth his father, or his mother, his lamp shall be put out* [That is, his welfare, prosperity, and happiness shall perish. See *Job 18*. on *verse 6*.] *Comp. Exo.* 21. 17. *Lev.* 20. 9. *Deut.* 27. 16. *Mat.* 15. 4.] *in black darkness*. [Hebr. in the blackness of darkness; that is, when darkness is so great, that it is very black and thick. *Comp. ab.* ch. 7. 9. and the annot. Understand thereby a very sad and miserable estate, wherein the curser shall be left by God. See *Genesis* 15. on *verse 12*.]

21. *When an inheritance* [Meaning all manner of wealth and riches, that might befall a man, and which he might leave behinde for his heirs, when he dies.] *is over-halted at the first*. [That is, is gotten, and leaped up in a short time, with much striving and moving to and again by all manner of ways and means. Compare *bel.* ch. 21. 5.] *then its lapse* [or the end thereof] *shall not be blessed*.

22. *Stay not*, [To wit, with thy self, or also with thy neighbour.] *I will recompense evil*: [*Comp.* *Deut.* 32. 35. *ab.* ch. 17. 13. *bel.* ch. 24. 29. *Rom.* 12. 17. *1 Thess.* 5. 15. *1 Pet.* 3. 9.] *wait on the LORD, and he shall deliver thee*.

23. *Whofo loveth sleep*. [To wit, that which is immoderate, and which proceedeth from idleness, or laziness, above chapter 19. 15.] *lest thou become poor*: open thine eyes, [to wit, after that nature hath had her due sleep.] *Then apply thy self to honest labour in thy lawful calling, for to get thy living by] suttise thy self with bread*. [It is a commandment, containing in it a promise that we shall be satisfied if we take pains in a lawful and honest calling. See of such kind of phrase, above chapter 3. on *verse 25*.] *By bread* is meant here all bodily necessaries. See *Gen.* 3. 19. and 18. 5. together with the annot.]

24. *It is naught, it is naught, will the buyer say*: [To wit, the ware, or the commodity, which the buyer cheapneth, and intendeth to buy: thus out of a desire of seeking his own profit and advantage, he disparageth the commodity as if it were worth nothing, which notwithstanding he eagerly and greedily covets to have] *but*

23. *A twofold weigh-stone* [Hebr. *stone and stone*. See above on verse 10.] *In an adomination unto the LORD; and the deceitful scales* [Hebr. *the balance of deceit*. That is, wherein a man deceiveth and wrongeth his neighbour, by not allowing him his full weight; and by taking for ones less more than is ones due.] *are not good.* [That is, they are very bad; see above chapter 17. on verse 26.]

24. *Mans goings* [That is, his thoughts, purposes, words, and works, commissions, and omissions] *are of the LORD;* [to wit, not only in regard of the work of Creation, but also in regard of the works of Preservation, and Government. Compare Job 31. 4. Psalm 137. 23. and 139. 2. 3.] *how should a man then understand his (own) way?* [That is, know what shall befall him in his lifetime. Compare Jer. 10. 23.]

25. *It is the snare of a man* [To wit, wherein he himself is taken: that is, it is a dangerous and hurtful thing for a man] *that he devoureth* [to wit, by eating or drinking it: which was against the Law, Lev. 17. 9. Deut. 12. 21.] *that which is holy;* [that is, that which by vows was consecrated to God; and after vows made] *to make enquiry.* [To wit, whether thou shalt keep thy vows, or not.]

26. *A wife King scattereth away the wicked;* [See the annot. above verse 8.] *and he bringeth the wheel over them.* [That is, he causeth a grievous punishment to be inflicted upon them. In former time great malefactors, or evil doers, were thus punished, to wit, that a cart with sharp thorn wheels was drawn over them. See 2 Sam. 12. on verse 31. understand under this punishment here mentioned, all sorts of hard and severe punishments.]

27. *The soul of man* [Meaning the rational or reasonable soul, which is endowed with the natural light of understanding, and distinction between good and evil, or also with the supernatural light of regeneration, whereby a man is in a capacity to apprehend and understand, what he ought to believe, and how he ought to live] *is the lamp of the LORD;* [that is, it is a clear and bright shining light or candle of knowledge, given and lighted by God himself, whereby a man knoweth himself both without, and within, and under Gods dispose and government is guided and directed in all his ways, actions and omissions. Compare Matth. 6. 22, 23. Luke 11. 34, 35. 1 Cor. 2. 11.] *searching all the inner chambers of the belly,* [That is, all the most inward parts of the thoughts, inclinations, affections, and of the most secret and hidden conceits. See Job 15. on verse 2.]

28. *Mercy and truth preferre the King;* [See Psalm 101. 1. and below chap. 25. 5.] *and by mercy he upbraideth his throne.*

29. *The ornament of young men is their strength; and the glory of old men, is the hoariness of the head.* [To wit, because old age is oftentimes a blessing, wherewith God honoureth those that are godly; and because that for the most part there is with it also wisdom, experience, and advice or counsel. Compare above chapter 16. 31.]

30. *The swellings of the wound are a cleansing in the wicked;* [The meaning is, that no amendment can be expected in a man that is wholly given over to sin and wickedness, but by grievous bodily punishments] *together with the stripes of the innermost (parts) of the belly,* [that is, which pierce thorow into the innermost parts both of body and soul. Compare above chap. 10. 13.]

CHAP. XXI.

The Kings heart in Gods hand, verse 1. Self-conceit, and the weighing of the hearts, 2. Justice, and sacrifice, 3. 27. Pride, and practice of the wicked, 4. 24. Dili-

gence, and hasting to be rich, 5. Unrighteous riches, 6. Wicked, 7, 10, 13, 15, 18, 27, 29. Corruption, and purity of man, 8. Brawling women, 9, 19. Discipline, 11. Unmercifulness to the poor, 13. Gifts and rewards, 14. Righteous, upright, merciful, 15, 18, 21, 26, 29. Wisdom, understandings, and counsel, 16, 20, 22, 30. Pleasure, 17. Torment, 23. Slothfulness, 25. Covetousness, 26. False witnesses, 28. Irreparability of Gods counsel, and works, 30. Pillory, 31.

The Kings heart is in the hand of the LORD, [That is, in his command and power, to direct and guide according to his wisdom.] *(as) water-brooks;* [that is, as water-brooks are in the hand of gardeners, and husband-men, to let them in and out at their pleasure, and to carry them whithersoever they list for the use and benefit of the land and country] *be enclined it to all that he will.*

1. *All (Or every) way of a man, is right in his (own) eyes;* [See the exposition of this verse above chap. 16. on verse 2.] *but the LORD weigheth the hearts.* [Or, spirits, as above chap. 16. 2. In this regard the words hearts signify here, as much as the word spirits doth there; to wit, the thoughts, affections, inclinations, motions, and purposes. See Psalm 7. 10. and 26. 2.]

2. *To do justice, and judgement;* [See the exposition of this phrase, Gen. 18. on verse 19. and 1 Kings 10. on verse 9.] *is a more choice (thing) with the LORD, then offering.* [Compare 1 Sam. 15. 22. Psalm 50. 8, 14. Isa. 1. 11, 16. Hof. 6. 6.]

3. *A haughtiness of eyes,* [See above chap. 6. on verse 17.] *and pride of heart,* [Hebr. *breadth of heart;* that is, stoutness, and pride of heart. See Psalm 101. 5. and the annot.] *(and) the plowing of the wicked,* [that is, the practice of the wicked. To wit, whatsoever they secretly plot and invent, and do publicly put in practice; so is the word *plowing* taken, see above chapter 3. on verse 29. where the Hebrew word may likewise be translated *plowing* are sin. [Or thus: *highness of eyes, and broadness of heart, are the plowing, or, the practice of the wicked,* (and) sin. *Oh the lamp of the wicked;* that is, their welfare and prosperity, is sin.]

4. *The thoughts of the diligent are (or tend) only* [Or, truly, or, certainly; so in the following clause of this verse] *to remainder,* [that is, they are blessed by God, that the diligent labourer, or pains-taker, gets not only his daily necessities supplied thereby, but also somewhat over and above for an extraordinary time of need, and for to give and leave unto his children, compare above chapter 10. 4. and 13. 4.] *but of every one, that is busy,* [that is, that with a rash and imprudent or unadvised hastiness seeketh to grow rich by all manner of means or ways whatsoever. Compare above chap. 10. 21.] *only to want.*

5. *To labour for treasures* [Hebr. *the work of treasures;* that is, the labour that is done, or the pains that is taken to get store of wealth] *with a false tongue* [Hebr. *tongue of falsehood;* that is, a tongue that useth falsehood and deceit. Understand under this notion of false tongue, all manner of injustice or wrong-dealing. Compare ab. ch. 6. 17. and the annot.] *it is a vanity driven forward* [Meaning a vanity, which is of no value, exceeding empty, and unprofitable, being to be compared with chaff, and dust, that by reason of its lightness is blown and tossed to and fro by a strong or mighty wind. Compare above chap. 10. 2. 4. and 13. 11.] *of them that seek death.* [That is, of those that rush into danger both of temporal and eternal punishment.]

6. *The wishing of the wicked* [To wit, whereby they waste and devour their neighbour, or as some, whereby they themselves shall be wasted] *shall cut them asunder;* [or, shall saw them asunder, cast them down as when a tree is sawn down; that is, shall be an occasion,

on, that by Gods just judgement they be utterly destroyed. It seemeth that here respect is had to that kind of punishment, whereby malefactors were by the Magistrate cut asunder with the saw, or sawen in pieces. See 2 Sam. 12. on verse 31. *Oh, shall tarry, or, abide with them;* to wit, until they also shall be wasted, or destroyed. *Oh, the robbery of the wicked shall afflict us then;* because they refuse to do judgement. [That is, to give every one his due.]

7. *The way of man is exceeding perverse,* [To wit, by the corruption of his nature] *and strange;* [to wit, from God, or from true purity and holiness] *but the work of the pure,* [that is, of him that is cleaned and purified by the spirit of sanctification] *is right.*

8. *It is better to dwell in a corner of the house-top* [For the tops of the houses in the land of Canaan were flat, wherein it was not convenient to dwell, because they lay open both to wind and rain; and especially in the corners of those house-tops, where the rain-water did gather, and run down. Compare Deut. 22. on verse 8.] *then with a brawling wife, and that (in) an house of company,* [that is, in a wide, or large house, wherein a man may easily dwell with a great company, without being strained for want of room, as in a corner. A house of company may also be understood of an house, wherein man and wife live together, being comprehended under one family or house-keeping. Compare below verse 19.]

9. *The soul of the wicked desireth evil;* [Meaning the evil of guilt; that is, sin] *his neighbour* [or, companion, or friend] *getteth no favour in his eyes.* [The meaning is, that a wicked man is wholly bent to do evil to one much less; or, that he spareth not even his own friend. See of the Hebrew word above chapter 14. on verse 20.]

10. *When the corner is punished,* [To wit, not only by reproved or rebuked with words, but also by charging a fine, or an amercement upon him; as the word here used importeth, or also with blows, as the Text holdeth forth, above chapter 19. 25.] *the simple is made wise;* [Compare above chapter 19. 25.] *and when the wife is instructed,* [to wit, with words, see above ch. 19. on verse 25. *Oh, when he;* to wit, the simple, understandingly heareth the wife] *he receiveth knowledge.* [That is, he addeth unto his former knowledge yet other also, inasmuch as he entertaineth, and followeth the doctrine that is good. Compare above ch. 1. 5.]

11. *The righteous heareth understandingly the house of the wicked;* [To wit, so as to profit by the observation of Gods judgements that come upon it] *when (God) poureth the wicked into evil.* [To wit, into the evil of punishment. *Oh, overbroweth the wicked for evil,* to wit, for the evil of sin; that is, consumeth and destroyeth them for the sins, which they daily commit. Otherwise this verse might be thus rendered, or translated: *he, to wit, God, instructeth the righteous by the hand of the wicked, who poureth the wicked into evil.* Or thus: *whib (to wit, who) poureth the wicked into evil.*

12. *He that sleepeth his ear at the cry of the poor,* [To wit, whereby he eyeth for help and relief in his poverty] *he shall also cry.* [To wit, unto God, and unto men, when he is in any strait, or distressed, and not be heard.]

13. *A gift in secret* [To wit, given to the Judge, or to one that is exceedingly provoked to anger] *restraineth anger;* [that is, removeth it, crusheth it down, or quencheth it] *and a reward in the bosom,* [see above ch. 17. 9. on verse 23.] *strong wrath.* [Compare above ch. 17. 8. and 18. 16.]

14. *It is by to the righteous, to do right;* [To wit, either in his private life, or in a peculiar office, wherein he is placed, to administer right and justice unto others] *but it is sorrow* [or, amazement, or, trouble] *to wit, either when he must do justice himself, or when it is done*

by others] *for the workers of iniquity.* [Whether they work iniquity as private men, or as publick persons.]

16. *A man that walketh out of the way of understanding, shall revert* [That is, continually remain] *in the congregation of the dead.* [Meaning such as are not only dead in body, but also in soul. See of the Hebrew word above ch. 2. on verse 18.]

17. *He that loveth gladness,* [To wit, unlawful, wicked, and immoderate joy, or gladness] *he shall suffer want;* [Hebr. *shall be a man of want;* or, of need] *he that loveth wine, and oil,* [that is, he that delighteth to live a voluptuous, and intemperate life. Henceforth are mercy feasts they used many oils and ointments, wherewith they anointed their members, and especially the head, for the preservation of health, and reviving of the spirit. See Ruth 3. on verse 3. Psalm 23. 5. below ch. 27. 9. Cant. 1. 3. Amos 6. 6. Mar. 26. 7. Besides this, oil had yet other uses in the land of Juda. See Job 9. on verse 9. and below verse 20. But here is spoken of the abuse of oil, and wine, all other things] *(that are given for the comfort and cheering of man) being comprehended under these two.]*

18. *The wicked is a ranfome* [By ranfome is meant the price, or summe of money, that is paid to redeem a man out of misery, or suffering] *for the righteous; and the faithlesse, for the upright.* [The meaning is, that in many common calamities godly persons get out of dangers, that are wont to threaten them most, and wicked men by the wife and just Providence of God come in their stead, as if so be they were their ranfome, or redemption-money. See above ch. 11. on verse 8.]

19. *It is better to dwell in a waste land;* [Hebrew in a land of wilderness] *then with a very brawling, and angry wife.* [Hebr. *a wife of brawlings, and of anger.* Compare above verse 9. and ch. 19. 13. and below ch. 25. 24.]

20. *In the dwelling of the wife is a desired treasure;* [Serving to the preservation, and cheering of man; under which was also oil comprehended, mentioned in the following words. See above the annotations on verse 17.] *and oil;* but a foolish man devoureth such things.

21. *He that pursueth after righteousness,* [To wit, whereby a man giveth to every one that which is his due, according to the civil law, or the law of nations] *and mercy,* [to wit, whereby we do good unto a man out of love, and liberality, as the law of God, and the law of nature requirith, see above chap. 3. on verse 27.] *shall find life, righteousness,* [that is, God will cause that justice and equity be likewise done unto him by men] *and honour.*

22. *The wife scattereth the city of the mighty;* [To wit, in time of war] *and casteth down the strength of the confidence thereof.* [That is, the castles, and strong holds, whereon the city relied. The meaning is, that wildome is to be more esteemed, and regarded, then strength. Eccles. 9. 16. as experience teacheth, that oftentimes there is more good done by the wife managing or direction of one Commander, then by the great multitude of souldiers in the Army.]

23. *He that keepeth his mouth, and his tongue,* [That is, he that taketh heed that he provoke not God, nor incense his neighbour against himself, by evil, vain, and contentious words] *keepeth his soul from distresses.* [Compare above ch. 18. 21.]

24. *He that is a proud boaster, his name is scorner,* [That is, as he is indeed and in truth a scorner, so may he likewise be justly so called; because he casteth aside all good admonitions, and falleth proudly upon his neighbour with contempt and disdainings of him. See an example in Haman, Esth. 3. 5, 6.] *he dealeth in proud words.* [That is, he doth all things with a lofty and boasting spirit, following not the guide or dictates of reason, but his own loose passions and disordered affections. Or,

be that is proud, (and) haughty, or, presumptuous, whose name is scorned, desired in proud wrath.

25. The desire of the foolish [To wit, whereby he desireth to have his want or need supplied, without endeavouring to attain unto it by honest labour] shall kill him; [that is, it shall not only bring him to great poverty, but also to his utter ruine] for his hands refuse to work.

26. He covereth all the day long desirable things: [Hebr. the desire, Oth. he coveteth the covetous; that is, the man that is very covetous, or delirious; to wit, to get wealth. See Job 34. on verse 13.] but the righteous shall give, [to wit, unto the poor and needy, and that according to his ability, of that which God hath given him] and not refrain. [Compare Psalm 127. 2.]

27. The sacrifice of the wicked is an abomination: [Compare above ch. 15. 8. Isa. 1. 13. Jer. 6. 20. Amos 5. 21.] how much more when they bring it with a wicked intent? [To wit, expressly intending to offend or accomplish some wicked act thereby, and as it were calling upon God to be an help to advance and set forward their villany. See an example hereof in Bileam, Numb. 23. 1.]

28. A lying witness [Hebr. a witness of lies] shall perish: [Compare above chapter 19. 5, 9.] and a man that hatecheth, [To wit, unto the law of God, and especially to the commandment of bearing no false witness] or, he that giveth diligent attention, and witnesseth nothing else, but what he hath heard, or seen] shall speak unto victory. [Oth. always; to wit, whether he be summoned in judgement, to give in evidence, or else to relate a thing that he knoweth, according to truth, when it is usual, and profitable to edification.]

29. A wicked man strengtheneth himself in his face; [Or, stiffeneth himself: that is, hardeneth his face. The meaning is, that he with great obstinacy, and impudency followeth his own mind, without giving heed to that which is just and right, and is enjoined him] but the upright, he maketh his way sure. [To wit, because he ordereth and directeth all actions and affairs according to the Word of God.]

30. There is no wisdom; neither is there any understanding; neither is there any counsel against the LORD. [That is, that is to be compared with the wisdom, or understanding, or counsel of God; or which is able to withstand or resist it.]

31. The horse is prepared against the day of battle; [Understand under this word horse, all outward means, that are wont to be used and employed in war, or in battle] but the victory [See 2 Sam. 8. on verse 6.] is the LORD'S. [That is, cometh from the Lord. Compare Psalm 33. 16, 17.]

CHAP. XXII.

Good name and favour, verse 1. Rich and poor, 2, 7, 16. Prudence, and simplicity, 3. Humility in the fear of God, 4. The proverbs, 5. Instruction, and correction of youth, 6, 7, 8. Unrighteous persons, 8. The good eyes, 9. Scorners, 10. Pureness of heart, and grace of lips, 11. Right knowledge, and faithfulness, 12. Sluggards, 13. Seducing woman, 14. Oppression of the poor, 16, 22, 23. Words of the wife, 17, 18, 19. Commendation of these proverbs, 20, 21. Company of an angry man, 24. Sincerity, 26, 27. Ancient borders, 28. Diligent in labour, 29.

The name [Meaning a good name, and hence reported among men, Name for good name. The word good must here be supplied, to make up the sense, from the following branch of this verse. Compare above chapter 18. on verse 22.] is a more choice

(thing) than great riches: the good favour, [That is, the good opinion that the golly have of a man, and the good affection which they bear unto him. Compare ab. ch. 3. 4. the annot. upon the word favour] then silver, and then gold. [Compare Eccles. 7. 1.]

2. The rich, and poor, meet together: [That is, they live among one another, and have need of one another. Compare ab. ch. 29. 13.] the LORD hath made them all. [To wit, the Lord, who forbiddeh the rich to desire the poor, and the poor to envy the rich. The rich are bound to help and relieve the poor in way of love, and the poor are bound to serve the rich, for reward.]

3. A prudent man [That is, that is provident, and of wise understanding. See ob. ch. 1. 4.] seeth the evil, and blesseth himself: [He toucheth the evil, to wit, which hangeth over men, and which will certainly fall upon them, and provideth for himself against it, that he may escape it] but the simple pass on, and are punished. [To wit, because they do not forsake the evil that hangeth over them, or because they despise it.]

4. The reward of humility, (with) the fear of the LORD, [That is, which is joined with the fear of the Lord. In the same sense the words may be also rendered, (and) of the fear of the LORD] is riches, and honour, and life. [That is, as the fear of God is united and conjoined with true humility, to have also the fear of God the promise of the life that now is, and of that which is to come, 1 Tim. 4. 8.]

5. Thorns, (and) snares are in the way of the froward (one): [That is, calamities, and plagues, wherein the wicked by his evil and wicked doings is to entangle and ensnared, that he cannot deliver himself out of them. By the froward, or, perverse person here, is meant the unregenerate man, and he that is estranged from the fear of God] which that keepeth his soul, will keep safe off from him.

6. Teach a boy the first principles [The Hebrew word signifieth properly to instruct a man from his youth, or childhood in some science, and especially in the grounds and principles of Christian Religion, to the comfort and salvation of his soul. Compare Gen. 14. on verse 14. It is here as much as Catechizing, which is often to be used in the New Testament. See Luke 1. 4. Acts 18. 25. Rom. 2. 18. 1 Cor. 14. 19. Gal. 6. 6.] according to the nature of his way; [Hebr. according to the mouth (that is, according to the request, or condition) of his way; that is, of his age, apprehension, and tenderness. Oth. in the beginning, or, entrance of his way, that is, in the beginning of his life] also when he shall be grown old, he will not depart from it. [To wit, from which thou in his youth hast infused into him with his first institution.]

7. The rich [To wit, he that lendeth something to the poor, or sheweth him some kindness or favour] ruleth over the poor: [to wit, over him that hath borrowed something of the rich, or hath received a kindness or favour at his hand] and he that borroweth, is the lenders forsworn. [That is, he must be at his service, and ready to wait upon him. He speaketh not properly of that which ought to be done, but of that which for the most part cometh to pass in the world.]

8. He that loveth iniquity, shall reap trouble: [See Job 4. on verse 8. also Hof. 10. 13.] and the rod of his indignation shall have an end. [That is, the plague, or punishment, whereby he vexed, annoyed, and oppressed others in his fierce wrath, shall cease. It seemeth to be a similitude, borrowed from a staffe, wherewith we are wont to thresh seed, or grain.]

9. He that is of a good eye, [That is, he that is tenderly liberal, compassionate, and bountiful. See Mat. 20. 15.] for commonly the nature and disposition of a man is seen and discovered in the eyes. The good eye is also called a single eye, Mat. 6. 22. See of an evil, or, wicked

wicked eyes, Deut. 15. on verse 9. and below chap. 23. 6.] he shall be blessed: [Compare 2 Cor. 9. verse 6.] for he hath given of his bread to the poor, [Heb. to the thin (one).]]

10. Drive out the scerner, and brawling [to wit, which is he is wont to raise] shall go away; and contention with reproach [to wit, the reproach which he off-reth to others by his brutes and contentions] shall cease.

11. He that loveth pureness of heart, [That is, sincerity, or uprightness of mind: of which see Gen. 20. verse 5. 1 Kings 9. 4. Psalm 5. 12. Mat. 5. 8.] whose lips are gracious, [That is, that is eloquent, that he can utter and expresse his upright thoughts with a kinde of grace. Heb. whose lips are grace; that is, pleasant, or acceptable.] Of this, Psalm 45. 3. Eccles. 10. 12.] the King is his friend, [The Translation may be also thus rendered: with, or, by, or, because of the grace of his lips the King is his friend.]

12. The eyes of the LORD [That is, the Providence and care of God. See 2 Chron. 16. on verse 9.] preserve knowledge: [That is, him that is endowed with true knowledge, and golly wisdom, and ordereth his words and actions according to it. Compare the phrase with Job 5. on verse 13.] but he will overthrow the assistants [Oth. words] of the faithlesse (one). [That is, of the wicked man, who not keeping faithfully the covenant of God, transgresseth wilfully both in words and deeds.]

13. The foolish man [with there is a lion without: I may be slain in the midst of the streets. To wit, he speaketh to, that he may escape labours, or pains. When he is bid to work, or to take pains to get his living, he then findeth easily a pretence of this or that danger, which he feigneth to be present or ready at hand to hinder him, when he should go about any business. See below ch. 26. 13.]

14. The mouth of strange women [See above chapter 2. on verse 16] is a deep pit: [to wit, of miseries, both for body and soul. Compare below chapter 22. 27. Her mouth is a deep pit, to wit, by reason of her flattering, soothing, and enticing words. See above chapter 2. 16. and 5. 3. and 7. 5.] (he) against whom the LORD is provoked to anger, shall fall therein.

15. Foolishnesse [See above chapter 12. on verse 23.] is bound in the heart of a boy: [It is a similitude or comparison, signifying that sin is tyed as fast unto youth, or to the younger sort, as things that are tyed and bound fast together with cords and ropes] the rod of discipline [that is, the rod whereby a childe is chastised, or corrected] shall remove it far from him. [Compare above ch. 13. 24. and 19. 18. and below ch. 23. 14. and 29. 15, 17.]

16. He that oppresseth the poor [To wit, by deceit, or violence. Compare above chapter 14. on verse 31.] to increase his own (substance); [or, to make himself great] and giveth to the rich, [to wit, to get his favour, help, and assistance against the poor] (cometh) surely to want, [Oth. only, or, to nothing but want. Compare above chapter 21. 5. and the annot.]

17. Incline thine ear, and hear [This exhortation is here inserted, to stir up the Reader to the due and right consideration of these proverbs, yea of all the commandments of God] the words of the wise: [Salomon calleth these proverbs not only his proverbs, but also the proverbs of all other truly wise, that confessed thereunto, and joined in the making and publishing of them, of which some are named below chap. 30. and 31.] and apply thine heart unto my knowledge. [That is, my doctrine, and commandments, which thou oughtest to know. See above ch. 15. on verse 7. Oth. to know me. Me; to wit, wisdom.]

18. For it is pleasant when thou keepeth them [To wit, the words of the wise] in thy innermost (parts):

[Hebr. in thy belly: that is, in the innermost parts of thy heart. See above chapter 18. on verse 8. and 20. on verse 30. Job 15 on verse 2.] they shall be together fitted to thy lips. [To wit, that thou mayest utter them contentedly, and profitably unto men.]

19. What thy trust may be in the LORD, [Compare above chapter 3. 5, 6. Hereby is shewed the end of these proverbs, which is, to believe in God, and to expect all good things from him, on condition that we also obey him.] I do make (them) known to thee this day, thou also [To wit, who seekest after wisdom, hearing, or reading these proverbs] (make them known). [Oth. (do) thou them also. Compare the phrase with the 15. verse of the next chapter.]

20. Have not I written to thee glorious things [That is, which become Lords, and Governours, or Rulers; and deserve to be pondered, spoken, and practised by them. Compare above ch. 8. on verse 6.] Oth. have I not written three times, that is, often? [of all manner of counsel, and knowledge? (that is, of all manner of good instruction and admonition, to order thy life aright according to the Word of God, both in a publick and private counsele of life.)

21. To make known unto thee the certainty of the sayings of truth [that thou mightest answer the sayings of truth to thea] [That is, that thou mightest not only know the truth thy self, but also that thou mightest make it known unto others, according to the state and condition of thy calling] that send thee. [To wit, to doe some business for them in particular, or to perform some office or duty for all in general. Oth. that send (unto) thee: to wit, to have some good counsel and instruction from thee.]

22. Rob not the poor because he is poor: [The rich and mighty are not excluded: but the poor are especially mentioned, ch. 3. on verse 27. Compare 2 Job 7. 10.] neither grudge the afflicted in pieces in the gate: [that is, in judgement, or in the place of Judicature. See Genesis 22. on verse 17. compare Exodus 23. 6. Job 31. 13. Psalm 82. 3, 4.]

23. For the LORD will plead their cause [That is, defend and maintain their causes, or their suits. See the same phrase, 1 Sam. 25. 39. below chapter 23. 11. Jer. 51. 36.] and he will spoil the soul [that is, take away the life] of those that spoil them. [That is, of those that take away the goods and means, or estates, from them that are afflicted and miserable. Compare Exodus 22. 23, 23. Psalm 10. 18.]

24. Keep not company with an angry man: [Hebr. Lord, or, possessor of anger: that is, one that is by nature, and by use and custome very prone and bent to anger. So below chapter 29. 22. a Lord of wrath. Compare Gen. 14. on verse 13.] neither converse with a furious man: [Hebr. man of furies, or, of burning anger: that is, that is soon kindled with great anger. Compare Job 11. on verse 13. and Psalm 5. on verse 7.]

25. Lest thou learn his paths, [Or, ways. See Genesis 6. on verse 12.] and get a snare upon thy soul. [That is, bring mischief and destruction upon thy self, which thou shalt not be able to escape. Compare above chapter 18. on verse 7.]

26. Be not thou among them that strike hands, [To wit, with the creditor, for a token, that they are become sureties, and stand bound for the debtor. See Job 17. on verse 13. and above ch. 6. on verse 1.] among them, that are surety for debtors. [Compare above ch. 6. 1. and 11. 15.]

27. If thou hast nothing to pay [To wit, unto the creditor, for whose security thou art become surety for the debtor] why should they take away thy bed from under thee? [To wit, if there were nothing else in thine house to satisfie the creditor with, but that. Under-

stand this of him, that undertook to be surety for another mans debt: for thereby he declared that he was rich, and able to pay; so that he might not help himself with that law, that is mentioned, Exod. 22. 26. 27. and repeated, Deut. 24. 6. Therefore although the law of charity commanded, that the poor mans necessary goods should not be pawned, or taken to pledge; yet the civil law (or the law of nations) permitted it in some cases, yea even to make the debtor himself a slave or vassal for some certain time, 2 Kings 4. 1. see also above chapter 20. 16.]

28. *Set not the ancient borders* [Hebr. borders of eternity. See of these borders, Deut. 19. 14. and 27. 17. above chapter 15. on verse 25. and below chapter 23. 10. and of the word eternity, which is here taken for a long, and unlimited time, 1 Kings 1. on ver. 31.] *back, which thy fathers have made.*

29. *Halt thou seen a man that is at his work; he shall be set before the face of Kings:* [To be let, or to stand before a mans face, is to minister unto him, or to be advanced and called to that office. See Deut. 1. on ver. 38. and 1 Kings 1. on ver. 2.] *he shall not be set before the face of men not regarded.* [Hebr. dark, obscure; 3 to wit, people, or men; that is, common, unknown, mean, and of no repute, or respect.]

CHAP. XXIII.

Eating with Lords, and with envious men, verse 1, 2, 3, 6, 7, 8. *Riches,* 4, 5. *Speaking before fools,* 9. *Ancient borders,* 10. *Fatherless,* 10, 11. *Discipline,* 12, 13, 14, 23. *Wisdom, truth, and understanding,* 15, 16, 19, 23, 24. *Envy at the wicked, and the fear of the Lord,* 17, 18. *Good children,* 24. *Wine-bibbers, and gluttons,* 20, 21, 29, &c. *Slumbering,* 21. *Obedience unto parents,* 22, 25. *Admission to beware of whores,* 26, 27, 28.

When thou shalt sit down to eat with a Ruler; [That is, King, Prince, Duke, Lord, or one that is greater than thy self, and is able to do thee a mischief, if thou shouldst give him occasion to be angry with thee.] then shalt thou sharply heed [Hebr. heeding, heed; that is, narrowly, or diligently heed.] him that is before thy face. [To wit, whom thou must honour and respect, that thou mayest not offend him either in word, gesture, or action. Oth. that which is before thy face, to wit, that thou mayest not eat thereof, thou with such modesty and temperance, as is becoming, or decent.]

2. *And put a knife to thy throat,* [That is, refrain thine inordinate desire, or appetite to eat and drink immoderately, as if thy throat were pricked from it by a knife. Or; otherwise thou shalt not put a knife to thy throat; that is, thou shouldst incur the uttermost hazard of bodily sickness, or of some other dangerous grief, if the liquorish meats and dainty dishes should allure thee to intemperance. Oth. translate the Hebrew word, rendered here knife, thorns; but the sense is all one, or one and the same.] *if thou be a gluttonous man,* [Hebr. a Lord of the soul; that is, of lust, and appetite, or desire. Meaning one that is very greedily and covetous after meat and drink. Compare Job 39. verse 1. and the anor. upon the word greediness. Oth. if thou be master, or, lover of thy self.]

3. *Cover not his favours meats:* [Or; dainties, which are very pleasant, and toothsome to the mouth. So below verse 6. Compare Gen. 27. 4, 7, 9, &c.] *for it is a lying bread.* [Hebr. bread of lies; that is, lying, or deceitful meat. The meaning is, that Court-delights are as a bait, whereby men are enticed and allured, and commonly deceived in their expectations. Compare

pare above chapter 20. 17.]

4. *Trouble not thy self to grow rich; desist from thine (own) understanding.* [To wit, which thou mightest employ to grow rich.]

5. *With thou suffer thine eyes to stife upon that which is not; [To wit, upon riches, whereof mention is made in the former verse. But which is not; that is, is very uncertain, and unconstant, and in many necessities very impotent and weak. Compare Psalm 37. 35, 36. and 49. 13, 18. 1 Tim. 6. 17. Oth. that which (soon) will not be] for it [To wit, temporal wealth, or riches, it will soon get away and leave thee, as followeth] will certainly make [Hebr. making, made.] it self wings; as an eagle, that flieth toward Heaven. [To wit, that it flyeth to witly on high towards Heaven, as that he is soon vanishing away out of a mans sight: even so do riches perish and decay in a short time, so that a man cannot tell whether they are gone, or what is become of them.]*

6. *Eat not the bread of him that is of an evil eye,* [That is, of him that is covetous, grudging, and envious. See Deut. 15. on verse 9. also below ch. 28. 22. Mark 7. 22. To this is opposed the good eye, whereof see above ch. 22. 9. and the unnot. neither be desirous of his (frowns) meats, [see above on verse 3.]

7. *For as he hath thought in his soul, so will he say unto thee,* [Oth. as he conceiveth in his soul, so he, that is, thinketh or imagineth evil wish himself, to wit, that thou consumest and devourst that which is his; cat. and. rirk; but his care is not with thee: [to wit, bearing thee no good will at all, but yet so, as that his covetous minde may be in a manner gashed from his gutters and words, although he feeketh thereby to manifest the contrary.]

8. *Thy mouth shall eat that thou hast eaten, fruits thou wilt nip up;* [That is, it will vex and grieve thee that thou hast eaten of his meat, and hast had some friendly discourse at table with him] and thou shalt spoil thy pleasant words, [that is, lose them, and reap no profit or benefit by them.]

9. *Speak not before the ear of a fool: for he will despise the understanding of thy words.* [That is, which thou hast spoken understandingly, learnedly, or prudently. Comp. ab. ch. 9. 8. Mat. 7. 6.]

10. *Set not the ancient border back:* [See above ch. 22. on verse 28. Hebr. border of eternity] and enter not into the field of the fatherless: [to wit, to wrong them: by deceit, or violence.]

11. *For their Redeemer [To wit, God] is strong; he shall plead their cause against thee.* [See above ch. 22. on verse 23.]

12. *Apply thine heart unto discipline:* [To wit, unto good instruction, to learn wisdom. See above ch. 1. on verse 2.] and thine ears to the speeches of knowledge; [that is, whereby true knowledge and wisdom, is learned, and obtained.]

13. *Withhold not discipline* [Meaning the discipline, which is not only done by words, but also by blows; see ab. ch. 7. on verse 22.] from the boy: [Compare Job 13. 24. and 19. 18. and 23. 15. and below chap. 29. 15, 17.] when thou shalt beat him with the rod, he shall not die: [to wit, neither here by the temporal punishment of the Magistrate, nor hereafter by the everlasting punishment of God.]

14. *Thou shalt beat him with the rod, and deliver his soul from hell.*

15. *My son, if thine heart be wise; mine heart shall rejoice, yea I.* [The same phrase which hath great strength to confirm and ratify that which is related; is used above ch. 22. 19.]

16. *And my reins* [Understand by this word the inward powers and faculties of the soul. See Job 19. on verse 27.] shall leap up for joy, when thy lips shall speak equities. [Or; right things. Comp. ab. ch. 1. on v. 3.]

17. *Let not thine heart be envious against sinners:* [That is, those that are wholly bent unto sinne, and make it their business to commit sinne, and wickedness. See Gen. 1. 3. 1 Sam. 15. 18. Psalm. 1. 1. and the annotat. Compare Psalm 37. 1. and 73. above chap. 3. 4. below chap. 24. 1. but be (thou) in the fear of the LORD all the day (long): [That is, continually, all thy lifetime.]

18. *For surely* [See of these two-fold words in Hebrew ch. 1. Job. 42. on ver. 8.] *there is a reward:* [Hebr. birdsmen's end, or, niernoff; that is, reward, or blessed and happy end. So is the reward called, because it is the end of the work, or followeth after the work. God hath of his grace promised a reward to those that persevere and continue in his fear unto the end. Compare Psalm 37. 37. below chap. 24. 14. 20. Elsewhere it signifieth an evil reward, and unhappy end. See above chap. 14. and the annotat.] and thine expectation [that is, the good which thou expectest, and lookest for of Gods free grace. See Job 5. on ver. 18.] shall not be cut off.

19. *Hear thou, my son,* [See above chap. 1. on verse 8.] *and be wise; and direct thine heart in the way.* [To wit, of the Lord. See of this way, Genes. 18. on verse 19.]

20. *Be not amongst the Wine-bibbers; nor amongst the flesh devourers.* [To wit, to imitate or follow them in their excessive drinking, and riotous or gluttonous eating, which they easily do, that converse and keep company with them. See above chap. 13. 20. Hebr. amongst those that do swallow down, or devour flesh for themselves. Compare Isa. 52. 22. Luk. 21. 34. Rom. 13. 23. Ephes. 5. 18.]

21. *For a bibber, and (a) glutton shall be poor; and drunfnes* [The Hebrew word signifieth properly (according to the opinion of some) the beginning, and the proneness or inclination, or apnel to sleep. Consequently by the word here used in the Text, it is to be understood the sleepines or drowsines, to wit, which issueth from laziness, and carelesnes; causeth (a man) to wear rent clothes.]

22. *Hearken unto thy Father, that begat thee; and desist not thy Mother, when she is grown old.* [Compare above chap. 8. 1.]

23. *Buy the truth,* [That is, the right and true knowledge of all things, concerning faith, and life, which we ought to know, that we may please God, and be saved] and sell it not; [that is, endeavour to get it by all honest and lawful ways and means; and when thou hast gotten it, lose it not, neither forget it: as the sellers do, that are willing to part with their wares and commodities for something else.] (together with) wisdom, discipline, and understanding. [Compare above chap. 4. 7, 8.]

24. *The father of the righteous shall greatly rejoice:* [Hebr. rejoicing joyce; that is, greatly joyce; 3 to wit, because he hath a righteous, and gracious son, that is, that is honest, godly, and prudent] and he that begeth a wife (son) shall be glad because of him. [Compare Prov. 10. 1. and 15. 20.]

25. *Let thy father be glad, also thy mother:* [That is, cause thy father and thy mother to be glad, when they behold thy understanding, and thy virtuous life] and let her rejoice that bare thee. [To wit, for the sorrow which the hath had in bearing thee.]

26. *My son, give mine heart:* [That is, apply thine understanding, and thy mind hereunto, that thou mayest hear, understand, receive, and keep my commandments] and let thine eyes [to wit, the eyes of thine understanding] keep my sayes. [That is, the manner and course of life, which I command, and prescribe unto thee, and especially weening the avoiding of whoredome, and adultery.]

27. *For an whore is a deep ditch:* [To wit, of miseries, out of which a man cannot easily get: as also not out of a narrow pit. Compare above chap. 22. 14. and the annotat.] and a strange woman [see above chap. 2. on ver. 16.] is a narrow pit.

28. *She is as a lurker* [To wit, for those whom she seeketh to seduce, and to intinare in her immodest and unchaste love] as a robber: [Or; (a man) of prey. Compare Job 24. 20. and chap. 35. 13. and the annotat. Oth. as (for) a prey; 3 Compare above chap. 7. 10, 11, 12, 13, 14, 15.] and she multiplieth the faithles (ones) among men. [That is, she is the cause or occasion that very many fall into evil, and become difloyal unto their God.]

29. *With whom is wit, with whom (is) also (I) the Hebrew word seemeth proper to thois, who make great moan by reason of poverty whereinto they are fallen] with whom (are) brawlings; with whom (is) complaint; [Or; vain babbling, or unprofitable chattering and pating with whom (are) wounds; [Or; blows; to wit, which a man easily gets about his ears, by ill-speaking when he is in drink, or by keeping company with drunkards] wit out causeth; with whom (is) redress of eyes; [This is a relation of the plagues and calamities, which issue from drunkennes, pronounced by way of questioning or asking. The question is answered in the following verse.]*

30. *With those that tarry long at the wine:* [That is, that sit long by it, without making an end of drinking. Compare Isa. 5. 11, 12.] with those that go to seek after mixt wine, [Hebr. mixture; that is, mingled wine. See above chap. 9. on ver. 2. also Isa. 5. 22.]

31. *Look not upon the wine* [To wit, with an immoderate desire] when it appeareth; 3 when it giveth his colour [Hebr. eye; see Num. 11. on ver. 7.] in the cup (when) it goeth upright; [Hebr. goeth in, or, with rightness, or, causeth it self to go in, or, with rightness; that is, when it moves it self in the cup, and by its strength leapeth up as with little hand, and mouneth straight upward. Oth. goeth straight in.]

32. (In) the end thereof it will bite like a serpent, and sting like an adder. [Oth. Bistulic.]

33. *Thine eyes shall look after strange women:* [That is, those that are not thine. See above chap. 2. on ver. 16.] and thine heart shall speak pervernes. [That is, all things that tend to falsitie thy delight: or, idle, vain, and unprofitable words, and discourses, that cause hatred, envie, and strife.]

34. *And thou* [To wit, that overloade thy self with drink] shalt be as one that slipeth into the heart of the sea; [that is, in the midst of the sea. See Exod. 15. on ver. 8.] The Exposition is in Exod. 14. 22, 29. So the heart of the sea, Deut. 4. 11, &c. See there the annotat. Thou shalt be as one that sleepeth in the heart of the sea, &c. To wit, because thine head shall be out of temper: by the vapours of the drink arising, or ascending up out of the stomach into the head, as the sea is disturbed or distemperd by reason of the winds that blow mightily upon it] and as one that sleepeth upon the top of the mast. [To wit, as upon the top-gallant. Understand one, that is in great danger of falling into some grievous mischief.]

35. *They have stricken me, (thats thou say) (and) I was not sick; they have beaten me, (and) I felt it not; when shall I awake? [to wit, from the wine] I will see, if (to wit the wine) yes more.* [The words contained in this verse are the words which Solomon appropriateth unto drunkards, briefly signifying thereby, that they are without feeling; 3 not only without feeling, because they feel not the blows or stripes that are given them, but also without spiritual feeling, because having hardly slept out; or slept away their drink, they fall presently to it again.]

CHAP. XXIV.

Envy, and company of wicked persons, scorers and fools, also their nature and condition, verse 1, 2, 3, 8, 9, 15, 16, 19, 20. Wisdom and counsel; 4, 5, 6, 7, 13, 14. Fainting; 10. Delivering the innocent, 11, 12. The condition of the righteous, 15, 16. Rejoicing at another's; 17, 18. Fear of God, and of the King, also sedition, 21, 22. The office of a Judge, 23, 24, 25. Right answer, 26. House-keeping and village, 27. Wives, desire of revenge, 28, 29. Slothfulness, 30, &c.

1. **B**E not (thou) envious against wicked men; [See Plal. 37. on verse 1. and 73. 3. above chap. 3. 31. and 23. 17. before verse 19. Hebr. men of wickedness, or of evil; that is, men that are addicted unto wickedness, or that are proud and bent to all evil. See Job 11. on ver. 11.] and covet not to be with them.

2. For their heart desireth desolation; [That is, harm, and destruction, which they intend to do unto their neighbour, yea will also thereby bring the same upon themselves.] and their lips speak trouble. [Compare Plal. 10. 7.]

3. Through wisdom is a house builded; and by understanding (it is) established. [Understand this not only of a material house, but principally of house-keeping and of the means, whereby an house, or family is maintained. So is the word house taken, Gen. 35. 4. and the word building, or to build, above Chap. 14. 1. See the Annot. The meaning is, that a good house-keeping is ordered and managed by wisdom and understanding, and is thereby greatly advanced and maintained.]

4. And by knowledge are the inner chambers filled with precious and pleasant goods.

5. A wife man is strong; [Hebr. in strength: that is, indued with strength. Understand not the outward and bodily strength, but the inward and spiritual strength.] and a man of knowledge maketh strength sure. [That is, if he have outward strength, knowledge will make him yet stronger. Therefore he excelleth also a man that is strong, and yet hath no understanding. In brief, wisdom is better then strength. Compare above chap. 21. 22. Eccles. 9. 15.]

6. For by wise counsels [See of the Hebrew word, Job 37. 12.] shall thou wage war for thy self; [That is, for thy good, or for thy benefit, and the welfare of the Land, and in the multitude of counsellors. [To wit, of good counsellors. See above chap. 18. on verse 22. Or, in the greatness; that is, worthiness, fitness, and wisdom of them.] is the victory. [Or, safety. See of the signification of the Hebrew word *teshuva*, 2. Sam. 8. on verse 6. Compare above Chap. 11. 14. and 15. 22. and 20. 18.]

7. All wisdom [Hebr. wisdoms,] is too high for the fool; [That is, is above his apprehension; but wisdom is easy to a man of understanding, above chap. 14. 6.] he shall not open his mouth; [to wit, to utter some special and excellent matter, forasmuch as he is without wisdom and counsel. Compare Job 33. and the annot. on verse 2.] in the gate, [that is, in the Senate-house, or in the assembly of Lords. See Gen. 22. on verse 17.]

8. He that desireth to do evil, he shall be called a master; [That is, a practitioner, and an evil artificer, that is prone to villany and mischief, and knoweth how to put it in practice. See of the Hebrew word *baal*, Gen. 14. on verse 13.] of wicked intentions. [See of the Hebrew word, Job. 21. on verse 27.]

9. The thought of foolhardiness [That is, of the man, that is foolish. Compare Job 24. on verse 20. and 35. on

verse 13. Or, the foolish thought] is sinne; and a scorner is an abomination to man.

10. [If] thou show thy self feeble; [To wit, so that thou faintest under adversity and temptations.] in the day of distress; [that is, when a man should have the best trial of his strength,] thy strength is narrow. [That is, small, mean, nipt, shrunk, restrained. This verse is also thus rendered: [If] thou show thy self slack; that is, negligent to learn wisdom, and careless to fear God, thy strength shall be narrow, or, strained in the day of thy distress.]

11. Deliver them that are taken unto death; [Namely, wrongfully. This doth properly concern Judges, and Magistrates, who by virtue of their office are bound to deliver the innocents, yea even when they are condemned to die, and have the sentence of death past upon them, if so be that at last their innocency may appear. Compare Plal. 82. 4. Moreover, it concerneth also all good people in general, who according to the nature and condition of their calling, and by lawful means, are bound to protect and help those that be innocent:] for they recline unto the slaughter, [or, are carried away, or, bend down to the slaughter; that is, they are in danger to be put to death,] if thou restrain thyself. [Oth. For thou shalt not restrain thyself from those that are hated away to be put to death? This question implyeth a strong denial, that this thing should be neglected by those, who by reason of their office are bound to see all good means for the performing of it.]

12. When thou sayest, Behold we know it not; [Namely, that he is innocent, or how we may be able to help him. Oth. we know him not, or, we know not this man] shall not be thy pondereth the hearts, [that is, God. See above chap. 16. 2. and the annot.] consider (it) and he that looketh to thy soul, [to wit, not only in respect of temporal, but also of eternal death.] shall not be vexed in it; [namely, whether thy excuse be true, and well-grounded:] for he [to wit, God, who pondereth the hearts, &c.] will reward a man according to his work. [Compare Job 34. 11. Plal. 62. 13. Jer. 32. 19. Rom. 2. 6. Rev. 22. 12.]

13. Eat honey, my son, for it is good; and the honey-combe is sweet for the palate. [That is, in thy mouth. Unto the palate taste is attributed and ascribed, Job 12. 1. and 34. 3. honey was a common, and a very dainty and pleasant food in Palestine. Compare Exod. 3. on verse 8. Now the Prophet relateth, that it might indeed be eaten for the good, and nourishment of the body, but that men should chiefly and principally seek and endeavour after wisdom, which is a most pleasant and acceptable food for the soul.]

14. Such is the knowledge of wisdom for thy soul; [Oth. So know wisdom (to be) for thy soul. Compare Plal. 19. 11. and 119. 103.] when thou findest it, [that is, gettest, or obtainest it. So above chap. 8. 9. See Gen. 26. on verse 12.] when there shall be a reward; [Hebr. a gift, or hindermost; that is, a good after-reward. See above verse 20. Compare also above chap. 23. 18.] and thine expectation [that is, the good which thou expectest and lookest for of Gods free grace. See Job 3. on ver. 16.] shall not be cut off.

15. Lurk not, O wicked man, for the dwelling of the righteous; make not his ramping place. [He forbideth next to crafty devices, also open violence.]

16. For the righteous man shall fall. [To wit, into miseries and troubles. So in the next-verse, Plal. 37. 24. Or also into sins, and infirmities, whereto also the godly are also said to fall, 1 Cor. 10. 12.] [Seven times, that is, often, a certain number for an uncertain. See Lev. 26. on verse 8.] and rise up; [that is, he is delivered and helped out to wit, by G. ds gracious assistance, Job 5. 19. Plal. 34. 20.] but the wicked shall stumble down into evil; [to wit, into the evil of punishment, and of adversity; that is, they shall be cast down, as that they shall not be able to rise again.]

17. Be not glad when thine enemy falleth; [To wit, into mischief, or trouble. Compare Job 31. 29. above chapter 17. 5.] and let not thine heart rejoice, when he stumbleth down;

18. Let the LORD see it, and (it) be evil in his eyes; [That is, displice him. See Genesis 21. on ver. 11.] and (he) turn away his wrath from him. [to wit, to turn it against thee.]

19. Kindle not thy self because of evil doers; be not covetous against the wicked; [Compare Plal. 37. 1. and 73. 3. above chapter 3. 31. and 23. 17. and here verse 1.]

20. For the evil (man) shall have no rewards; [Meaning no good, or desired reward, or no good end. See above chapter 18. on verse 2. Hebr. hindermost, or, intercessor, or, end. But the Hebrew word is also taken for reward. See above chapter 23. on verse 18. Oth. posterity; the wicked man shall have no posterity, and if he get any, they shall perish, whereto the following verse is applied by some] the lamp of the wicked shall be put out. [See above 20. on v. 20. Job 18. on v. 6. and Prov. 13. 9.]

21. My son, fear the LORD, and the King; and mingle not thy self with them that stand for a change. [Hebr. with them that change. That is, those that are addicted to changes, and novelties, departing from the obedience which they owe unto God, and to their lawful Magistrate, and rising up in rebellion against them.]

22. For their destruction shall rise suddenly; and who knoweth the ruine of them both? [As if he had said] A judgement shall light upon them, wherof they had not the least thought; or wherof a man is not able to know or conjecture, how heavy it shall be. Of them both; to wit, as well of those that fear not God, as of those that do not stand in awe of the civil Magistrate. Or, the mischief of those two: to wit, which shall be sent upon them both by God, and the King.]

23. These (proverbs) are also (the proverbs) of the wife. [Or, (belong) to the wife, or (are) for the wife, or, concern the wife] To know the face in judgement; [See Deut. 1. 17. and the annot. also ch. 16. 19. The same is elsewhere called accepting, and honouring the face. See Lev. 19. 15. and the annot. Compare also Exod. 23. 3. 6. Deut. 16. 19. above chapter 18. 5. and below chapter 28. 21. Job 7. 24. James 2. 1.] is not good; [that is, it is evil, it is odious. See above chapter 17. on verse 26.]

24. He that saith unto the wicked, Thou art righteous; [Compare above chapter 17. 15. Isa. 5. 23. and 24. 24.] him shall the people [to wit, that are good, and godly, that hate wickedness, and love virtue and piety. Compare above chapter 18. 32. on the word wife] curse, the nations shall be angry with him:

25. But for them that rebuke (him), [To wit, the wicked man] shall be delight; [that is, it shall go well with them, matter of joy and comfort shall be given unto them] and the blessing of good shall come upon them, [that is, all good shall happen unto them, both from God and men. Upon them; to wit, upon those that rebuke the wicked.]

26. They shall kiss the lips of him that answereth right words. [The meaning is, that he that uttereth good matter, and speaketh profitable words in due season, shall be honoured, and loved of those that hear him, even as if they received and entertained him with a friendly kiss. In old time kissing was a token of reverence, and a manifestation of good will. See Gen. 27. on verse 26. and 41. on verse 40. Oth. He kisseth the lips, that answereth right words. That is, he sweeth the most, or the greatest friendship.]

27. Order thy work without, and prepare it for thy self in the field, and afterwards build thine house. [Understand this latter clause not to be of the building of an house, as of the trimming of it up, and setting of

it out. The meaning of the whole verse is this; Remember first to furnish thine house with that which is most needful, to get thy living in an honest way, as by means of tillage, and the like; then after that thou mayest think of that which may tend to the recreation and delight of those that be of the family, and to the beautifying and adorning of the house.]

28. Be not a witness against thy neighbour without cause; [That is, without considerable and apparent necessity, which bindeth a man to give in evidence; or without good certainty and assurance of the thing, that is to be witnessed] for thou shalt see his face; [that is, by giving in false, or uncertain evidence, or else by suborning witnesses] with thy lip; [that is, with thy words and speeches. See Job 2. on verse 10.]

29. Say not, Like as he hath done to me, so will I do to him; I will recompense to every one according to his work; [Compare Rom. 12. 17, 19.]

30. I went by the field of a foolish man, and by the vineyard of a man void of understanding; [See above ch. 6. on verse 32.]

31. And lo, it [To wit, the field, or vineyard] was all grown over with thistles, the face thereof was covered (with) nettles, the stone-partition-wall thereof was broken down. [In Palestine, the fields, farms, and vineyards were for the most part separated and divided one from another by some flight kind of walls made of stones heaped and piled up together, without any lime or mortar at all, that wild beasts might not spoil or hurt them. Comp. Num. 22. 24. Ezra 9. on verse 9. Plal. 80. 13.]

32. When I beheld it, I took it to heart, [Hebr. I set mine heart (upon it); that is, I observed, and considered it. Compare the phrase with Job 1. 8. and the annot. thereon.] I saw it, and received instruction. [that is, I became wiser by another mans harm.]

33. A little sleep, a little slumber, a little folding of the hands, lying down; [See the exposition of this verse, and of the next that followeth, above chapter 6. on ver. 10, 11.]

34. So shall thy poverty come upon (thee) as a traveller, and thy manifold want as an armed man. [Hebr. a man of the sword.]

CHAP. XXV.

Gods glory, and counsel, verse 2. also the honour of Kings, their deep apprehension, their office, and conversing with them, 2, 3, 4, 5, 6, 7. Causes, or Law-suits, 8, 9, 10. To speak and reprove in due season, 11, 12. False boasting of liberality, 14. Long forbearing, soft tongue, 15. Eating honey, or right moderation in corporals, and spirituals, 16, 27. Conversing with friends, 17. False witness, 18. Unfaithful persons, 19. Sorrowful men, 20. Kindness unto haters and enemies, 21, 22. Hypocritical tongue, 23. Drawing woman, 24. Good tidings, 25. Weakness of the godly before the wicked, 26. Hasty anger, 28.

These are also Proverbs of Solomon, which the men of Hizkia King of Judah copied out. [Understand by these, wise men, or Prophets, that lived in King Hizkia's time, and to whom he committed this work to be done, which they performed by the instance, or inspiration of the holy Ghost. This is thought to have been done, when King Hizkia ferted both the Ecclesiastical and Civil state of his Kingdom in order. For Solomon had spoken three thousand proverbs, 1 Kings 4. 32.]

1. It is the glory of Gods; [That is, it tendeth to Gods glory] to conceal a matter; [to wit, concerning that which he secretly decreeth with himself, and executeth fit due time, which is oftentimes incomprehensible to wisdom

and understanding of all reasonable creatures, and which we may not curiously dive and search into, but ought with all humility and reverence to admire and adore; whereby he is honoured and exalted. Compare *Deut. 29. 29. Rom. 11. 33.* but the honour of a King is to search out a matter. [to wit, that concerneth their government, and whereof they ought to have knowledge, and understanding, that they may do justice and judgement unto their subjects, and wisely and prudently manage their government.]

3. *At the height of heaven, and (at) the depth of the earth, and (at) the heart of Kings, (there) is no searching.* [To wit, which may be done fully and perfectly by any, and is or can be done in part by many, and by the greatest part of men in no wife at all.]

4. *Take away the dross from the silver; and there shall come forth a vessel for the finer.*

5. *Take away the wicked from the face of the King: and his throne shall be established in righteousness.* [As silver that is purified from scum and dross, becometh fit matter for the Goldsmith to make some precious vessel thereof; so a King by putting away from him the scum and dross of wicked and unrighteous persons, maketh his Court honourable, and establisheth his Throne and Kingdom thereby. Compare above chapter 20. verse 8. and 28.]

6. *Be not proud [Or, do not demean thyself stately, or haughtily; to wit, either in words, or behaviour, or apparel, or any other way] before the face of the King: and stand not in the place of great men.* [to wit, in regard thou art not of the number of great men. Understand by great men, those that be great in regard of birth, honour, office, gifts, dignity, &c. See 2 Kings 10. on ver. 6.]

7. *When it is, that it be said unto thee: Come up hither; for better it than thou shouldst be put lower by the face of the Prince, [Compare Luke 14. 8, 9, 10. Of the Hebrew word rendered here Prince, see Job 12. on ver. 21.] whom thine eyes have seen. [That is, unto whom thou hast joyntly thyself too near, as to look him in the face with too great boldness. Oth. that thine eyes should see it; that is, that thou shalt be fain to see it with thine own eyes, without being able to stun it.]*

8. *Go not forth hastily [That is, rashly, unadvisedly] to strive: lest peradventure in the end thereof [To wit, of entering hastily into strifes and suits] thou dost offend something, [to wit, that should be seemingly, and worthy of punishment, as quarrelling, fighting, wounding, and killing] when thy neighbour [to wit, that contendeth, or goeth to law with thee] shall have made thee ashamed. [to wit, by conquering thee at law, and by making it appear, that thou hast impleaded him wrongfully and contumaciously.]*

9. *Debate thy cause with thy neighbour; [That is, if thou hast a controvertise with thy neighbour, endeavour first to take up the business among you selves, and be not over hasty to sue another privately at law] and reveal not another's secret. [That is, behave thyself to modest and temperate in thy suit, that thou wrong not thy neighbour in his reputation, by discovering that which might very well be concealed. Or discover not that which another hath told thee in private, whether it be that hath given thee counsel concerning thine own affair, or whether it be such a thing, as he would by no means have another to know it.]*

10. *Left be that heareth it, reproach thee, [To wit, by calling thee a whippers, or tale-bearer] for thy ill report will not be turned away. [That is, will not cease, but will abide continually with thee.]*

11. *A sentence fiply spoken [That is, in due time, and place, and to purpose. Hebr. according to its ways, or, wheels] is (as) golden apples in silver pictured*

bowls, [or, silver pictures, or, images. Oth. adorned with silver leaf-work.]

12. *A wife reprover to an hearing ear [That is, to an ear that is willing, and diligent to hearken to good instruction and advice] is a golden ear-ring, [that is, a golden ear-ring. See of the Hebrew word, Gen. 24. on ver. 22.] and a neck-lace [oth. collar. Oth. jewel, or, ornament] of the finest gold.*

13. *A faithful ambassador is to them that send him, as the cold of snow in the day of harvest [To wit, is to the reapers, when being very thirsty by reason of the heat of the day, and the hardness of their labour, they long for a draught of cool drink to quench their thirst. He hath respect to the manner or custom of those that dwell in hot countries, and in the heat of summer cool drink with ice, or snow, which for that very purpose they keep in deep cellars under the ground] for he refresheth the soul of his masters. [to wit, when he bringeth good tidings back. See of the Hebrew word rendered refreshing, Psalm 119. on ver. 8. compare above chapter 13. 17.]*

14. *A man that boasteth himself of a false gift, [That is, which he indeed promiseth in words, but giveth it not: in deed, and in truth. Hebr. gift of falsehood] is (as) clouds, and wind, where no rain is withal. [See also of the same similitude, 2 Pet. 2. 17. and Jude ver. 12. The Hebrew word gechech rendered here rain, significth for the most part a great shewer of rain, which falleth down in great abundance, and with a mighty violence, as Gen. 7. 12. and 8. 2. Exa. 19. 10. but here it seemeth to signific all kinde of rain, as 1 Kings 17. 7.]*

15. *By long forbearing a Ruler is provoked; [That is, moved, as with reasons and arguments to do that, whereunto otherways he had no minde nor inclination] and a soft tongue breaketh the bone. [That is, the minde, which is as hard as bone, or (as we use to say) as hard as stone. Compare above chapter 15. 1. and 16. 14.]*

16. *Hast thou found honey? eat that which is sufficient for thee. [Understand under the word honey all manner of pleasant food, whereof as much as may suffice nature, so as to avoid all excessive and immoderate abuse of the creature. Some understand hereby the searching after high and heavenly things, which are indeed delightful and pleasant to the spirit of man, but do exceed and surmount the measure of his apprehension. This verse may be likewise understood of the right use of true friendship, which is very pleasant and delightful, whereof mention is made in the next verse. Hebr. thy sufficiency; that is, as much as sufficeth nature, as much as thy health will bear, or suffer thee to eat] left thou be filled therewith, and vomit it up. [to wit, thou shouldst eat more then is sufficient for thee, or more then will do thee good.]*

17. *Spare thy foot from thy neighbours house, [Or, withdraw thy foot, &c. Hebr. keep thy foot precious; that is, (parting, from going too boldly into thy neighbours house, and discourteously abusing the familiarity and kindness which he sheweth towards thee. Compare 1 Sam. 3. on ver. 1.] left he be full of thee, and hate thee.*

18. *A man speaking [Hebr. answering. See Judg. 18. on ver. 14.] false witness against his neighbour, is a hammer, and a sword, and a sharp arrow. [Compare Psalm 11. 2. and 57. 5. and 59. 8. and 120. 4. a-bowle chapter 12. 18.]*

19. *Confidence in an unfaithful man in the day of distress, [Hebr. the confidence of an unfaithful man; that is, the confidence that is put in an unfaithful friend, or the confidence which an unfaithful person himself hath in any thing in time of need] is like a broken tooth, [to wit, to chew therewith, when a man is hungry] and a foot out of joint. [to wit, to run therewith, when a man must haste away. The Hebrew word significth properly a foot, that because it is out of joint, is very ready*

ready to stumble and fall.]

20. *He that singeth songs to a sorrowful [Hebr. evil, or, bad] that is, sorrowful, or heavy, or grieved. See Gen. 40. on ver. 7. So the word good is likewise taken for merry, or joyful. See 1 Kings 21. on ver. 7.] heart, is as he that putteth oil of garment in the day of cold, [which is a thing very unseasonable] (and as) vinegar upon salt-peter. [which dissolveth the salt-peter, or causeth it to melt. The meaning is, that it is not a seemly thing to sing merry songs in the presence of those that are sad and heavy; for which those we ought to be sad and heavy, and to be joyful with those that are joyful. Rom. 12. 15.]*

21. *If he that hateth thee, be hungry, give him bread to eat; and if he be thirsty, give him water to drink: [Understand by bread, and water, all bodily necessaries] to wit, meat and drink, see 1 Kings 13. 8. and the annot.]*

22. *For thou shalt heap [Hebr. take] that is, taking heap. The Hebrews do often comprehend under one word also the signification of another. See Gen. 12. on ver. 15.] fiery coals upon his head: [that is, thou shalt bring him to this, that he will soon lay aside all malice and enmity, that he hath against thee, as one that should have hot burning coals laid upon his head, he would presently shake them off from him. Or thou shalt soften his heart, and make it pitiable, that he shall be convinced of the wrong that he hath done thee: as Smiths are wont to mollifie and soften iron with hot burning coals] and the LORD shall reward thee. [to wit, the good that thou hast done to thine enemy, although he be unthankful toward thee.]*

23. *The north-wind driveth away [Hebr. causeth, or, procurer] sorrow, or, pain: which some understand of driving away, others of bearing or bringing forth] rain: and an angry countenance [to wit, of a wife, and godly man, who taketh no delight in such a tongue as is here mentioned] the secret tongue. [Hebr. a tongue of secrecy] that is, that speaketh not down-right, but useth deceit, flattering, back-biting, stinging, and provoking, &c.]*

24. *It is better to dwell in a corner of the house-top, than with a braving wife, [Hebr. a wife of brawlings] and that in an house of company. [See the exposition of this verse above chapter 21. on ver. 9. Compare also ver. 19. of the same chapter.]*

25. *Good news from a far land is as cold water to a wearied soul. [That is, man, or person. See Gen. 12. on ver. 5. The meaning is, that a man is well refreshed and cheered by hearing good news, as one that is weary and thirsty, is refreshed and cheered with fresh cool water.]*

26. *The righteous man stumbling before the face of the wicked, [To wit, committing some fault in the sight of a wicked man. Or, not daring to do his duty, in reproving a wicked person. Compare Job 4. on ver. 4.] is a troubled fountain, and corrupt spring. [the mouths and teachings of godly men are resembled to fountains and springs, whence all good instructions flow, above ch. 10. 11. and 12. 14. and 16. 22. When therefore by reason of some crosse or affliction, they come to fail in the performance of this duty of theirs, then it is as if the fountain were troubled, and muddy, and the spring or well stopped.]*

27. *It is not good to eat much honey: [But indeed bad, and hurtful. Compare above ver. 16.] but the searching of the glory of such things, [to wit, that are like unto honey; that is, that are sweet, pleasant, and delightful, as the searching of the nature of Gods works, of things done in the world, &c.] is honour. [to wit, when men keep due measure and moderation therein, follow the right line and rule of truth, and obtain the right use and end.] This verse is otherwise thus rendered: It is*

not good (for a man) to eat much honey, and (no) glory the searching of their own glory.]

28. *A man that cannot restrain his (own) spirit, [That is, he that cannot bridle, or malle his mind, or affections, and motions. Hebr. whose spirit hath not restrained, or, rule] is a city broken open without a wall.*

CHAP. XXVI.

Honouring fools, ver. 1, 8. Undeserved curse, 2. Correction of fools, 3. To answer fools, 4, 5. Foolish messengers, 6. Excellent sayings or sentences of fools, 7, 9. The oppression done by great men by means of their wicked servants, 10. Repented folly, 11. Self-willdom, 12. Stabbsman, 13, 14, 15, 16. Unnecessary strife, 17. Deceit, with presence of jesting, 18, 19. Whisperer, 20, 21. Contentious people, 21. Hypocrites, barred concealed, and deuces, 23, &c.

AS snow in Summer, and as rain in harvest, [To wit, are not seemly, but unseasonable and hurtful. In the land of Juda it rained not in harvest-time, or very seldom. See 1 Sam. 12. 17.] so honour is not seemly for a fool. [that is, dignity, and government, whereby he would bring shame upon himself, and oppress others, beseteth him not.]

2. *As a sparrow is (given) to wander away, [See of the Hebrew word (which is here taken for a sparrow), Gen. 7. on ver. 14. and Lev. 14. on ver. 4.] as a swallow to flying away; so the curse, which is without cause, [that is, which is done to an innocent person] shall not come. [that is, not hurt him that is cursed, but bite away from him as a bird.]*

3. *A whip for the horse, bridle for the ass; [Compare Psalm 32. 9, 10.] and a rod for the back of fools. [Compare above chapter 10. 13.]*

4. *Answer not the fool according to his folly: [To wit, in that manner, which he useth in his discourse, namely, with rears of reproach, slanders, false accusations, and detractions 5. and 6.] as that thou suffer thyself by contention to be led away unto unseemly passions, as is hinted in the following words] left thou also be like unto him.*

5. *Answer the fool according to his folly: [To wit, according as his folly requireth; namely so, as that it be repoved and confuted upon a good and sure ground] left he be wise in his own eye. [That is, in his own judgement, or whereby he imagineth and perfwadeth himself that he is wise. So below ver. 12, 16.]*

6. *He cutteth off (his own) feet, [That is, he maketh that he cannot go on with his business. Or he taketh away from himself the occasion and fitness to perform his affairs, in regard he may do them far better by himself, or by others, then by a fool.] (and) drinketh violence [that is, wrongeth himself, and getteth shame and damage by those, to whom he sendeth the fool. The phrase significth as much as to endure any mischief, or to be punished therewith.] Compare Psalm 75. the annot. on ver. 9.] that sendeth messengers [Hebr. words] by the hand [that is, by the Ministry. See Exod. 3. on ver. 13.] of a fool.*

7. *Lift up the legs of the cripple: so is a proverb in the mouth of fools. [Lift up the legs of the cripple, &c. To wit, that he may be able to use them well in any work. But as this cannot be conveniently done, so neither can a fool utter a wise sentence or proverb aright. Oth. the legs of a cripple are lifted up; meaning one leg more then the other, so that they are unequal. The meaning is, as the legs or stanks of a cripple have no proportion, so are the words and speeches of a fool absurd, and agree not together. This verse may be likewise rendered thus:]*

thus: *Take away the legs from the cripple; and the proverbs (which) are in the mouth of fools.* Some understand also by legs, the ornaments of the legs, which seem not to become a cripple well: and to the sense or meaning would be this, that wife speeches or sentences in the mouth of fools suit no better than the legs, or ornaments of the legs do to those that be lame or cripple.]

8. *As he that bindeth a (precious) stone* [The Hebrew word is likewise taken for a precious stone, Exod. 21. 5. see the annot.] *in a sling:* [Oth. he that bindeth a (precious) stone in a bag of stones] so is he, that giveth honour to a fool. [that is, dignity, offices, riches, which the fool cannot use aright, but letteth them perish. Heb. as to bind a precious stone, or, the binding of a precious stone, &c. to wit, is very absurd and unseemly, because the precious stone being slung, cannot effect any special thing, or do any notable exploit, but is lost and gone, as soon as ever it is thrown out of the sling: *so is his eye.*]

9. *(As) a drunkard entereth* [Heb. goeth up] into the *font of a drunkard; so is a proverb in the mouth of fools.* [That is, as a drunkard hurtheth himself, or others, when he handleth a thorn: so neither can a fool use a good proverb or sentence well.]

10. *The great ones cause grief to every man: and hire fools.* [Of fools, see above chapter 1. on verse 22.] *and hire transgressors.* [Oth. passengers, or, those that pass by, who ever they might be, if they be but only bent to do as the great ones that hire them, would have them to do. Heb. the great one causeth grief to every one: and hireth a fool, an hireth transgressors.] Meaning Tyrants or Lords, and Princes, or such kind of great ones, who are so valued and revered by them, that they cause trouble and grief to every one. For which end they entertain fools and transgressors in their service; whereof the first cannot, and the other will not do good.]

11. *As a dog returneth to his vomit:* [To wit, to swallow it in again, having forgotten that what he had vomited up, did not well agree with him] *(so) doth a fool re-afflict his folly.* [Compare 2 Pet. 2. 22.]

12. *Hast thou seen a man, that is wise in his (own) eyes?* [See above on verse 5.] *(there) is more expectation* [to wit, of becoming wise and virtuous] *of a fool,* [see above chapter 1. on verse 22.] *than of him.* [To bel. ch. 29. 20.]

13. *The foolish man faith, There is a fierce lion in the way; a lion is in the streets.* [Compare above ch. 22. 13.]

14. *(As) a door turneth about upon his hinges* [To wit, whereon it hangeth, and is fastned] *so doth the foolish man upon his bed.* [to wit, without coming off from it, to do the work that concerneth him.]

15. *The foolish blitheth his hand in (his) bosom;* [Oth. in the dish] *he is too wary, to bring it again to his mouth.* [see above chapter 19. 24. and the annot. thereon.]

16. *The sluggard is wifer in his (own) eyes.* [See ab. on verse 5. Item below chapter 28. 11.] *then seven men* [that is, many many men. It is a certain number for an uncertain. See above chapter 6. on verse 31.] *that answer (wifely) reason.* [that is, that are able to speak rationally, or wifely, or with good understanding, and right judgement. Of the Hebrew word, see Job 12. 20. on the word judgement.]

17. *The passenger that smetheth himself at a strife, (that) concerneth him not.* [Heb. not his; that is, that is not his] *is (like) him that taketh a dog by the ears.* [that is, is like him that without cause runneth into danger of trouble and mischief, as he that pulseth a dog by the ears, provoketh him to leap upon him, and bite him.]

18. *As one that feigneth himself to be mad,* [That is, behaveth himself as if he were out of his wits, or simple] *who casteth fire sparks; [or, firebrands, or, flames. Oth. sceners, bond, or, snares, wherewith a man is tied, and made fall, especially about his hands] arrows, and deadly things:* [Heb. death] *that is, which are able to bring death unto a man.]*

19. *So is a man, that deceiveth his neighbour: and saith, Am not I in sport?* [Heb. am not I sporting, or, jelling; that is, that which I did, was not done wilfully, and with an evil intent, but only in jest, and in sport, and in way of delight, to recreate my self, and to make others merry. As under a pretence of feigned madnes, in throwing of fire-brands, arrows and deadly things, no man can excuse himself, when he hath done mischief to a man; so neither is he to be excused, that under a cover and pretence of jelling, and sporting, hurtheth his neighbour: Oth. that feigneth himself to faint.]

20. *When there is no word, the fire goeth out: and when there is no whisperer* [Of the word whisperer, see above chapter 16. on verse 28.] *bravling is stiller.* [Heb. is silent; that is, is still, and ceaseth. See of the Heb. word, Job. 10. on verse 12. Compare above chapter 22. 10.]

21. *(As) the deal coal is to the burning coal, and the wood to the fire: so is the bravling man,* [Heb. a man of bravlings, or, of contentions] *to kindle strife.* [Compare ab. ch. 15. 18. and bel. ch. 29. 22.]

22. *The words of a whisperer are as* (the words) *of them that are beaten, and which go down into the innermost parts of the belly.* [See above chapter 18. 8. where the same proverb is propounded in the self-same words.]

23. *Burning lips, and a reicked heart;* [Meaning those men, that seem to speak out of fervent love, and good affection, but yet bear an evil heart to those, to whom they speak] *are (as) a pot-herd over-laid with droesse of silver.* [which (to wit, pot-herd) is in it self but of small value, but outwardly in regard of the brightness and similitude or likenesses of the silver, sendeth forth a brave luster and splendour, which deceiveth many men, who think the pot-herd that is only covered over and over-laid with droesse and gum of silver, to be nothing but pure beaten or substantial silver.]

24. *He that beareth hatred, becometh himself strange with his lips: but in his innermost parts* [That is, in his heart. See Job 20. on verse 14.] *he useth deceit.* [that is, he feigneth himself to be otherwise, without by his words, then he is really and indeed within in his heart.]

25. *When he* [To wit, the hater, or he that beareth hatred, of whom is spoken in the foregoing verse] *intreateth with his voice, believe him not: for* [seen] [that is, many, as above verse 16. and chapter 24. 16. See above chapter 6. on verse 31.] *abominations* [that is, abominable thoughts and devices to do mischief] *are in his heart.*

26. *(Whose) heart is covered by deceit,* [Oth. (as) in a wilderness; that is, in a place wherin no man is, that sees, or heareth wickedness] *his wickedness shall be discovered in the congregation:* [that is, shall be laid open before all the world, either in this life (as oftentimes cometh to pais) or lastwise at the last day in the general and universal judgement, unless he do repent.]

27. *He that diggeth a pit,* [To wit, to cause another to fall into it] *shall fall therein:* [Compare P[roverbs] 7. 16. and 9. 16. and 10. 2. and 57. 7. Eccle[siastes] 10. 8.] *and he that rolleth a stone, it shall return upon him.* [to wit, upon him, that rolled the stone upwards against or towards an high place, to cause it to fall upon some or others.]

28. *A false tongue* [Heb. a tongue of falsehood; that is, a man that useth, or dealeth with a false tongue] *hath his pieces: whom it bruiceth in pieces:* [Oth. shall bruise in pieces: that is, consume and destroy] *and a slippery* [that is, flattering, and soothing. Compare above chap. 5. 3. and the annot.] *mouth, causeth overthrow.* [that is, striketh a man down to the ground.]

CHAP. XXVII.

Presumption, vers 1. Self-commendation, 2. Wrath of fools, 3. Envy, 4. Faithful reproof, and feigned love, 5, 6, 14. Satiety and hunger, 7. Pain and rash altering of a mans condition or calling, 8. Faithful friends and neighbours, 9, 10. Wisdom and simplicity, 11, 12. Suretyship, 13. Bravling wife, 15, 16. Wifely discourse, 17. Faithful servants, 18. Men hearts against one another, 19. Instability of the eyes, 20. Trial by praise, 21. Obliviate fools, 22. Prudent house-keeping, 23, 25, 26, 27. Temporall wealth, 24.

Do not thy self off to morrow: for thou knowest not what the day [To wit, not only the time of to morrow, or of the next day, but also of all future days, or days to come; as even the remaining part of this present day will bring forth. [that is, bring to light, whereby thy future intentions and expectations may come to be hindered, and disappointed. Compare James 1. 13, 14, &c.]

1. *Let a stranger praise thee, and not thine (own) mouth: an unknown person, and not thine (own) lips.*

3. *A stone is heavy, and the sand weighty: but a fools wrath is heavier then them both.* [That is, is more intolerable; to wit, not only because it is unequal, and unjust, but also immoderate, unbridled, and united or conjoined with cruelty. See the following phrase. Heb. There is heaviness of a stone, and weight of the sand.]

4. *Wrath and excess of anger* [To wit, when a man by reason of his unruly and raging passions poureth himself violently out like a flood] *is cruelty:* [that is, bringeth forth cruel deeds and works] *but who shall stand before envy?* [the meaning is, that envy is worse then anger, and wrath, because it is deeper rooted in the heart, and an hardening in wickedness is mixed therewith.]

5. *Open reproof is better* [That is, more profitable, and more to be desired] *then secret love.* [to wit, whereby a man indeed beareth good will unto his neighbour, and wisheth him all good success and happiness; but notwithstanding doth not reprove him, when need requireth, to manifest thereby his true and unfeigned love.]

6. *The wounds* [That is, the reproofs, that being done with sharp and smarting words, make as it were a wound in the soul] *of the lover are faithful:* [that is, they issue from a faithful and constant love, and tend to the well-being and safety or preservation of him that receiveth them. Compare Psalm 145. 1.] *but the kisses of the hater are to be deprecated.* [that is, we ought by fervent and constant prayer to beg of God, that he would keep and preserve us from them, both because they would be hurtful to us, and also because they issue and proceed from a false heart. Oth. the kisses of the hater are various, or, manifold.]

7. *A satisfied soul* [That is, a satisfied man, or person. So in the following words. See Gen. 12. 5. and the annot. Or understand the word soul of the desire and appetite that a man hath unto food, as Ezek. 7. vultu 19.

See the annot.] *ireadeth upon* [that is, despoileth, disdaineth, loatheth, abhorreth] *the honey-comb:* [understand under this name all pleasant, dainty, and delicate food. Compare above chapter 24. on verse 13.] *but to a hungry soul all (or, every) bitter (thing) is sweet.*

8. *As a bird is that wandereth from her nest:* [To wit, subject to much danger, and in continual disquietness, until she hath gotten a new nest, which the oftentimes can hardly make or attain unto] *so is a man, that wandereth from his place.* [To wit, rashly, without necessity, and a lawful calling.]

9. *Oil and frankincense rejoice the heart:* [Compare above chapter 21. on verse 17.] *so is the sweetness of a mans friend,* [that is, his kindnes, assistance, and friendly discourse] *in respect of the counsel of the soul.* [that is, by reason of the good counsel or advice that he giveth him for his soul, or which cometh from a good heart that his friend beareth to him. Oth. more then the counsel of his own soul.]

10. *For sake not thine (own) friend, nor thy fathers friend; neither go into thy brothers* [That is, thy kindfams. See Genesis 24. on verse 27.] *house in the day of thine adversity: better is a neighbour that is near thee, a brother that is far off.* [the reason is, because a friend loveth at all times, above chapter 17. vultu 17. and especially in time of trouble: but oftentimes there is discord and dissention between brethren, above chapter 18. vultu 19. especially in time of adversity, above chapter 19. vultu 7. therefore a friend many times beareth stronger love and affection than a brother, above chapter 18. 24. Some understand it thus, that a faithful neighbour ought to be highly esteemed of, because he is nigh at hand, whereas a brother may be at a great distance, afar off, and not so ready to help a man, as the other may be.]

11. *My son, be wise, and make my heart glad, that I may have something* [Heb. a word] *(wherewith) to answer my reproacher.* [understand under this word reproacher, all those that are wont to upbraid Parents, Masters, or Teachers, that their children, or scholars, &c. are not well tutored, and instructed; or, that they do not behave themselves well.]

12. *The prudent man seeth the evil, (and) hideth himself: the simple go on (and) are punished.* [See the exposition of this verse, above chap. 22. on verse 3.]

13. *When (a man) is become surety (for) a stranger, take his garment: and pawn it for an unknown (woman)* [See the exposition of this verse, above chap. 20. on verse 16. Compare also above chap. 6. 1, 2. and 11. 15. and 17. 18.]

14. *He that blesteth his friend* [That is, saluteth him, wishing the blessing of God, and all happiness and good success to attend him. See Gen. 31. on verse 55.] *with a loud voice,* [Heb. great voice; that is, immediately, unbecomingly, and unseasonably, as flatterers are wont to do.] *getting up betimes in the morning,* [to wit, such, blessing, or salutation] *shall be counted a curse.* [to wit by God, who hateth flattering:] *Or, by the flesh that is bled, who will bear no good will to the flatterer, but will rather have a bad suspicion of him] to him.* [To wit, who hath so unseasonably blessed or saluted his friend in a publick flattering way to get something of him.]

15. *A continual dropping in a day of a good shower of rain; and a bragging wife* [Heb. a wife of bravling, or, contentions] *that is, a wife that is addicted to bragging and contention, or that is bragging and contentions] are even alike.* [that is, are to be compared, or likened together. The wife may be also rendered thus: a bragging, or, contentious wife is to be likened to a continual dropping in a day, &c. See a further exposition hereof above ch. 19. on verse 13.]

16. *Every one that hideth her,* [To wit, the brag-

18 *He that walketh uprightly*, [See above chap. 2. on v. 7.] *shall be saved: but he that beareth himself proudly*, [See above chap. 2. on v. 15. and below v. 6.] *in two ways*, [See above on v. 6.] *shall fall into one of them.* [That is, shall perish in one of those two ways, to wit, whether he joy himself to the gaily in his outward conversation, that he may seem like unto them, or in some few to associate himself and keep company with the wicked, to enjoy and taste of their profits and outward contentments.]

19 *He that tilleth his land, shall be satisfied with bread: but he that followeth vain (men) [Of vain men, or vain persons, see above chap. 12. on v. 11.] shall be satisfied with poverty.* [See Job 7. on v. 4.]

20 *A very faithful man* [Hebr. a man of truth, or of faithfulness, see above chap. 11. on v. 17. Meaning one that is true, upright and faithful in his dealing.] *shall be manifested in blessings*: [that is, shall be exceedingly blessed. God will do him good, and godly men will with good unto him] *but he that is hasty to be rich, shall not be guiltless*, [that is, shall not be free from suspicion of unrighteous dealings, abuses and sins; and consequently shall not be held to be undervalving of punishment.]

21 *To know faces* [See Deu. 1. 17. and the annot. This is as much as to accept faces, or persons, Lev. 19. 15. see likewise there the annotat.] *is not good*: [that is, is very bad, see above chap. 17. on v. 26. compare above chap. 18. 5. and 24. 23.] *for a man will transgress for a piece of bread*, [the meaning is, if men might have resp. of persons in judgement, they would make no bones of sinning or transgressing. For a bit of bread (as we say) yet for nothing at all, men would commit gross and out-rageous villanies.]

22 *He that basteth after wealth* [Understand an hastening that is united and conjoined with great trouble and unquiet of spirit, as also the Hebrew word is translated for being troubled, 2 Sam. 4. 1. in the annotat. Job 4. 5. and 21. 6. and 22. 15.] *is a man of an evil eye*: [that is, a man that hath an evil eye, underrand an envious, furly and covetous man. See Deu. 15. on v. 9. and above chap. 23. on v. 6.] *but he knoweth not what want shall come upon him*. [to wit, both from God, whom he offendeth by his covetousness and enclivity; and from men whom he hurteth therewith.]

23 *He that reprooveth a man*, [To wit, with words. See above chap. 15. on v. 31.] *shall afterward* [to wit, when he that was reproved, shall find and perceive, that the reproof hath done him good. Oth. following me] *find more favour, than he that flattereth with the tongue*. [compare above chap. 2. 16. and the annotat. on the word flattering, or to flatter.]

24 *He that robbeth his Father, or his Mother, and saith, it is no transgression* [As if he had said; it is no theft, which God forbiddeh in his Law, because the estate be-longeth to me after their decease] *the same is the companion of a destroying man*. [Or to the destroying man, or of the man of destroying, or of a murderer; because he taketh away from his Father, or from his Mother, or from both, the means whereby they are to maintain and uphold their life: or of a waster, or spend-thrift; of whom see above chap. 18. 9. Of the word destroying, see Job 4. 20. on v. 21.]

25 *He that is high minded* [Hebr. brozd, or wide in] *stirreth up brawling*, [compare above chap. 13. 10. and 1. 5. 18. and below chap. 20. 22.] *but he that trusteth in the LORD, shall wax fat*. [that is, rich and prosperous both in body and soul. To wit, because he being humble, and relying upon God alone, seeketh nothing else but to live in peace and quietness with his neighbour.]

26 *He that trusteth in his (own) heart*, [That is, he that will have his own mind fulfilled, and will follow

only his own conceit] *the same is a fool: but he that walketh in wisdom*, [that is, according to the doctrine which is true and right wisdom, prescribed unto us in the word of God, and according to the counsel of those that follow it:] *he shall not lack*.

27 *He that giveth unto the poor, shall not lack*, [Com-pare Deu. 15. 7. 8. 10. above chap. 19. 17. and 22. 9.] *but he that hideth his eyes*, [to wit, from the poor, through unmercifulness and covetousness] *shall be much cursed*. [Hebr. shall be manifest in cursings: that is, shall be exceedingly cursed, see above v. 20. manifest in blessings, for him that is exceedingly blessed.]

28 *When the wicked ride, a man hideth himself*. [Com-pare above the last annotat. on v. 12.] *but when they perish, the righteous do multiply*.

CHAP. XXIX.

Obstinacy, v. 1. good and bad government, 2. 4. 12. 14. 16. 17. 18. and 1. Harlots, 1. 3. flattery, 5. evil, wicked, unrighteous and righteous men, 6. 7. 27. Scorners, fools and wise men, 8. 11. Contention of a wife man with a fool, 9. Hatred and envy of the upright, 10. Speeches, 11. 20. Power and unjust, 12. Discipline, 15. 17. 19. 21. Prophecy, 18. Wrath, 22. pride and humility, 23. partnership with thieves, 24. immoderate fear and confidence in God, 25. Gods providence, our Law-suits, 26.

A man that being often reproved, [Hebr. a man of re-proof; that is, that is much and often reprov'd. So a man of sorrows, Isa. 53. 2. for him that endureth many sorrows; a man of desires, Dan. 10. on ver. 11. for him, that is much desired] *hardneth (his) neck*, [see Exod. 32. on v. 9.] *shall suddenly be broken, so that there be no healing (him)*. [see above chap. 6. on v. 15.]

2 *When the righteous become great*, [That is, when they come to great authority, and sit in place of government, as may be gathered from the other clause of this verse. Compare 2 Kings, 5. 1. and 10. 6. and 25. 9. with the annotat. Oth. become many, or do multiply] *the people rejoice*: [compare above chap. 11. 10. and 28. 12.] *but when the wicked beareth rule, the people groan*. [to wit, under the burden of tyranny, wherewith they are oppressed by wicked Rulers. See an example, Exod. 2. 23. compare above chap. 28. 28.]

3 *A man that loveth wisdom, rejoiceth his Father*: [Compare above chap. 10. 1. and 15. 20.] *but he that is a companion of harlots* [that is, a follower, nonfeiter and maintainer of whores. Hebr. feeder, see above ch. 13. on v. 20.] *spendeth (his) substance*. [compare above chap. 28. 7. Luke 15. 13.]

4 *A King* [To wit, that is wise and godly. See above chap. 18. on v. 22.] *by judgement* [that is, by making and maintaining good laws, whereby the good are protected, and the wicked deservedly punished] *shall bless the land*: [that is, the government, or the state of the land, and the prosperity of the inhabitants or subjects] *but one that is inclined to (receive) gifts*, [Hebr. aman of heavings, or of heaw-offerings. Of the Hebrew word *serimad*, see Lev. 7. 14. and Num. 5. 9. in the annotat. Here the same is to be understood of the heaving or lifting up of gifts, wherunto a Ruler of the Land might be prone and inclined, to shew favour unto him, without having respect unto Law or equity. The word may be also understood of the imposing of taxes, which a Prince tyrannically levieth and gathereth of his poor subjects, and thereby greatly burdeneth and oppresseth them.] *troubleth it*.

5 *A man that flattereth his neighbour*, [To wit, by praising him excessively, by favouring and sparing him in

in his sin, and by closely provoking & encouraging him to the committing of all manner of wickedness, &c.] *preacheth a net abroad for his goings*. [that is, bringeth him into danger of destruction, which is hid under flattering words: as a bird is enticed, by the bait, to be caught in the net, which it was not aware of, or not suspected.]

6 *In the transgression of an evil man (there) is a snare*: [To wit, hid, which bringeth him into danger of destruction; yea, wherein he shall certainly perish, unless God, by repentance, pluck him out] *but the righteous flourish, and is glad*. [to wit, because he, taking heed of sin, feareth no such snare.]

7 *The righteous* [To wit, Judge] *taketh notice of the cause of the poor*: [that is, undertaketh to search into the suit or controvercie of the poor, is careful to understand and know it aright, and to help and assist the poor in their cause, so far as may stand with justice and equity. Compare Job 29. 16.] *but the wicked apprehendeth not knowledge*, [namely, whereby he ought to understand, both his duty, which engageth him to help and aid the poor, and also the right manner and way, to do it well and feably.]

8 *Scornful men* [Hebr. men of scorning, or mocking] *set a city on (fire)*. [to wit, by kindling the fire of divine vengeance, through their abominable sins; or also the fire of dissention, or of mutiny and war, by their evil counsel and dissolality. Otherwise, enslave a city, or bring a city into a snare] *but the wise turn away wrath*. [to wit, the wrath of God, by their pious prayers; and the wrath of men, by their prudence, meekness, modesty, &c.]

9 *A wise man going to law with a foolish man, whether he (to wit, the wise man) be troubled, or laugh, yet there is no rest*. [to wit, no rest or end of the suit; for the foolish man will always seek some evasion or other, and will always have something or other still to alledge. The meaning is, that a wise man going to law with a foolish man, whether he be displeas'd, or whether he be well pleas'd, it is all one; there is no end of the controvercie for all that. Others understand this of the foolish man, that is sometimes angry, and sometimes laugheth, but all with one kind of sad or heavy event.]

10 *Blasphemous men* [Hebr. men of blood: that is, blood-thirsty men, or they that are prone to shed blood, and to commit murder, see Pal. 5. on ver. 11.] *hate the godly man*, [of the godly man see Gen. 6. on v. 9. and Job 1. on ver. 1.] *but the upright seek his soul*. [to wit, to save and deliver it from destruction. Compare, Pal. 142. 5. Otherwise, to seek the soul of a man, is to seek to take away his life. See Exod. 4. on ver. 19. and 2 Sam. 4. on ver. 8.]

11 *A fool uttereth his whole spirit*: [That is, all his thoughts. Compare above, chap. 1. on ver. 23. also affections, motions, inclinations, see 2 King. 19. on ver. 7. compare also above, chap. 14. 33.] *but a wise man keepeth it in (still) afterwards*. [that is, he restraineth and keepeth himself in, so that he doth not reveal and discover all his thoughts, knowledge, minde, and intention at once.]

12 *A Ruler* [Meaning one that is supreme head and governour over a Country or people, see 2 Sam. 23. on ver. 3.] *that giveth heed to lying*, [to wit, so that he is inclined to believe and maintain it. Heb. the word of falsehood, so above, chap. 13. 5.] *all his servants are wicked*. [meaning, the greatest part of them, because a wicked Ruler desireth to have such to wait upon him that are like himself, and by the ordering and managing of those that belong unto him, doth commonly get such servants as are like him; or if so be they be pious and godly that he getteth, then he endeavoureth to frame and fashion them, according to his mind, or else to discard and cast them.]

13 *The poor and the deceiver* [Hebr. the man of de-cells, or of usuries, or of subtilities. Understand an unrighteous rich man that getteth his riches by crafty and unjust dealings or devices. Others, a man of crafty diligence etc., that is one that gathereth riches by diligence mixt with policy or subtilty] *meet together* [that is, live and trade together. Compare above, chap. 22. 2. and the Annotat.] *the Lord lighteneth both their eyes*. [to wit, with the light of the Sun, so that he preseveth and keepeth them both alive as long as he pleaseth, Math. 5. 45. Some understand it of the enlightening of the natural understanding, Compare Job. 1. 9.]

14 *A King that in faithfulness doth justice to the poor*, [That is, taketh notice of their cause, judgeth rightly thereof, without respect of persons; and, if he find them to be in the right, maintaineth and defendeth them against their oppressors, both by sentence and execution, without growing weary, or fainting therein, by reason of the meanneite and poverty of the one, or being sub-verted and turned about, by reason of the greatneite and riches of the other, so Psal. 82. 3. 1. 1. 1. 7. &c. to the poor, to wit, to those that may easily be oppressed by the unjustice and violence of others, and do hardly find help or aid, by reason of their own disability and poverty] *his throne shall be established for ever*. [compare above, chap. 20. 28. & 25. 5.]

15 *There is* [meaning the punishment which is done by blows, see above, chap. 10. on ver. 13.] *reproof* [to wit, which is done by words; although the word in the original doth sometimes also signifie the rebuke or punishment which is done actually by blows, see above, chap. 3. on ver. 11.] *give wisdom*: [compare above, chap. 13. 24. and 22. 15. and 23. 13.] *but a child that is left (to himself)* [that is, that is suffered to be his own matter, and is under no mans tuition, guidance or instruction] *maketh his mother ashamed*. [yea, and his father; but especially his mother, because she hath been most busied in his education, and bringing of him up, as also the female sex is commonly most subject to the reproach, and scorn of wicked and rebellious children, and do least take it to heart. Compare above, chap. 10. 1. and 17. 21. 25.]

16 *When the wicked grow many*, [Hebr. do multiply, or grow great. Compare above, ver. 2.] *transgression groweth much*; *but the righteous shall behold their fall*. [compare Pal. 37. 24. and 58. 11. and 91. 8.]

17 *Correct thy son*, [To wit, with words and blows, as the cause requireth, see above, chap. 9. on ver. 4.] *and he shall give thee rest* [compare above, chap. 3. 24. and 22. 15. and 23. 13. 14.] *and he shall give delight to thy soul*.

18 *When there is no prophetic*, [Hebr. vision, meaning no preaching of the Word of God; whereby the will of God to us, and our duty to him, is shewed and made known unto us: so is the word *vision* taken, 2 Sam. 3. 1. 1 Chron 17. 15.] *the people are made wicked*; *to wit, with the grace, blessing, and protection of God, and consequently of their temporal and eternal welfare, compare Exod. 32. 25. and the Annotat. Oth. are forsaken, or cast off; or turn back.] but happy is he that keepeth the law*. [that is, that keepeth the way of the Lord, see Gen. 18. on ver. 19.]

19 *A servant will not be corrected by words*; [To wit, to do that which his master commandeth him, and wherunto he is also engaged. The meaning is, that all those that be of a servile and slavish spirit or disposition, they cannot be brought or won to the performance of their duty by soft words, by good instructions and admonitions, but have need to be compelled and forced thereto by hard and heavy blows] *although he understand (thee) yet will he not answer*. [to wit, neither with unfeigned words, nor with obedient deeds. Or, when he understandeth (thee) and answereth thee.]

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20 Hast thou seen a man that is hasty in his words; [Or, works and deeds] there is more expectation [to wit of speaking prudently and seasonably, or of doing things with good advice and counsel] of a fool, than of him. [compare above, chap. 26. 11.]

21 When a man keepeth his servants delicately from a child, he will as last desire to be a son. [A son of the family, that will draw unto himself the right of son-ship, and of inheritance. Compare the examples of Abner, 2 Sam. 3. 7. 8. of Jerobeam, 1 Kings 11. 26, 27, 28. of Simri, 1 Kings 16. 9.]

22 An angry man [Heb. a man of anger; that is, that is prone to anger, see Job 11. on ver. 11.] stirreth up brawling, [compare above, chap. 15. 18. and 26. 21.] and the wrathful man. [Heb. a lord of wrath, compare above, chap. 22. on ver. 24.] is manifold in transgression.

23 A mans pride shall humble him: but the humble in spirit shall hold honour full. [That is, shall surely get, and constantly keep honour; to wit, in the sight of God, in the presence and esteem of good men, and in the witness and testimony of his own conscience. See the like phrase above, chap. 11. 16. Oth. but honour shall uphold the humble in spirit. Compare Job 22. 29. Prov. 15. 33. and 18. 12. 1st. 66. 2. Mat. 23. 12. Luke 14. 11. and 18. 14. Jan. 4. 6. 10. 1 Pet. 5. 5.]

24 He that is partner with a thief, hateth his (own) soul; [That is, is his own enemy, bringing great shame and disgrace upon himself. See the like phrase above, chap. 8. 26. and in the Annotat.] he heareth a curse, and he beweareth it not. [the meaning is, that he, being required by the Judge upon his corporal oath, and with a curse denounced against him that is privy to the theft, and discovereth it not, notwithstanding the knowing thereof, utterly denieth to have any knowledge of it.] Oth. (so) he that heareth a curse, and beweareth it not, (as it is, Levit. 5. 1.) he hateth also his own soul.

25 The trembling of man [To wit, which is too great and immoderate, whereby men do not in dangers and difficulties threatened trust and rely on God so as they ought to do] layeth a snare, [that is, bringeth the fearful man into great danger of sinning more against God, and of being more punished of God by many unhappy disasters and sad accidents] he that trusteth in the L O R D, shall be set in a high place of refuge [to wit, where he shall be safe, free from all dangers.]

26 Many seek the Rulers face, [To wit, to require something of him, that may tend to the advancing and promoting of their cause, and of their suit, which they have against another. Compare above, chap. 19. 6.] but every mans judgment is from the L O R D. [to wit, who absolutely loveth righteousness, and hath all the hearts of Rulers in his hand, see above, chap. 21. 1. and therefore must first of all, and before all others be sought unto. See examples hereof, Nehem. 1. 4. Esther 4. 16.]

27 An unjust man [Heb. a man of injustice, that is, that loveth injustice. Compare above, chap. 6. on ver. 24.] is an abomination to the just; but he that is righteous in way, [that is, he that is wise and godly, or upright. Compare, Psal. 17. 14. and 119. 1.] is an abomination to the wicked. [Heb. an abomination of the wicked. See above, chap. 3. on v. 32.]

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Agur confesseth his own and all mens ignorance in matters divine, without the word of God, v. 1, &c. and declares, that the wisdom, creation, and governing of all things, pertaineth to God the Father, and to his son, 4. He extollet the pureness and perfection of the word of God, 5, 6. his prayer for two things, 7, 8, 9. Of accusing a servant to his master. 10. Four evil ge-

nerations, 11, &c. Four unsuitable things, 11, 16. Contempt of parents, 17. Four things hard to be known, 18, 19. Four intolerable things, 21, 22, 23. Four small, but wise creatures, 24. &c. Four creatures, sluely in their going, 29, 30, 31. Ceasing and prevention of wrath, 32, 33.

The words of Agur, [Some do understand by this name, Solomon himself, by reason of the gathering of his Proverbs all together into one volume or book, for the name Agur cometh from a word, that signifieth gathering and bringing together. Others conceive, that Agur is the name of a Prophet, that made the Proverbs of this chapter, inscribed and dedicated them to the two persons that are here named or mentioned] the sonne of Jake, a burden 3 [that is, the doctrine. See of the Hebrew word, 2 Kings 9. on ver. 25. where it signifieth a prophetic threatening; but it is here taken for all manner of good instruction, whereby a man is edified] the man speaketh unto Ishiel, unto Ishiel and Uziel. [Some conceive these two (Ishiel and Uziel) to be the names and titles of our blessed Saviour, the Lord Jesus Christ, of whom mention is made in the fourth verse: Ihsiel is as much, as God is with me, agreeing very near with the name, Immanuel, 1st. 7. 14. Uziel signifieth, I shall prevail, or be able. Others conceive them to be the names of Agurs companions, or scholars, or (as some are of opinion) sons, who received the insuing proverbs at his hand, or of him.]

2 Truly I am more brutish then any man; and I have no humane understanding: [The Prophet beginneth his Proverbs with a preface concerning the meannesse, and (as I may say) nothingness of his understanding and apprehension, both to set bounds and limits unto himself, in the searching and diving into secret and hidden things, and also to instruct and teach others, that they ought not curiously to pry into high and deep matters, that exceed and surmount the capacity of man, but to keep themselves within the bounds of humble docibility] then any man, [Agur, by reason of the mean conceit that he hath of himself, maketh himself, in regard of the high, transparent, mysterious questions, viler and baser then any man.] And I have no humane understanding, [or, I have not the understanding of a man, to wit, not as it is now since the fall, but as it was at first, when created in Adam.]

3 Neither have I learned wisdom, [To wit, that I should be able to apprehend things that are so high] nor known the knowledge of the body (ones). [Of the word body (ones) or saints; see Job 3. 5, 15. and the Annotat. Oth. should I then know the knowledge of the body (ones)?]

4 Who hath ascended up into heaven, and descended? [It is as much as if he had said] Who is the wisdom of God, and the power of God, as the only begotten Son of God, the Messiah, in whom are hid all the treasures of wisdom and knowledge? Compare above, chap. 8. from ver. 22. to ver. 32. and 1 Cor. 1. 24. Col. 2. 3. And see further these very words applied to our Saviour Christ, Job 3. 13. Eph. 4. 9, 10.] who hath gathered the wind in his fists? [as God the Father, and his only begotten Son doth, without excluding the Holy Ghost, who proceedeth from them both, and is the Spirit of the Father and of the Son, Compare, John 1. 3. Heb. 1. 3, &c.] who hath bound the waters in a garment? [meaning, the superior waters, or the waters that are above; that is, the clouds, which God alone keepeth and holdeth hanging in the air, as if they were bound and shut up in a garment, which he looseth and unfoldeth at his pleasure] who hath established all the ends of the earth? [to wit, that they are founded in the middle of the air, upon their own weight, Compare, Job 38. 4. Psal. 104. 3. 1st. 40. 12.] how is his name, and how, if thou know

how, if thou knowest his, his fathers name? [to wit, God the Fathers name, and his eternal Sons name. Compare, Psal. 2. 7. and do. 16. 1st. 9. whose name (that is, whole eternal divine essence) no creature is able to comprehend, see Exod. 3. 13, 14. Judg. 13. 17, 18.]

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how, if thou knowest his, his fathers name? [to wit, God the Fathers name, and his eternal Sons name. Compare, Psal. 2. 7. and do. 16. 1st. 9. whose name (that is, whole eternal divine essence) no creature is able to comprehend, see Exod. 3. 13, 14. Judg. 13. 17, 18.]

5 All (or every) saying of God [Meaning the word of God revealed unto us in Scripture, containing in it the doctrine which we are to believe, and the commandments which we ought to keep and perform, without troubling our selves too much with the secrets which God hath kept for himself alone, and which exceed and transcend our capacity and apprehension, Deut. 29. 29.] is purified: [Compare, Psal. 12. 7. and 8. 31. and 15. 9. and 119. 40.] he is a shield [compare, Gen. 15. 1. and the Annotat.] unto them that trust in him.

6 A idle nor says his words, [Compare, Deut. 4. 2. and 12. 32. Rev. 22. 19.] lest he reprove thee, and thou be found lying. [The forbidden not to diminish ought from the words of God, nor because it is lawful to do so, for that is likewise forbidden, Deut. 4. 2. and 12. 32. Rev. 22. 19. but because men are more prone and inclined to adding; and that under a colour of rightly interpreting and expounding the word, and also of singular and eminent things.]

7 Two things have I required of thee; [Namely, O God] with-hold them not from me, before I die. [that is, before I depart out of this transitory life: wherein mans soul is always subject to a sinful nature and condition, and his body hath always need of temporal necessities to support it.]

8 Falsity, [Meaning all infidelity, error, and falsehood in doctrine. So is the word taken, Lament. 2. 14. Ezek. 12. 24. and 13. 6, 7. Zach. 10. 2.] and lying [Meaning all manner of falsehood, hypocrisy, deceit, flattering, circumvention, lewdness and perverseness in life, Jo. Psal. 4. 3. and 62. 5. above, chap. 19. 22. and 23. 3.] remove far from me, [to wit, by the illumination and sanctification of thy spirit. This is the first thing that he desireth or requesteth at the hand of God] give me neither poverty nor riches; [this is his second request] feed me with the bread of mine appointed distinct portion. [see Job 23. on v. 12.]

9 Lest being full, should then deny (thee), and say, who is the L O R D? [That is, being full in regard of the possession of great riches, or of a great estate and wanton, by reason of the immoderate and excessive abuse of them. Compare, Deut. 31. 20. and 32. 15. Neh. 9. 25, 26. below, v. 22.] for lest I being impoverished, should then feast, and take hold of the Name of my God. [to wit, by vain and idle abuse of it, or by perjury and taking a false oath, to get wealth, or by denying that committed by me, or by murmuring against God for visiting me with poverty.]

10 Accuse not a servant unto his masters, [That is, accuse him not rashly, and wrongfully, without any fault at all by him committed, see Psal. 101. on ver. 5.] lest he curse thee, [that is, beg vengeance of God upon thee, who hath promised to help and defend the poor that are oppressed and afflicted, Exod. 22. 23. but when the accusation is well grounded and justly made, a man needeth not to fear any curse at all, above, chap. 26. 2. but may on the contrary expect a blessing, 2 Sam. 16. 12.] and thou become guilty. [that is, be not only convinced of thy sin, but also be punished of God for it. Compare, Gen. 41. 21. Levit. 4. 22. Num. 5. 6, 7.]

11 There is generation [That is, a sort or kind of men, see Deut. 1. 25. and 2. 5. Psal. 14. 5. and here in the following, 12, 13, 14. verses] that curseth their father, [The Prophet relateth here, and in the three following verses, some sort of sinners, that are very odious and abominable in the sight of God] and doth not bless their mother. [that is, will also curset her. That which was before related, is again repeated, with a denial of the

contrary unto that which was related and asserted, Jo. Deut. 32. 6. 1st. 28. 1, &c.]

12 A generation that is poor in their (own) eyes, [That is, in their own conceit and judgment. Compare, Job 38. 3. and see the Annotat. Understand here by these, all hypocrites, and such as seem holy in outward shew and appearance, who count themselves to be clean and pure from sin, (or at least very little defiled therewith) in comparison of others] and is not washed from their dung, [that is, sins, which are here called by a word which signifieth filth or excrements, which are voided by going to stool, Jo. 1st. 4. 4.]

13 A generation, whose eyes are lofty, and whose eyelids are lifted up. [Meaning, proud men, that have a high conceit of themselves, despite every one, and desire to look over all mens heads, see above, chap. 6. on ver. 12.]

14 A generation, whose teeth are swords, [Compare Psal. 57. 5.] and whose great teeth [see Job 29. on v. 17.] (are) gnawes, to consume [that is, to devour and to destroy, see Exod. 15. 7. and the Annotat. Deut. 32. 42. 2. Sam. 2. 26.] the miserable from off the earth, and the needy from among men. [understand in general, those that being extreme cruel, and without any pity or compassion at all, abuse their power and authority, to destroy those that are poor and mean in the world: as there are such as are back-biters, defamers, or takers away of others good name and repute, and slanderers: also those that violently oppress and wrong the poor, as likewise covetous persons, that wrong and oppress their neighbour by confounding and fraudulent dealing, or suck them dry by usury and extortion.]

15 The blood-sucker [Meaning a thick water-worm otherwise called an horse-leech, that liveth in ponds, or pools, and moors, having a sharp tongue cloven in two branches, therewith being applied to the body, the pinchereth through the skin of it, and then sucketh in so much blood, as that the falleth off from the body of her own accord, her appetite being not fully satisfied, but her body so filled and puff'd up with blood, that it can hold no more. The comparison is here to be heeded] hath two daughters, [the Hebrew word signifieth properly daughters, but it is also taken for branches or spigs, because they are as daughters of the stock from whence they issue, Gen. 49. 22. Understand here the split or cloven tongue, whereof mention was made in the former Annotat.] Give, Give, [that is, whereby every one saith, Give, or Bring, or both of them may be so called, to express their insatiability thereby] Taste three things [see above, chap. 6. on ver. 16.] are not justified: (yea) four [see the same place] say, no, it is enough.

16 The grave, [Compare above, chap. 11. 2. and 27. 20.] the closed womb, [Heb. the closing up of the womb: that is, the closed and barren womb, see Gen. 20. on ver. 18.] The Itacitish women were in those times exceeding (yea, beyond measure) desirous to have children, see Gen. 20. 12. with the Annotat.] the earth, (that) is not satisfied with water: I to wit, the dry and sandy earth: for although it is most moistened, yet in a short time it becometh again so dry and thirsty, that it seemeth not to have been watered at all] and the fire, [which is never weary of burning, though never so much combustible matter be thrown into it] saith no, it is enough. [Compare, Job 14. 7. and the Annotat.]

17 The eye that macketh (his) Father, or despiseth the obedience of (his) Mother, the ravens of the brook [That is, the ravens about brooks, rivers and streams of water, to drink there, or to seek their prey from dead bodies or carcases, and other things, that do often drive or float in them. Oth. the ravens of the valley, such as afterwards was the valley of Hinno, where there lay sometimes dead carcases, and other filthy and noisome things, 2 Kings 23. 10.] shall pick it out, and the Eagles

gles young ones shall eat it. [The meaning is, that stubborn and rebellious children that mock and deride their parents, do at last come to the gallows, or unburied are wont to be cast before birds, as a prey to be eaten and devoured by them. The eye is especially mentioned in his punishment, because the tokens of mocking, despite, contempt and stubbornness are for the most part seen in the eye.]

18 These three things are too wonderful for me: yea four, which I know not.

19 The way [That is, the manner of acting. See above chap. 6. on v. 6.] of an eagle in the heavens, [her way of acting is wonderful, because the fitch both exceeding swift and exceeding high all at once. Oth. because the with her flying rendeth and cutteth the air asunder, and yet leaveth no mark or print to be seen in it.] the way of a serpent upon a rock: [which is wonderful because without feet the creep-thr speedily, and climbeth up into slippery rocks. Oth. because in the rock, upon which the creep-thr, maketh no furrow, nor leaveth any flume behind her, as water-flakes do, nor feathers, as birds do, nor dung, as almost all other creatures do.] the way of a ship in the heart of the sea, [that is, in the midst of the sea, see above chap. 23. on ver. 34. This is likewise wonderful, because a ship in the midst of the sea nowgoeth down into a deep profundity, as into the very bottom of the sea, anon ritch up again, and mounteth aloft as if it would tear the very sky, without tossing upside down and drowning. Oth. because in a still and calm water it leaveth a kind of print and furrow behind it, but which suddenly vanishes, neither can it so be discerned in the midst of the sea, by reason of the mighty waves and billows, that drive and carry the waves up and down.] and the way of a man with a maid. [which is wonderful, both in the respect of the rare and wonderful bridging and uniting of his heart with the maid, and also in respect of the wonderful means used by him for the getting and enjoying of her.]

20 So is the way of an adulterous woman: [That is, so wonderful or hidden, as the four afore-cited things are: To wit, by reason of the great wickedness and vileness, which she knoweth how to use, as well in the practising of her unclean and immodest actions, as in the executing and hiding of them, when the hath done 3 as followeth in the text:] she eateth [that is, she enjoyeth the unchaste carnal copulation. Compare above chap. 9. 17. and 20. 17.] and wipeh her mouth and saith, I have wrought no iniquity. [that is, the feigneth to know of no wickedness at all, as if she were one of the honestest women in the world.]

21 For three things [Compare above chap. 6. on v. 16.] the Earth [that is, the inhabitants of the Earth. Compare Gen. 41. 30. and the annotat.] is disquieted: yea for four [which] it cannot bear.

22 For a forsworn, when he reigneth: [That is, is in place of authority, and advanced to high dignity, whereby he obtaineth great powers which he abuseth to the oppression of others, and to his own destruction.] and a fool [see 1 Sam. 25. on v. 25.] when he is satisfied [see above on ver. 9.] with bread. [that is, all manner of good things tending to the preservation and upholding of his temporal life, see above chap. 4. on v. 17.]

23 For a hateful [women] when she is married: [Meaning a woman that is hated of every body, and detesteth to be hated for her bad qualities and ill conditions: for being married she is intolerable to her husband, children, servants, neighbours, &c. Some understand by this hateful woman, the wife of an husband, who among other wives, (which he had all at once, according to the customs of those times) loved her at the first least, but afterwards most of all, whereby she became odious and intolerable unto her companions and corrigals.] and an

hand-maid, when she is heir of her mistress. [That is, when she marrieth her master after her mistress's decease. Hebr. when she inheriteth her mistress. Compare Jobg. 11. 23, 24.]

24 These four [things] are of the least [things] of the Earth: but they are wise, [That is, are prudent and intelligent, which they manifest and discover by certain works, which they do by the dictate and instinct of nature, whereby men ought to be provoked and stirred up to the practising of sundry virtues:] well furnished with wisdom: [Hebr. made wise: that is, furnished and endowed with wisdom: to wit, by God, who by the work of creation infused the same into their natures.]

25 The Ants are a weak people: [That is, a kind of unreasonablen creatures. So in the next verse:] yet they prepare their meat [Hebr. bread] in the summer. [Concerning the application of this example unto man, see above chap. 6. 6, &c.]

26 The Conies [See Lev. 11. on v. 5. and of the same creature, Deu. 14. 7. and Psa. 104. 18. Oth. mountain-mice, or bear-rat, because the cony in those countries hath not her holes or burrows in the rocks] are a scible folk, yet make their house [or hole, or nest, or burrow. Compare Job 8. 14. Psa. 84. 4. and 104. 17.] in the rock. [to wit, mixt with earth and sand.]

27 The Grasshoppers have no King: yet go they all forth, dividing themselves [into heaps.] [That is, as if they were in battel array marching into the field, that is, keeping their bands and forces together, they might be the more dreadful and terrible, and not so easily driven away from their pasture. Oth. gathered together, or assembled into one, or they go all forth shooting, or all (as) an arrow, or sailing all ajunder:] that is, devouring, eating down all.]

28 The Spider [Oth. the Ape] taketh hold with [her] hands [meaning her paws which she maketh use of, not only for to go upon them, but also to make her web withal, for to catch flies and gnats in] and is in Kings palaces. [to wit, where she is in most danger of being hunted away and killed, and in more fear for to do her work.]

29 These three make a good pace: yet there be four [Compare this phrase with Job 5. 19. and the annotat.] that make a good going. [After the recital of four small, weak and fearful creatures, there are here represented and held forth four great, strong and undaunted creatures, which do exhort and stir us up to courage and boldness in our calling.]

30 The old Lion [The word in the Original signifieth properly a Lion, who with his great age, hath also great boldness and courage. Compare above chap. 5. on v. 11.] strong among the beasts. [that is, the strongest of beasts. So Job. 14. 15. Great among the Anakims:] that is, the greatest of the Anakims. Item Cant. 1. 8. fair among women:] that is, the fairest of women. who will not turn away for any: [Hebr. from all, or from all (or every) face, that is, will not turn away, or fly to wit, neither for man nor beast, that might come against him.]

31 A Grey-hound of good loynes: [The word rendered here Grey-hound, &c. hath its original from the Hebrew zerag; that is, to spread: or as others conceive from the Chalde zerag; that is, to stick up, or dress up:] and therefore there is meant by it a creature, that is in itself stout and courageous, well set in regard of his body, and strong and lusty in his feet, and ready for the work he is fit about, which others conceive to fit the horse well. See Job. 39. 22. Others translate it a cock, or leopard of good loynes, or an he-goat [who goeth very proudly and stately with an exalted head (or an head lifted up) before his flock. The Grecian Empire, which subdued the Persian, is resembled to an he-goat, Dan.

dan. 8. 3. &c.] and a King, who is not to be resisted.

32 If thou hast done foolishly, in lifting up thy self, [To wit, unto wrath, whereof mention is made in the following verse, which dependeth on this verse] and if thou hast thought evill: [lay] thine hand upon [thy] mouth. [that is, turn thy self and take heed of speaking, muchlets of doing the evill which thou intendest, and excuse not thy former wrath, see Job 21. on v. 5.]

33 For the pressing of milk [That is, the churning of milk] bringeth forth butter: and the pressing of the nose [that is, the hard blowing of the nose] bringeth forth blood; and the pressing of wrath [that is, the kindling of wrath] to wit, avails him, that by wach provoketh another unto wrath, as his, that is provoked unto wrath] bringeth forth strife.

CHAP. XXXI.

Lemuel's lesson concerning the modesty and sobriety of Kings, v. 1. &c. Of comforting and assisting those that are grieved and afflicted, 6, &c. The praise and properties of a virtuous wife, 10 &c.

The words of King Lemuel, [That is, the words which were given unto this King for an instruction, and by him embraced, recorded, and thus left unto all men for their use and edification. This Lemuel is also called Lemuel, below v. 4. Which word significth as much as unto, or before God:] that is, he that belongeth unto God, or is dedicated unto him. The common opinion is, that by this man is meant King Salomon himself, who is also called Jechijah, that is, the beloved of the Lord. See 2 Sam. 25. and the annotat. [see above chap. 20. on v. 1.] whereby his Mother [namely, Bethsheba, of whom see 1 Sam. 11. 3. 1 Kings 1. 11. and chap. 2. 13. &c.] instructed him. [To wit, before he was crowned King, or presently after.]

2 What O my son? and what, O son of my womb? and what, O son of my womb? [These are the words of his Mothers instruction, as if she had said, what (shall I say) or how shall the thing be, O my son? I must needs teach and instruct thee in that, which I count to be most needfull and necessary for thee. Son of my womb. Compare Isa. 49. 15. So are children also called in respect of their Father, Job. 19. 15. So likewise the fruit of the womb:] to wit, of their parents, Deu. 28. 4. 18. 53. Son of my womb:] that is, for whom I made so many vows unto the Lord, (which I have also performed) to wit, that thou mightest come to the crown and Kingdom, and therein quit thy self so, as becometh a godly and religious King to do.]

3 Give not thy strength [That is, the powers and faculties of thy soul and body, together with thy temporal estate. Compare above chap. 5. 9. 10.] unto women: [Compare Deu. 17. 17.] nor thy wares, [that is, thy inclinations, dealings and works] to destroy Kings. [that is, presumptuously and without cause, to conquer the lands and cities of Kings, making war against them out of mere arrogancy, pride and covetousness. Oth. give not thy affections unto women, which tendeth to destroy Kings; that is, utterly to consume them, and to cause them to perish.]

4 It is not for Kings, O Lemuel, it is not meet for Kings to drink wine: [To wit, inconsiderately. Oth. he is far from Kings, &c. to drink wine, &c.] and for Princes to desire strong drink. [or nor for Princes strong drink, or, and (to enquire) where strong drink is.]

5 Lest he [To wit, every one of the Kings and Princes] drink, and forget the statute [the Hebrew word significth that which is not only once ordained and

established, to be kept as a Law:] but which is also for such an end and purpose invented, carved and written in stone, copper or any other material, according to which the Judges Intention must at all times be formed and framed:] and after the judgement of all afflicted ones. [Hebr. children of affliction; that is, afflicted men. So children of death, Psa. 79. 2. for men appointed unto death; children of alteration, or of ruine, or destruction, v. 8. children of the captivity, Eph. 4. 1. for men that had been carried away captive: children of the curse, 2 Pet. 2. 14. for cursed men.]

6 Give strong drink unto him that is ready to perish; [That is, that pinch and melteth away, and (as it were) consumeth away to nothing, by reason of some grief, wherein he is plunged. Compare Deu. 26. 5. and wine unto those, that are bitterly grieved in soul:] [Hebr. that are bitter in soul:] that is, that are bitterly grieved in their heart. See 2 Kings 4. on v. 27.]

7 Let him drink [To wit, he that perisheth and is bitter in soul. Here is a change or alteration of the number. Compare Job 24. on v. 8.] and forget his poverty; and remember his trouble no more.

8 Open thy mouth [So in the next verse, see Job 32. on v. 2.] for the dumb; [that is, for him that is not able to speak for himself by reason of his unfitness and impediment in his speech:] or dare not speak, through fear of his potent adversary] for the cause of all that are about to perish. [Hebr. children of alteration, or of destruction; that is, that are in danger of suffering wrongfully some hurtfull change or alteration, that is, great damage in their estates, body or credit, yea which might tend to their utter undoing. Oth. of all the children of passings: that is of all men, whose life here is nothing else but as it were a throw-ware, and keeping over, or passage unto death.]

9 Open thy mouth, judge righteously: [Hebr. judge righteously; that is, righteously or rightly, Jo Deu. 1. 16. Oth. in or with righteousness, as this full and entire phrase is found, Lev. 19. 15. Psa. 9. 9.] and do justice to the afflicted and needy.

10 Alphe, Who shall find a virtuous wife? [This praise and declaration of the virtues of a prudent and diligent Mother of a family, is here placed, and set down in the first letters of every verse, according to the order of the Hebrew ALPHABET: and therefore the names of the letters are put in the beginning of the verse. See Psa. 25. on v. 1. Heb. a wife of vertue, or piety, or valour. So Ruth 3. 11. See Gen. 47. 6. the annotat. on the word valiant, compare above chap. 12. 4.] for her value is far above Rubies. [of Rubies see Job 28. 18. and the annotat.]

11 Beh. The heart of her Lord [That is, of her husband. See 2 Sam. 11. 26. and the annotat.] trusteth in her, so that no good [thing] shall be wanting unto him. [The Hebrew word sebah, (rendered here good) significth properly spoil, or prey:] that is, all moveable goods, which in time of war are spoiled, or taken away from the Enemy; but understood here by way of comparison, or similitude, all kind of goods, that are requisite and necessary unto house-keeping, and are gained and gotten by labour or trading. Compare herewith below v. 15. the signification of the word treph, meat, or food.]

12 Gimel. She doth him good, and not evill, all the days of her life. [Or, she rewardeth good unto him, &c. See of the Hebrew word 2 Chron. 36. on v. 11. Prov. 11. on v. 17. The idiom and propriety of the Hebrew tongue is, to repeat the same thing again with a denial of the contrary, Psa. 162. 18. Luke 1. 20. &c.]

13 Delath. She seeketh wool and flax, and worketh [The Hebrew word seph is also elsewhere taken for working. See Gen. 39. on v. 30. Exod. 31. 4. Ruth 2. 16. and the annotat. 2 Chron. 2. 9.] with delight of her hands